THE

ENCYCLOPÆDIA OF MISSIONS.

DESCRIPTIVE, HISTORICAL, BIOGRAPHICAL, STATISTICAL.

WITH A FULL ASSORTMENT OF MAPS, A COMPLETE BIBLIOGRAPHY, AND LISTS OF BIBLE VERSIONS, MISSIONARY SOCIETIES, MISSION STATIONS, AND A GENERAL INDEX.

VOL. I.

EDITED BY

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PREFACE.

THE standpoint of this Encyclopædia is, primarily, that of one who, interested in foreign mission work, seeks to enlarge his vision and increase his knowledge; secondarily, that of one who, looking forward to a personal share in it, seeks to inform himself as to its various phases, that he may the more readily decide where he can probably labor to the best advantage. Hence the book centres in the organized mission work. The basis is the Society, in which each individual is more especially interested; its history, organization, development; its missions and stations. Then the view broadens to take in the countries, races, and religions in their relation to the work, not only of his own, but of other denominations. Special topics open up, individual workers stand out in prominence, and as one step after another is taken, it becomes apparent that the work is not divided, but is one; and all these with varied names are but portions of the one great army of the Church.

The plan thus includes two general departments: 1. The organized work—the societies, their origin and growth at home, and their work abroad; 2. The countries in which, the races for which, that work is carried on, and the religious beliefs hat are encountered.

Accessory to these are: 1. A gazetteer of Mission Stations; 2. Biographical sketches of Missionaries; 3. Statements of Bible versions; 4. Articles on special topics closely related to the work of Foreign Missions; 5. Maps, appendices of bibliography and statistics, and indices.

It became early evident that to accomplish so much, minutiæ must give place to perspective. However fascinating the details might be, they must be constantly used merely as illustrations. To do more, would not only have so enlarged its extent as to make the book unwieldy, but have blurred the distinctness of the impression that it has been sought to give. Thus in the accounts of the societies and their work personal tems are few. The history of Missions, both at home and abroad, is largely the history of individual men and women. Those who have stood at the helm and guided these great organizations were and are no less missionaries than those who have gone to the foreign field, yet to even mention the names of all within the space allowed would have almost made the work a mere chronicle. So of the countries and stations, the races and religions. The effort has been to give so much of geography, history, etc., as would serve as a framework for the pictures of missionary work and spiritual need.

With regard to the biographical sketches, it became evident very early that it would be necessary to draw the line sharply to exclude the living, and that to mention all, even of the dead, would be impossible. The sketches, too, must be brief, indicating rather than describing the work each did. So of the Bible versions; brief paragraphs were all that could be attempted.

When the question of special topics came up, the scope seemed unlimited. There were city missions; home missions; missions in their relations to commerce, music, the liquor traffic, the slave-trade; early Christian and mediæval missions; the various questions under discussion in regard to methods of missionary work, the lay element, education, self-support of native churches, etc. To treat even a few of these thoroughly, though eminently desirable, would be impracticable. As careful a selection as possible has been made, and as much space given as seemed proportionate to the general scope of the work.

The plan led also to the decision to embody statistics and general lists in the form of appendices, which could easily be changed in subsequent editions, as the work developed. These appendices include: (*a*) A bibliography. (*b.*) Lists of Bible versions, arranged alphabetically and geographically, showing the languages and dialects, the number of people reached by them, the linguistic families to which they belong, the characters in which they are written, the amount of translation work done, and the society under whose auspices they have been prepared, and in the Index the page of the Encyclopædia where they are referred to. (*c*) A list of missionary societies with the addresses of their secretaries, the date of organization and the page of the Encyclopædia where they are spoken of. (*d*) A list of missionary stations, giving their geographical location, the societies carry-

ing on work in them, the number and sections of the maps where they are to be found, and the page of the Encyclopædia where they are described. (*e*) Tables of statistics: (1) by societies and missions; (2) by countries and societies; (3) a summary of the whole. The General Index includes names of persons mentioned, places referred to, and general subjects treated. The maps cover all important mission-fields with as much fulness as is practicable. The effort has been made to locate every mission station of importance, and in some cases the out-stations. The importance of political influence in Africa and of the languages of India has led to the furnishing of a map of each country specially designed to bring out those characteristics.

Specific statements as to the appendices will be found in prefatory notes to them.

Many questions came up for consideration. In the alphabetical arrangement of articles a difficulty arose in regard to the location of the societies. To place them under their corporate names would be confusing, and the effort has been made to designate each by the term by which it is most widely known, with cross-references wherever it seems necessary. If there is difficulty in finding any one, a reference to Appendix C will easily give the solution.

Then came the question of spelling. The spelling of foreign names is in hopeless confusion. No two societies agree. Often the same society is not consistent with itself. Governments have laid down rules, which few follow; and no two Governments make the same rules. Should we spell Beirut, Beyrout, or Beyroot; Maulmain or Moulmein; Harpoot, Harput, or Charput; Foochow or Fuhchau; Gurhwal or Garhwal; Punjab or Panjab; Hyderabad or Haidarabad; Assiout, Assyoot, or Siout; San Paulo or São Paulo; Otjimbenque or Otyimoingue.

But instances almost innumerable could be added. The reader will find a few of the perplexities noted in Appendix D. To be absolutely logical or consistent was impossible. In India names the spelling of Hunter's Encyclopædia has been adopted. In Africa, the Church Missionary Society and the A. B. C. F. M. reports have been followed in the main; elsewhere the editor has done the best he could, and if in any instance some mission station eludes the patient search of the reader, let him make a note of his failure for the benefit of future workers in this line.

Numerous requests have come in for an indication of the pronunciation of the names of places. To do this, however, was so manifestly impossible that no effort has been made. Each reader is at perfect liberty to pronounce Kachchh or Njenhangli as he chooses.

Another difficulty arose from the recurrence of the same name. If one is perplexed to distinguish the Washingtons that occur in every State of the Union he will understand the danger of confounding the various Salems of Africa, the Bethels of the West Indies and India, or the Bijnaurs (Bijnours?) of the Northwest Provinces and Oudh.

The question of statistics was also a perplexing one. After much consideration it was decided to give the general statistics in the form of tables in an appendix, introducing into the body of the Encyclopædia only such as were necessary in order to indicate the general nature and scope of the work in the different stations. So far as practicable, these have been brought up to date of publication.

At the commencement of the work blanks were sent to every mission society and mission station that could be learned of. The societies in almost every case responded, and many of the stations. With these as a basis and the careful study of the reports of the societies, the various Encyclopædias, etc., the great majority of the statements were prepared. In a few instances the society statements came from outside parties. Thus the article on the American Baptist Missionary Union was furnished by Dr. L. P. Brockett; that on the Moravian Missions, by Rev. B. Romig of Herrnhut; and so of a few others. Whenever it was practicable these statements were referred to persons connected with or specially informed regarding the societies, with a view to their being free from inaccuracy. Some countries, etc., were described by writers specially acquainted with them. Thus the India articles were prepared by Rev. C. W. Park of Birmingham, Conn., formerly of Bombay; Japan, by Rev. W. E. Griffis, D.D.; Brazil, by Rev. J. Beatty Howells, long a missionary in that country. The subjoined list will indicate most of the writers. The biographical sketches are chiefly the work of Rev. Samuel Hutchings, D.D., whose eighty-three years of age have not dimmed his interest or dulled the keenness of his pen. For the lists of Bible versions we are indebted to the kind courtesy of R. N. Cust, LL.D., of London (see Preface to Appendix B). The sketches of the versions have mostly been prepared by Dr. Bernhard Pick of Allegheny, who has made the subject a special study. The Arabic version, however, has been described by its translator, Rev. Dr. C. V. A. Van Dyck of Beirut; the Turkish version by Rev. H. O. Dwight of Constantinople.

In seeking for any title look first in the Encyclopædia; also in the Index of Appendix B for Bible versions; in Appendix C for societies or faith missions; in Appendix D for Mission Stations; and in the general Index for all. The page references in the appendices refer only to articles, not to

places where mention of any topic is made in other articles; *e.g.*, the station of Allahabad will be found by Appendix D, on page 41, of Vol. I. It will also be found by the general Index, on page 250, Vol. II., etc. So of the versions. Any person desiring to look up the whole work of a Society will turn from the account of the Society itself to that of the country where it works, the stations it occupies, and the biographical sketches of its missionaries, as he finds them mentioned in the different articles. In giving accounts of stations only those have been included in the body of the work with regard to which some definite information is given beyond the mere fact of their being occupied by a certain society. The complete list appears in Appendix D.

It is a pleasant duty to acknowledge the kind courtesy of the many who have assisted in the work: of the publishers, who have furnished the means and have left the editor so free to carry out the plan as fully as was practicable; those who have worked in the office with an interest that has shown their task to be no mere perfunctory duty; the contributors, whose patience, consideration, and ability have done so much to make the work not merely instructive, but entertaining; the officers of the Missionary Societies, whose unfailing willingness to answer innumerable questions has been so often put to the test. To name each one would be to give the list of all with whom the editor has come in contact in his work; yet he cannot but make special acknowledgments to Dr. Dalman of Leipzig for his article on the Jews; to the Rev. S. M. Jackson for the Bibliography; to Dr. Cust of London for his table of Bible versions; to the officers of the Church Missionary Society for the free use of their atlases of India and Africa.

That errors and omissions, some apparently inexplicable, will be noticed, must be expected. Any report of such to the publishers will be gladly received.

The work in truth has been a labor of love, and the highest return that can come from it will be the consciousness that it has furnished a link in the chain that is to bind together the great divisions of the one great army of the Church, as they come through its pages to know and understand each other better.

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ENCYCLOPÆDIA

OF

MISSIONS.

Aana, a town in the western part of the island of Samoa. Mission station of the London Missionary Society, with 450 church-members.

Aangeleken, a mission station on the northern boundary of Natal, between Oskarsberg and Amoibie, founded by the Swedish State Church in 1879. The chief work is among the Zulus.

Ababa, formerly Torres, the northernmost island of the northernmost group, Bank's Islands, of the Melanesian Archipelago. The inhabitants have no chiefs, and train their children to agriculture and independence at a very early age. Fights with clubs and arrows are frequent, and human life is held at little value. A mission station of the Melanesian Mission, founded in 1879.

Abaco, an island of the Bahamas, West Indies. A station of the Baptist Missionary Society, with 157 church-members, and of the Wesleyan Methodist Society (2 missionaries, 24 native helpers, 496 church-members, 543 school-children).

Abatemba, a tribe of Kaffirs, of about 100,000, occupying the territory about Tambuki.

Abeel, David, b. June 12th, 1804, at New Brunswick, N. J.; entered the Theological Seminary at New Brunswick, 1826, and having completed the course of 3 years, was ordained, and settled as pastor at Athens, N. Y., the same year. His health having failed, he resigned his charge at the end of 2½ years. He accepted the position of chaplain of the American Seamen's Friend Society at Canton, with a conditional appointment as missionary of the American Board at the end of a year, and sailed with by Mr. Bridgman, October 14th, 1829, for China. Reaching Canton, February 25th, 1830, they were cordially welcomed by the residents, especially by Dr. Morrison. In December, 1831, Mr. Abeel entered the service of the American Board, and sailed on the 27th for Batavia, partly for his health, but chiefly to visit the churches planted by the Dutch, 2 centuries before, in the islands of Southeastern Asia. He first went to Java, stopping for a while at Batavia with Mr. Medhurst, engaging with him in mission work and the study of the Chinese language. On June 30th he reached Siam, and in January, 1832, Singapore and Malacca. During these visits he was constantly engaged in missionary labors, distributing books, conversing with the sailors and Chinese residents. In May, 1832, he made a second visit to Siam, remaining between 5 and 6 months. His health having entirely failed, he was invited by the Prudential Committee, in 1833, to visit the United States and labor as an agent among the Reformed Dutch churches. Arriving in London, October 31st, with health improved, he visited Paris, where he preached to Protestant residents, then journeyed through different parts of the continent, everywhere diffusing missionary information, and urging the claims of the heathen. Returning to London, July 25th, 1834, he told of the degradation of the women of the East, and presented an appeal to the Christian women of Great Britain, which resulted in the formation of the Society for Promoting Female Education in the East. October 17th, 1838, he returned to Canton, but the "opium war" preventing his usefulness there, he visited Malacca, Borneo, and other places. In 1841 he visited his brethren of the Reformed Dutch Church at Borneo, and Macao. The next year he visited Amoy, one of the 5 free ports in China, and in 1844 founded the Amoy Mission. The same year he was joined by Messrs. Doty and Pohlman. Early in 1845 the progress of his disease had become such as compelled him to relinquish the missionary work and return home. He reached New York, April 3d, 1845, and died at Albany, N. Y., September 4th, 1846, aged 42. He published *A Journal of a Residence in China; A Missionary Convention in Jerusalem; The Claims of China for the Gospel.*

Abeih, a city of Syria, 25 miles south of Beirout, near Deir-el-Kamr, a principal place of the Druses. A mission station established by the A. B. C. F. M., but in 1870 transferred to American Presbyterian Board. The Theological Seminary which was founded there in 1869 was transferred to Beirout in 1874. At present occupied by 2 missionary families and a female missionary.

Abenaqui, a dialect of the Mic Mac language of the North American Indians. It was first reduced to writing by missionaries of the American Board. Rev. P. P. Osunkhirhine, a native of the Abenaqui tribe in employ of the Board, near St. Francis, in Lower Canada, translated the Gospel of Mark from English into his vernacular, and an edition was printed at Montreal. At the station of this preacher there were in 1847, 55 Abenaquis reclaimed from their savage state and united in church fellowship.

Abeokuta, the capital of the Egba tribe, Yoruba, West Africa, stands on the western shore of the Ogan River, about 80 miles east of Lagos. It was founded in 1830 by fugitives from Yoruba, but became soon a flourishing seat of commerce with Sierra Leone, and was, in 1842, visited by Christian missionaries—Freeman, of the Wesleyan, and Townsend, of the Church Missionary Society. A follower of the latter founded the first congregation there. But in 1867 a quarrel between Abeokuta and Lagos, instigated by the English dealers in whiskey, brought down a heavy blow upon the Christian mission. The churches in Abeokuta were sacked and nearly destroyed, all white men were expelled, and 400 Christian Egbas left for Ebute Meta. Still the congregation held on under the guidance of the able negro preacher, Johnson. At present the city has about 150,000 inhabitants, of whom about 3,000 are Christians. The C. M. S. collected in 1885 over $2,000, but it has to fight very hard against polygamy, whiskey-drinking, etc. The Wesleyans have 3 congregations in Abeokuta, comprising about 300 souls. The Southern Baptists renewed in 1876 the mission which they began in 1849.

Abetifi, a city of 4,000 inhabitants, in the territory of Okwawa, West Africa, which, though belonging to the domain of the Ashantee language, is independent both of the English in the Gold Coast and of Ashantee. It has 4,000 inhabitants. Mission station of the Basle Missionary Society ; 2 missionaries, 1 missionary's wife, 6 native helpers, a native church and boys' school.

Abkhasians, a warlike tribe, inhabiting the country between the Black Sea and the Caucasus. Under the Roman Emperor Justinian they became Christians, but subsequently adopted Mohammedanism, to which religion they still nominally belong, though their religion in fact consists of a barbarous mixture of Christian, Moslem, and heathen notions and usages. A large number of Abkhasians have lately emigrated from Russia to Turkey. No mission work has been attempted among them.

Abokobi, a city on the Gold Coast, West Africa, 15 miles north of Christiansborg. A station of the Basle Missionary Society, with 2 missionaries and their wives, 1 single lady ; a congregation numbering 963 members, a girls' school, and several branch establishments.

Abome, the capital of Dahomey, is famous for its royal palace, whose principal ornaments consist of thousands of human skulls. It is not a mission station, but has been reached by the Wesleyan Missionary Society.

Aburi, a city of 6,500 inhabitants, on the Gold Coast, West Africa, 30 miles north of Christiansborg, but in the domain of the Otshi, or Ashantee language. A station of the Basle Missionary Society, with 2 missionaries and their wives ; 1 single lady, and 17 native helpers. The congregation numbers 884. There is a girls' school, and since 1885 a medical establishment.

Abyssinia (from Arabic "Habash" = "mixed" population. Inhabitants call themselves Itiopavians = Ethiopians). The region now included under the common name Abyssinia has been called most appropriately the "Switzerland" of Africa. It consists, for the most part, of a mountainous plateau averaging 9,000 feet above sea level, precipitous on the east, and falling away more gradually in other directions, everywhere being intersected by profound ravines and dominated by lofty snow-capped peaks. A desert, stretching from the Red Sea to the base of the mountains, still further isolates this Alpine region. Abyssinia, made up of the various provinces of Tigré, Lasta, Amhara, Gojam, Shoa, and adjoining lands, covers 244,000 square miles (a little larger than France and somewhat smaller than Texas). The average climate on this lofty plateau is delightfully temperate, the depths of the ravines being thoroughly tropical, while the higher mountain shoulders are decidedly Arctic. The soil is fertile, and supports a great variety of vegetable and animal life. Rich mines of great variety abound, and the country furnishes every necessity for a highly developed civilization.

The people of Abyssinia, numbering from 6,000,000 to 7,000,000, are much superior in every respect to their African neighbors. As indicated by the Arabic designation, "Habash," the population is "mixed." The dates and proportion of the admixtures are largely conjectural. The racial element that predominates is doubtless Turanian, and not dissimilar to the Egyptian, but with a considerable infusion of negro blood. However, since historic times the Semites, originally immigrants from the Arabian peninsula, have had political ascendency, and have imposed upon the country, for the most part, their language, laws, and religion. There are 70,000 "Falashas," who were converted at an early date by Jewish missionaries, and still practise the Jewish rites. This influence, and with it some Hebrew blood, may have come in as early as the Babylonian captivity. The Abyssinians are a tall, athletic, bold race, with keen intellects, polite in ordinary intercourse, yet with savage outbursts of brutality. As they are the only Christian nation in Africa, so they are the only savage Christian race in the world. All indications point us to the conclusion that the Ethiopians were once a mighty race of conquerors, a constant menace to ancient Egypt, and holding the gateway of commerce for all Central and Southern Africa. Since historic times internal discord and powerful enemies without have weakened their power and hedged them in their mountainous retreats. For centuries the devotees of Islam have swarmed about the base of this isolated plateau, occasionally successful in penetrating the desolate ravines, but eventually being driven back to reform their ranks and prepare for another raid.

The Introduction of Christianity.—Abyssinia has been called the first and only mission field of

the Coptic Church. It was converted to the Christian faith early in the 4th century, in this wise: Meropius, a philosopher of Tyre, went on a voyage for purposes of travel and observation to "India"—a much-abused title, supposed to designate in this case South Arabia. He took with him his two youthful nephews, Frumentius and Edesius. On the return voyage the ship put in at a certain port on the western shore of the Red Sea for supplies. Thereupon, the natives attacked the passengers and crew, and slew all of them except the two boys, who were spared on account of their tender age. These were carried inland as slaves, and presented to King Elaadad at his capital, Axum (variously written). Their royal master soon discovered their sagacity and talents, and made Edesius cup-bearer at his table, and Frumentius keeper of the royal records. On the death of the king the education of the boy-prince was entrusted to the two young strangers, who took advantage of their opportunity and brought him up in the Christian faith. After awhile the Roman merchants, who flocked in large numbers to Axum, suggested that some arrangement ought to be made for a Christian service at the heathen capital. A prayer-house was accordingly built, and Frumentius took the lead in divine worship. Gradually the church grew. When the prince came of age he gratefully yielded to the urgent request of his Syrian tutors, and allowed them to go back to their native land. Instead of returning to Tyre, Frumentius, filled with a missionary spirit, went directly to Alexandria and laid the matter of the spread of Christianity in Abyssinia before Athanasius, lately made bishop at that centre. This great man and his co-laborers urged the work upon Frumentius, saying, "Who could remove better than you could the gross ignorance of this people, and introduce among them the light of the divine truth?" Thereupon, this "earlier Livingstone" was ordained as Bishop of Abyssinia, and went back to Axum to prosecute his missionary labors. Under royal patronage he commenced his preaching, and before his long and useful life was ended he had succeeded in winning the heathen to the Cross; and that early Church enshrines his memory in the fond title of "Abu Salama," "the father of peace." To this day the Abyssinians sing his praises in the following verses:

"Hail! with a voice of joy I cry
Extolling and lauding him,
Salama, the portal of mercy and grace,
Who opened Ethiopia to the splendor of Christ's light,
When before that it was darkness and night."

The venerable translation of the Bible into Ethiopic dates from the 4th century, and if not perfected by Frumentius, was doubtless set under way by his zealous foresight. The Gospel spread to Nubia and the surrounding countries. A powerful kingdom was set up, which exchanged greetings with the court at Constantinople.

The Arabian Episode.—The Christian faith had by this time spread into Southern Arabia. The once powerful Himyarite Kingdom had fallen into decay. The Jews were already numerous in that country. A usurper, Ibn Nowas by name, seized the throne. He was a bigoted and dissolute proselyte to Judaism. He perpetrated frightful cruelties upon the Christians in the neighboring province of Najrân, who had refused to embrace his faith. One of his intended victims escaped, made his way to the court of Justinian the Great at Constantinople, and holding up a half-burned Gospel, invoked retribution upon Ibn Nowas. Thereupon, the emperor sent an embassy to the King of Ethiopia (at Axum) with the request that he would go over and punish the usurper who was seated on the throne of the Himyarites. The king, whose name was Elasbaan, accepted the commission, and thoroughly accomplished this "first crusade," placing a Christian king upon the throne tributary to him. We have the following lament in Ethiopic over the martyrs of Najrân: "All hail the beauty of the stars of Najrân, gems of light which illuminate the world. May your beauty be reconciliation and pacification. Should my sin stand before God, the Judge, show Him the blood which you have shed in bearing your testimony to Him." With this heroic episode the Ethiopians and their church disappear from the annals of history for 1,000 years.

The Jesuit Episode.—In 1490 A.D., the Abyssinian Christians were rediscovered by the naval officers of John II. of Portugal, who had sailed all the way around Southern Africa. The Christian world thought that at last the famous "Prester John" was found away up in the Abyssinian Mountains. The King of Portugal sent Petro Cavilham, the Jesuit, to push the interests of Portugal in Africa. This interference was resented. The Abyssinians came to blows with the Portuguese soldiers, who worked under orders from the Jesuits. At one time these zealous churchmen were victorious, and 8,000 enemies lay dead upon the battle-field. As the young Abyssinian Prince Facilidas, whom the Jesuits had half won over, walked through the heaps of slain, he is reported to have come to this conclusion: "A religion which causes so much bloodshed cannot be good. We had better, though victorious, return to the faith of the conquered and remain faithful, as they were." When he became king he expelled the Jesuits, and all further attempts on their part to get a footing in the country failed. The attempt, in 1621, when the Jesuits installed a patriarch in Abyssinia, was especially disastrous. Over a century later (1750–1754) a third attempt was unsuccessful.

Protestant Missions in Abyssinia.—In 1830 Bishop Gobat and Mr. Kugler were sent on a mission to Abyssinia by the Church Missionary Society. The work began with bright prospects. Bishop Gobat travelled extensively and learned the Amharic, the common language of the people, a dialect of the ancient Ethiopic, which, though still used in church services, has become a dead language, even to many of the priests who go through the ceremonies. Bishop Gobat broke down in health, and had to leave the country. Mr. Kugler died. Later, Mr. Isenberg and Dr. Krapf took up the work. The Jesuit cloud again appeared on the horizon in the shape of Sapeto, who was sent out by the Propaganda. His intrigues aroused the old suspicions of foreign interference, and all foreigners were expelled the country in 1838. Krapf and Isenberg went to Shoa, and were received in a kindly manner by the king. There they compiled an Amharic dictionary, as well as a geography and prayer-book. Before this the Bible had been translated at Cairo, in 1808, into Amharic by an Abyssinian monk, Abu Rumi, assisted by the French Consul Asseline. In

1840 the MSS. was bought and revised by the British and Foreign Bible Society.

Although the Protestant missionaries had been expelled, the work went on. Two Abyssinian boys, Gabru and Maricha, who had been exiled with their father, were brought up in the Protestant faith at Bombay. Later, the young men returned to their native land. Gabru soon died, but Maricha, in 1864, became chief minister of Prince Kasai of Tigré, and for 20 years kept Abyssinia peaceful. Through him Admiral Hewitt made a treaty with King John, and later Maricha went to England on an embassy. The Protestant missionaries remained on the borders of Abyssinia, continually kept in check by Jesuit and French intrigues. In 1859 King Theodore turned his back upon the Jesuits, and they were again expelled from the kingdom. Bishop Gobat corresponded with the king, and received permission to send a number of lay missionaries to Abyssinia, whose object should be to teach the Abyssinians the arts of civilization. Flad, Bender, Mayer, Kienzler, Saal-Müller, Shorth and his son, and Waldmeier were the names of the men sent. The Abyssinians said, "You Europeans are a wonderful people, and God has revealed to you everything except a medicine against death, for you die just as we do." In 1860 Dr. Stern was sent out to carry on a mission among the Jews in Abyssinia by the London Society for Promoting Christianity among the Jews. A little later Mr. Staiger was sent for similar work by the Scotch Society. In 1862 Captain Cameron went to Abyssinia as an English Consul, and a little later carried letters from King Theodore to Queen Victoria and Louis Napoleon. Through some unaccountable mistake, Cameron returned to Abyssinia without an answer from the Queen. Theodore grew suspicious. A treacherous French secretary to Cameron translated portions of a book by Dr. Stern on his travels in Abyssinia, giving a sinister turn to the translation. The king was furious, but at the intercession of Waldmeier did not carry out immediately an intent to hang Stern and Rosenthal; instead, however, he imprisoned most of the missionaries, as well as the English Consul, Captain Cameron. They were taken to Magdala, the capital. The English Government sent out a special envoy, Mr. Rassam, to investigate and bring back Captain Cameron and other British subjects. The negotiations failed, and, as is well known, war ensued, in which the English, in 1868, marched from the sea coast up to Magdala, completely subdued the country, and brought back safely the prisoners and all the foreigners in the kingdom. King Theodore killed himself in chagrin. From that date until recently (1890) Abyssinia has been closed to missionary effort. Since the recent war with Italy about Massowah, and the set back from Mahdi raids from the west, a great change seems to have come over this interesting land. Menelek II., King of Shoa, on the death of King John II. became the supreme ruler, and made a treaty on May 8th, 1889 (confirmed in October), with Italy, which places the country practically under the Italian Protectorate. The ancient land is once more open to mission enterprises. It holds a strategic position in the African question. Europeans thrive on its lofty table-lands. It is the natural portal to Central Africa.

Since the time of Frumentius the Abyssinians have remained closely connected with the Coptic Church, and share its monophysitic tendencies. The "Abuna" from the first has been consecrated by the Coptic patriarch. The ceremonial is said to be of great interest. The patriarch breathes the Holy Spirit into the mouth of the candidate for the position. On one occasion, it is reported, when war made communication between the two countries impossible, the patriarch breathed into a leathern bag, which was safely transported to Abyssinia, and the symbolic ceremony was performed there by substituting the bag for the patriarch.

The Abyssinian Church, ruled over by the Abuna, has departed at great lengths from the simplicity of the Gospel. There is a strange mixture of Christianity and Judaism in their customs. An ark is found in the centre of every Abyssinian church, and is accounted the holy thing. Circumcision is universally practiced. The worship is extremely perfunctory, the officiating priest rarely understanding the force of the words he is using. There are 192 fast days in the year. The new year commences September 10th. On September 26th comes the greatest feast day, the anniversary of the supposed finding of the true cross by the Empress Helena, on which occasion innumerable bonfires are lighted, as in Syria, Asia Minor, and Russia. The ethical standard is very low, and heinous crimes are committed without compunction of conscience.

Feudalism is the basis of the political institutions of the country. The king is a despot, held in check by custom and certain ancient laws. There are 24 great feudal lords who are responsible to the king for local taxes, as are also the provincial governors and village chiefs.

The clergy are the only educated people, and hold the power in their hands. Conservative influences prevail on every side. The Italian Protectorate has a flattering outlook. The Mahdi forces are in danger of being outflanked, and trade will return to its ancient channels. In the new Africa of the 20th century Abyssinia is to play a most important part. That it should be brought to a living faith in the Gospel is a most pressing duty that rests upon the Christian Church.

Acca, a station of the C. M. S., in West Central Palestine, not far from Nazareth. The work here is very recent, and is as yet hardly organized. It is conducted by 2 lady missionaries, 1 ordained native pastor, and 2 native teachers. It has 1 preaching place, 2 schools, and 64 scholars.

Accra, or **Akra,** a city on the Gold Coast, West Africa. Station of the Wesleyan Missionary Society and the C. M. S.; 6 missionaries and assistants, 63 native helpers, 3 chapels, 745 church-members, 8 schools, 336 scholars. The congregation is self-supporting, but connected with the mission at Cape Coast.

Accra, or **Gã,** a language belonging to the negro group of African languages, is spoken in the eastern part of the Gold Coast. In 1843 the gospels of Matthew and John, as translated by the Rev. A. Hanson, a native of Accra, were printed at London, in Roman letters, by the British and Foreign Bible Society. Since 1865 the entire Bible is in circulation, the translation having been made by the late missionary, J. A. Zimmermann (died 1876), of the Basle Mission, and revised since by the Rev. G.

Christaller. Up to March 31st, 1889, this version, as a whole or in parts, has been circulated in 44,569 portions.

Ada, a city of 7,000 inhabitants on the Gold Coast, West Africa, at the mouth of the Wolta. A congregation was formed there in 1864, under the Basle Missionary Society, and numbered 166 members, when, in 1883, 142 retired on account of dissension concerning church polity. There are now at work in Ada 3 missionaries, 2 missionaries' wives, and 10 native helpers.

Adabazar, a city of Asia Minor, about 60 miles east of the Gulf of Nicomedia, an outstation of the A. B. C. F. M. Mission work resulted early in the establishment of a strong church, which became self-supporting and a centre of great influence among the villages of that section. Since the removal of the girls' boarding-school from Bardezag, largely due to the fact that the native church undertook a large share in the expense of maintaining it, it has grown rapidly.

Adachi, a station of the Union Church of Christ in Japan ; 58 church-members ; contributions, 9,772 yen.

Adalia, a city on the southern coast of Asia Minor. Population chiefly Greek. Not occupied as a mission station, but visited by colporteurs of the B. and F. B. Society.

Adamshoop, a city in Orange Free State, East Africa, founded by the son of a slave who had become rich. A mission station of the Berlin Mission Society ; 588 church-members, 1 missionary, 2 single ladies, 8 native helpers.

Adana, a city of 30,000 inhabitants, in Southern Asia Minor (Cilicia), 25 miles northeast of Tarsus. It commands the Cilician passes of the Taurus Mountains, and is one of the most enterprising cities of Turkey. The population is chiefly Turkish, Armenian, and Nusairyeh, but there are many Greeks, and it is a gathering place for merchants and traders of every kind. The people are especially noted for their energy and force of character. It is occupied as a mission station of the Central Turkey Mission of the A. B. C. F. M ; 2 missionary families, 2 single ladies, a large and important girls' school. The congregation numbers about 1,000, and occupies a fine church building. The mission of the Reformed Presbyterian Church, U. S. A., to the Nusairyeh holds it as an out-station of Tarsus. Bible work in charge of a Superintendent of the Levant Agency, A. B. S.

Addington, New Zealand. Mission station of the United Methodist Free Church ; 1 missionary, 8 native helpers, 124 church-members.

Addyman, John, was born in Leeds, county of Yorkshire, England, on October 22d, 1808. When 16 years of age he gave himself to God, through some deep impressions which were made on his mind while attending a love-feast. Immediately he threw himself earnestly into evangelistic work, first in Leeds and then in London. He was at this time connected with the Wesleyan Methodists, and he became deeply convinced that he was destined by Providence to enter the Christian ministry. Therefore, he studied many books, which tended to furnish his mind with Biblical and theological knowledge, often shortening his hours of repose to devote the more time to this purpose. His views on the subject of church government having undergone some change, he left the Wesleyan community and united himself with the Methodist New Connexion. He was called into the ministry of that body in 1833. Just at this time the subject of commencing a mission in Canada was seriously occupying the mind of the New Connexion and Mr. Addyman was chosen to be the pioneer of the movement in the Far West. He married a lady who was willing to share the responsibilities of such an enterprise, and in 1837 he sailed from England and settled at Henrysburg, Upper Canada. He was joined in 1839 by Rev. H. O. Crofts, and together they struck out in all directions and established an extensive network of churches and congregations in the Dominion. The labors of Mr. Addyman in Canada were very trying, involving great privations and dangers, and often attended by romantic experiences. During what is known as the Canadian rebellion, he was in great peril, his life being threatened ; being suspected as a spy, he was arrested and kept for some time in prison. At length, through his arduous toils and trials, his health failed, and in 1845 he returned to his native land, having been the main instrument in establishing 177 churches, which contained more than 4,000 members, but which have since expanded into large and flourishing centres, and now form part of the Methodist Church of Canada. The churches established by Mr. Addyman were in many cases in farm-houses and barns, but as settlers multiplied and populations gathered, churches were erected, and the privileges of religious worship were thus afforded to emigrants from his native land. On his return to England his health regained its vigor ; he labored diligently and successfully in many of the New Connexion. circuits in England, until, in 1873, he retired from the active ministry through growing infirmities. From this time he resided at Bristol, in Yorkshire, preaching as he had opportunity, and delighting to spend a portion of each day in visitation of the sick and the poor. He died after a short illness, June 7th, 1887. He was a man of great gentleness of spirit, and ardently devoted to the work of his life. Many fruits of his earnest ministry still remain both in Canada and in England. His piety was of the most simple and healthy character, and in his later years he seemed to live in the closest fellowship of the Saviour. His name will ever be preserved in the community in which he was a minister more than 50 years as a precious memory.

Adelaide, Kaffraria, South Africa, on the left bank of the Koonap River, 40 miles from its source and 150 miles north from Algoa Bay. Climate mild, dry, and healthy—25° to 106° F. Population, 1,500, of Dutch, British, German, Hottentot, and Kaffir descent. Religion, the denominations common in Britain and America—native fetich worship. Language, English, Dutch, Kaffir. Social condition of natives very bad, owing to their poverty and their use of intoxicating liquors. Mission station of United Presbyterian Church of Scotland (1862) ; 1 missionary and wife, 1 native preacher, 2 out-stations, 2 churches, 143 members ; contributions, £34. Also a station of the S. P. G.

Aden, a seaport town at the southwestern corner of Arabia, was bought from the Turks in 1839 by the British East India Company; has risen rapidly under British rule. A mission station of the C. M. S.; 1 missionary and his wife, and 1 other European worker; 9 native workers, 10 church-members. Free Church of Scotland, Keith Falconer Mission; 4 missionaries, who work among the Moslems and Somalis.

Adiabo, a town on the Bay of Old Calabar, West Africa. A mission station of the United Presbyterian Church of Scotland.

Admiralty Islands, a group of islands in the Pacific Ocean, now belonging to the Bismarck Archipelago, which see.

Adowa, capital of Tigre, Abyssinia, which see.

Adrianople, European Turkey, on the Maritza (ancient Hebrew), in ancient Thrace, 130 miles northwest of Constantinople. Population, 150,000 — Greeks, Turks, Armenians, Jews, Franks, etc. The scenery of the city is beautiful, the gardens of the wealthy citizens delightful, and the appearance of the 40 mosques most picturesque. The trade, centred in a capacious bazaar, is considerable, the city being the most important in European Turkey. Mission station of British Society for Propagating the Gospel among the Jews; 1 Jewish missionary; also occupied for many years as a station of the Western Turkey Mission of the A. B. C. F. M., now an out-station of Constantinople. Has a native church, and a successful Bible depot of the A. B. S.

Afghanistan, a country of Central Asia, on the northern border of India, between that and Turkestan. A mountainous country, with lofty tables and deep ravines, few rivers, and a climate that presents a great variety, changing from intense cold to tropical heat. Population, 5,000,000 to 9,000,000. Mohammedans of the Sunnite sect, and divided into 2 classes, Durranes and Ghilzais. They are a fierce, turbulent race, constantly at feud and difficult to govern. The early wars between the Afghans and the British resulted from the failure of Dost Mohammed to keep the pledges given to the British residents, and were made notorious by the massacres of British troops in the passes. At present the British-Indian forces have retired from the cities of Cabul, Candahar, etc., and the Ameer Abdurrahman is on terms of peace. The occasion for anxiety rests in the well-known desire of Russia, already close on the northern boundary of Afghanistan, to use the Afghans as assistants in her designs on British India. The present power is loyal to England, and feels that it has reason to dread Russia; but the hold of the Ameer is not the strongest, and a revolution may at any moment raise difficulties of the most serious nature. No mission work has been attempted in Afghanistan, but the British and Foreign Bible Society have published the New Testament, Psalms, and historical books of the Old Testament in Pashtu, or Afghani.

Africa.*—Africa has been described as "one universal den of desolation, misery, and crime;" and certainly, of all the divisions of the globe, it has always had an unfortunate pre-eminence in degradation, wretchedness, and woe. Almost all the missionary societies of America, England, and Europe, commiserating the condition of the people, and more particularly of the negro race, on account of the cruel wrongs which the slave trade had inflicted upon them, have sooner or later selected Africa as a special field of missionary enterprise.

The Continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. Its greatest length is 5,000 miles, and its greatest breadth, 4,600. Both tropics cross it, and the equator cuts it a little below the centre. By far the largest portion of its territory is therefore intertropical.

I. Geographical Exploration of Africa.

In its physical configuration Africa has been happily compared to an inverted saucer. It is rimmed on a great part of its seaboard by a narrow strip of low land; at a distance of from 50 to 200 miles from the coast the land rises rapidly to an average height of from 2,000 to 3,000 feet, and in some parts to lofty mountain ranges; then the whole interior is a vast table-land, sinking slightly in the middle. In this hollow lie the great lakes whence flow the mighty rivers that drain the whole country.

These rivers are the dominating features of African geography. Its problems have been the sources and the courses of the 4 great streams, the Nile, the Niger, the Congo, and the Zambesi; and the triumphs of modern African exploration are almost all connected with these 4 names. The Nile is by far the longest of the 4, having a course extending over 37° of latitude; but the Congo exceeds it in volume and in the size of its basin.

In the second rank comes the Senegal, the Gambia, the Ogowé, and the Orange, flowing into the Atlantic; the Juba, the Rufiji, the Rovuma, and the Limpopo, into the Indian Ocean; and the Shari, in the Soudan, which falls into Lake Tchad, an inland reservoir with no outlet to the sea. Of the 4 great lakes of what is usually called Central Africa, the Victoria Nyanza and the Albert Nyanza belong to the Nile system; Tanganyika to that of the Congo, and Nyassa to that of the Zambesi, one of whose tributaries, the Shiré, flows out of it.

Modern African discoveries fall naturally into 2 groups. The exploration of the coast line was the work of the 15th century, and of the Portuguese; that of the interior has been the work of the 19th century, and, in the main, of the English. Ancient knowledge of the continent was confined to North Africa and the Nile Valley. The well-known story, however, of the expedition made by the ships of Pharaoh Necho, about 600 B.C., has been thought to indicate that the circumnavigation of Africa was accomplished by them; and the Carthaginians, 2 or 3 centuries later, explored a considerable portion of the western seaboard; but in the Middle Ages nothing was known of the coast beyond the limits of Morocco. During the 15th century the Portuguese gradually pushed their researches southward, reaching Madeira and the Canaries in 1418, Cape Verd in 1446, Sierra Leone in 1463, the mouth of the Congo in 1484, and the Cape of Good Hope in 1486; and in the closing

* For the first portion of this article we are indebted to the officers of the Church Missionary Society, who have allowed extensive use of their article in the C. M. S. Atlas of Africa.

AFRICA
SCALE OF MILES
0 200 400 600 800 1000
COLOR REFERENCE.
English
Portuguese
German
French
ATLANTIC OCEAN
INDIAN OCEAN
GUINEA
EQUATOR
TROPIC OF CAPRICORN
ASCENSION I.
ST. HELENA I.
ST. PAUL DE LOANDA
Sette Camma
Francerille
Frankville
Bolobo
Loango
Kabinda
Banana
Léketi
Stanley Falls
Congo R.
Kwa R.
Mouth
Leopoldville
San Salvador
CONGO FREE STATE
Luebo
Luluaburg
Mussumba
Kasongo
Nyangwe
Kibonge
L. Leopold II.
L. Ozo
Victoria Nyanza
Mt. Kenia
Kismayu
Mt. Kilima Njaro
Makolo
Vitu
Melinda
Mombasa
Pangani
ZANZIBAR
ZANZIBAR I.
PEMBA I.
Tabora
Kakoma
Mpwapwa
Bagamoyo
Quiloa
Lindy
C.Delgado
COMORO IS.
C.Amber
Kisanga
Mozambique
Livingstonia
Mojanga
TANANARIVO
Andakabo
Sofala
Quilimane
Sena
Zumbo
Zambesi R.
Victoria Falls
Sesheke
Sitanda
Lialui
Kilemba
Mukurra
Mere Mere
Kazembe
Mombera
Bandawe
Ghiambo
Kabonga
Kakonda
Benguela
Novo Redondo
Mossamedes
Ambriz
Bembe
Zaire R.
Kassai R.
L. Kassali
L. Moero
L. Hikwa
L. Lanji
L. Tanganyika
Rovuma R.
Shire R.
L. Shirwa
Lake Nyassa
Zambesi R.
Pungwe R.
Sabi R.
Limpopo R.
Orange R.
Cunene R.
C.Frio
Groctfontein
Taisskei
DAMARA LAND
L.Ngami
Walwisch Bay
Wesley Vale
Shippmansdorf
GREAT NAMAQUA LAND
KALAHARI DESERT
Arudaus
Griquatown
Port Nolloth
Springbokfontein
Kimberley
CAPE COLONY
Queenstown
Clan William
CAPE TOWN
C.of Good Hope
C.Aguilhas
Port Elizabeth
Georgetown
King Williams Town
Port Natal
PIETERMARITZBURG
Delagoa Bay
C.Corrientes
C.St.Mary
Masikura
Inhambane
Sofala
Andakabo
MOZAMBIQUE CHANNEL
MADAGASCAR
TRANSVAAL
ORANGE FREE STATE
BASUTO LAND
NATAL
CAPE COLONY
LUNDA
MATABELE LAND
MANICA LAND
CASA LAND
SOFALA
ZAMBESI
MOZAMBIQUE
ZANZIBAR
CONGA MTS.
DRAKENSBERG MTS.
SNOWY MTS.
STRUTHERS & CO. N.Y.
20 Longitude 10 West 0 Longitude 10 East 20 from 30 Greenwich 40 50
A B C D E F G H I J K
8 9 10 11 12 13 20 30

A B C D E F G H I J K
1 2 3 4 5 6
20 10 0 10 20 30 40 50
30
SAHARA
SUDAN
NUBIA
ARABIA
MEDITERRANEAN SEA
RED SEA
SPAIN
ALGIERS
SICILY
MALTA
CANDIA
CYPRUS
TUNIS
Strait of Gibraltar
Tangier
Ceuta
Constantine
Tiaret
Tebessa
Maheddia
Gulf of Gabes
Masaga
FEZ
MOROCCO
Mogador
Tiut
Ghardaja
Berresof
ALGERIA
SAND HILLS
El Golea
Abuam
TRIPOLI
Misda
Ghirsa
Muktar
Gulf of Sidra
Bengazi
BARCA
Tanta
CAIRO
Ismalia
Suez
Jerusalem
Mt. Sinai
Port Said
Damietta
Rosetta
Alexandria
Nile R.
Ifni
C. Nun
Wady Draha
Timmimun
Ain Salah
Rhadames
Ghadames
TRIPOLI
FEZZAN
LIBYAN DESERT
KUFRA
Mursuk
Tedsherri
Minieh
Asioot
Keneh
EGYPT
EL HEZAZ
C. Bojador
TROPIC OF CANCER
ADRAR
TIBESTI
WADSHANGA
Bilma
ASBEN
Agades
Timbuctoo
Gogo
BORKU
1st Cataract
Assouan
2nd Cataract
Wady Halfa
3rd Cataract
New Dongola
4th Cataract
5th Cataract
Berber
Snakim
Ambukol
6th Cataract
Khartum
Kassala
Massowah
ABYSSINIA
HADRAMAUT
ADEN
GULF OF ADEN
Str. of Bab-el-Mandeb
C. Guardafui
SOMALI
Raheita
Berbera
Halule
Ankober
Obbia
Fashoda
Sobat
Bor
Lado
Gondokoro
Stefanie L.
Albert N'yanza
Victoria N'yanza
Semio
Makarraka
Abda Rahman
Wello-Midder
Warre
Wando
Nile
White Nile
Blue Nile
Abbai R.
Sennar R.
Sennar
Adaia
GONDAR
L. Tzana
SENNAR
KORDOFAN
El Obeid
Fodsha
Kol Kol
DARFUR
Abeshr
El Fasher
Shekka
Bahr-el-Arab
Mao
KANEM
L. Tchad
WADAY
Massenia
Kano
SOKOTO
Yakoba
Bida
Nigir R.
Benue R.
ADAMAWA
Ngaundere
Wukari
Bagnio
Doka
Makung
Gasa
Bongolo
CAMEROONS MTS.
Calabar
Lagos
Bight of Benin
Abeokuta
Aboney
Coomassie
C. Coast Castle
Accra
Salaga
Hori
Timbo
Yendo
Yoaru
Say
Sokolo
Sensandig
Nioro
St. Louis
Bathurst
Bissao
Dinguireh
Timbo
Freetown
MONRODIA
LIBERIA
IVORY COAST
GOLD COAST
DAHOMEY
TOGO
BENIN
YORUBA
NUPE
BORGU
BASSANG
GURMA
MASSINA
TOMBO
GANOVA
MORY'S LAND
SENEGAMBIA
Senegal R.
Gambia R.
C. Verde
Niger R.
Volta R.
Ivory R.
Sierra Leone R.
Sherbro R.
Rokelle R.
Pongo R.
Sinoe R.
Cestos R.
Junk R.
Mesurado R.
Grand Bassa R.
Grand Sesters R.
Cavally R.
Tabou R.
Bandama R.
Sassandra R.
Benin R.
Formosa R.
Bonny R.
Old Calabar R.
Cameroons R.
Gaboon R.
Ogowai R.
Congo R.
Kwango R.
Kasai R.
Lualaba R.
Lake Tchad
Lake Bangweolo
Lake Nyassa
Lake Tanganyika
Lake Mweru
Lake Kamalondo
Lake Moero
Lake Dilolo
Lake Ngami
Lake Shirwa
Lake Rudolf
Lake Stefanie
Lake Albert N'yanza
Lake Victoria N'yanza
Lake Baringo
Lake Naivasha
Lake Jipe
Lake Dembea
Lake Tzana
Lake Ashangi
Lake Haik
Lake Aussa
Lake Abbe
Lake Assal
Lake Gardula

years of the century Vasco de Gama explored the east coast from Natal to Cape Guardafui. Portuguese enterprise established extensive colonies and trading settlements on both sides of the continent, and many of the most prominent names on the map of Africa at once betray their origin as due to the little kingdom which was then the most ambitious state in Europe. But the southernmost of the chief rivers, named after the House of Orange, reminds us that the Dutch were the colonists of what is now known as South Africa, which they occupied in the middle of the 17th century.

Our knowledge of the interior is much more recent, notwithstanding some strange anticipations of the truth in older writers. In the second century, A.D., the Greek geographer Ptolemy describes the river Nile as issuing from 2 great lakes at the foot of the Mountains of the Moon. In the 12th century the Arab geographer Abulfeda asserted, on the authority of a traveller named Ibn Said, that the Nile flowed out of a lake having the enormous dimensions of 9½° from north to south. Again, in the 16th century, the Italian Pigafetta, in a work on the Congo, affirmed the existence of Ptolemy's 2 lakes, but gave them, on the authority of Duarte Lopez, a Portuguese, a different relative position. Several later geographers, such as Mercator, in 1630; Vischer and De Witt, in 1648, and John Ogilby, in 1670, laid down some of the principal features of the African Continent. But when the advance of science demanded accuracy in cartography, accepting nothing on hearsay, these conjectural maps were discarded. In 1788 the newly formed African Association put forth a statement, in which the following words appear:

"Africa stands alone in a geographical view! Penetrated by no inland seas; nor overspread with extensive lakes, like those of North America; nor having, in common with other continents, rivers running from the centre to the extremities; but, on the contrary, its regions separated from each other by the least practicable of all boundaries, arid deserts of such formidable extent as to threaten all those who traverse them with the most horrible of all deaths, that arising from thirst!"

Accordingly, English maps of Africa, from that of John Arrowsmith, in 1806, down to 30 years ago, ventured only upon a vague outline of the supposed Mountains of the Moon, and made no attempt to indicate the lakes.

The first of modern travellers was Bruce, who travelled through Nubia and Abyssinia in 1768–73, and traced the course of the Blue Nile. After that the Niger was for a half century the goal of successive explorers. Mungo Park reached its upper waters in 1796; Denham, Clapperton, and Laing followed; but it was not till 1830 that Lander, sailing down the stream, discovered its outlet in the Gulf of Guinea. In 1816 Tuckey attempted to explore the Congo, but fell a victim to the climate. Central Africa proper still remained untouched. In 1845 Sir Roderick Murchison, President of the Royal Geographical Society, said: "Our knowledge of Africa advances slowly, and is confined almost exclusively to the coast;" and in 1851 another president, Captain Smyth, said: "All beyond the coast of Central and Southern Africa is still a blank in our maps."

The wonderful discoveries of the last 30 or 40 years begin with the 2 missionaries of the Church Missionary Society, Ludwig Krapf and John Rebmann, who were the earliest explorers of Africa, from the eastern side (1844–46). Rebmann's discovery of Mount Kilima-Njaro, in 1848, was the first great step forward in what has been well called the Recovery of Central Africa. In the following year Livingstone made his first important journey, in the far south, and reached the small lake Ngami. In 1854 Baikie took the second Niger expedition (with which was S. Crowther) up the Binué branch more than 600 miles from the sea; and about the same time Barth was prosecuting his extensive journeys in the Soudan and around Lake Tchad. Livingstone was then gaining his great reputation in the south, particularly by his journey across Africa from Loanda to the mouth of Zambesi, by which the course of that river was determined (1854–85). In 1857 Burton and Speke, stimulated by the researches of Krapf and Rebmann, which had for several years pointed to a great inland sea somewhere in the interior, made their great journey from the East Coast, and in the following year discovered Lake Tanganyika and the Victoria Nyanza. In 1859 Livingstone discovered Nyassa, and not knowing that the mystery of the inland sea, heard of by Rebmann, had been solved, wrote home: "This (Nyassa) must be what the Church Missionary Society has been thinking of for many years." (The Portuguese, however, knew of Nyassa; and Cazembe's capital, in the heart of the lake region, had been reached by Lacerda as far back as 1798, and by Monteiro in 1831.) In 1862 Speke, on his second journey with Grant, discovered Uganda, and the outflow of the Nile from the Victoria Nyanza, and sent home his famous message, "The Nile is settled." Meanwhile several Egyptian officers and Petherick had ascended the White Nile nearly to the Albert Nyanza, which, however, was first seen by Baker in 1864. In 1866 Livingstone, abandoning his southern fields, began his later travels in the lake regions, around Tanganyika, and on what are now known to be the headquarters of the Congo. The search for him, when his long absence caused anxiety, led to Stanley's first journey (1871), and to that of Cameron. The latter was the first to cross Africa from east to west (1874–75); but his too southern route missed the course of the Congo, which was determined by Stanley on his second journey in 1876–77. This was the journey in the course of which Stanley explored the Victoria Nyanza and visited Uganda. Meanwhile, the remarkable explorations of Schweinfurth (1869–71) and Nachtigal (1869–74), in the Soudan, particularly those of the former in the territories west of the Upper White Nile, revealed to the world countries and peoples utterly unknown before, notably the Monbuttu and Nyam-Nyam districts and races.

Among the most important of more recent journeys have been that of the Portuguese, Serpa Pinto, across South Central Africa from west to east (1878); that of the Germans, Wissmann and Pögge, across the continent in the same direction, over much of Cameron's and Stanley's ground (1881–82); that of the Italians, Manteucci and Massari, across North Central Africa from the Red Sea to the Niger (1880–81); that of the Russian, Junker, in continuation of

Schweinfurth's explorations, in the very heart of Africa (1883–86), and those of Thomson, of the Royal Geographical Society, in East Africa (1880–84). As recently as 1884 Thomson was the first Englishman to follow up Krapf's routes and reach the Victoria Nyanza direct from the nearest coast, through the Masai country, adding thereby to the map of Africa an entirely new region of mountains and lakes. A host of travellers, traders, and missionaries have added largely to our knowledge of the Lake country and the Zambesi and Congo basins. The Congo especially, within 8 years of the discovery of its course, has become a comparatively familiar stream. The vast territories drained by it have, by European treaty, been formed (so far as commerce is concerned) into a Congo Free State (see article Congo Free State) ; and the researches of Mr. Stanley's followers, and of the Baptist missionaries in their steamer, the "Peace," are rapidly mapping out the course of its numerous tributaries.

The only remaining blanks on the map of Africa, of any large extent, are : (1) the Galla Country, stretching from Thomson's northernmost point to the southern border of Abyssinia, the country drained northward by the Sobat (a tributary of the Nile), and eastward by the Juba ; and (2) the vast still-untraversed district north of the Congo, watered by the Welle, the Shari, the Binué, the Ogowé, and the tributaries of the Congo. There is now little doubt that the Welle is, as Stanley always contended, connected with the Congo ; but the gap between the two rivers has not yet been covered.

II. Races and Languages of Africa.

The population of Africa is roughly estimated as 200,000,000, or nearly one seventh of the whole population of the earth. The ethnological divisions are not easy to fix, but the best authorities are fairly agreed in arranging them by language, and the linguistic grouping has made considerable progress of late years.

Following the arrangement of *A Sketch of the Modern Languages of Africa*, by Robert Needham Cust (2 vols. London : Trubner & Co., 1883), we obtain the following groups, which in strictness are linguistic only, but which may afford some rough indication of the ethnological groups :

1. *Hamitic.*—Of the Hamitic family of languages there are 3 groups—viz. (*a*) Egyptian, comprising the ancient language of Egypt in its successive forms ; the latest, Coptic, having still an ecclesiastical use in the Coptic Church. (*b*) Libyan or Berber, comprising the indigenous vernaculars of North Africa prior to the Arab irruption, and still used by the Berbers and other tribes. This group is believed to represent the ancient language of Carthage and Numidia, spoken by Hannibal and Jugurtha, and doubtless understood by Augustine, and therefore may rank among the most venerable of human tongues. (See article Berber Race.) (*c*) Ethiopic, comprising the original vernaculars of Northeastern Africa from the southern border of Egypt proper to Cape Guardafui, also prior to the dominant Semitic languages of that region. In this group are the languages of the Bisharin and other tribes of Nubia east of the Nile, and of the Somali and Galla nations south of Abyssinia.

2. *Semitic.*—In this linguistic family there are 2 groups. The chief representative of the first is Arabic, rightly called one of the great conquering languages of the world, and representing very emphatically the influence of Mohammedanism. The Arab race itself, which is widely spread in North Africa and the Eastern or Egyptian Soudan, is Semite ; but the Arabic language has spread much more widely, and it is probable that most of the nations and tribes speaking it are not Semite, but Hamite. The second Semitic group includes the languages of Abyssinia, the principal of which are Amharic and Tigré.

3. *Nuba-Fulah.*—In this group are provisionally included some languages in the Egyptian Soudan, those of the Masai tribes between the East Coast and the Victoria Nyanza, that of the Nyam-Nyam of Schweinfurth's *Heart of Africa*, and that of the great Fulah nation of West Africa. Some of these races probably are Hamite in origin. (See article Nuba Fulah.)

4. *Negro.*—The familiar Negro race, though not covering almost the whole continent, as was formerly supposed, occupies the greater part of Western and Northern Central Africa, from the Atlantic to the Nile. Whether the traditional view which calls the Negroes the "sons of Ham" be correct or not, there can be no doubt that in physical characteristics they are widely different from the races now called Hamite ; and this difference is plainly visible on the most ancient Egyptian monuments. The Negro linguistic area comprises no less than 195 distinct languages and 49 dialects, including all the languages of West Africa north of 5° N. lat., only excepting Fulah, and including also parts of central Soudan. (See article Negro Race.)

5. *Bántu.*—Both ethnologically and linguistically this term comprises almost all the nations and tribes south of the Equator. The Bántu races resemble the negroes proper in many respects, but differ in having more regular features, not being generally so black, thick-lipped and large-mouthed, and in speaking a totally different language. Almost all the East and South African tribes—viz., of the Lake districts, the basins of the Congo and the Zambesi, and the Zulu and Kafir territories in the south, among whom missionary enterprise has recently been extended so greatly, belong to this family. As far as at present known, they have 168 languages and 55 dialects. The word "Bántu" simply means men in several of these languages. (See article Bantu Race.)

6. *Hottentot-Bushmen.* — Ethnologically, this group is the lowest in the scale of humanity in Africa. It includes the Hottentots and the Bushmen, and the Pygmy tribes lately discovered in the heart of the continent. (See article Hottentot-Bushmen.)

III. Religions of Africa.

Assuming the total population of Africa to be 200,000,000, it is probable that one fourth are Mohammedans and almost three fourths pagans. There are about 3,500,000 Christians, of whom nearly one half are Copts and Abyssinians and the remainder Roman Catholics and Protestants in about equal proportions. The Roman Catholics include the French in Algeria and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African colonies. There are 250,000 Hindus, etc., chiefly on the East Coast ;

and nearly 1,000,000 Jews, chiefly on the shores of the Mediterranean.

The term pagan comprises all heathen that do not belong to one of the great book religions. Of the pagans on the entire globe, six sevenths are in Africa, which is therefore emphatically the pagan continent. Speaking roughly, the religious beliefs of both the great African races—the Negro and the Bántu—must be so classified. The Hamitic and Semitic peoples are in the main Mohammedan ; and also some of those grouped under the name Nuba-Fulah.

African Paganism is very different from the polytheism of ancient Greece and Rome, or of India. So far as a belief in a divine being exists at all—and among the negro nations of West Africa, at least, it does exist—it is a belief in one supreme God. But this God is not supposed to busy himself with the affairs of men ; and accordingly he is not habitually worshipped. The so-called gods that are worshipped, if worship it can be termed, are rather spirits or demons. Africans undoubtedly believe in a vast spiritual agency. "They regard themselves as living in the midst of an invisible world of spiritual beings, by whom they are in danger of being constantly influenced for evil rather than good." With this is combined a universal faith in witchcraft in various forms. This faith is made by the priests and medicine-men an instrument of terrible oppression ; and it is thus the source of widespread misery. All sickness is regarded as possession by some evil spirit, and the business of the medicine-man is not so much to cure the disease as to exorcise the spirit, or else to discover the guilty person who, being secretly addicted to witchcraft, has bewitched the sufferer. The suspected party is subjected to trial by ordeal of fire and water, and to avoid this will sometimes confess to crimes he has never committed.

Faith in a spirit-world also involves belief in a life after death. Hence the human sacrifices at the burial of kings and chiefs, so common in Ashantee and Dahomey, on the Niger, and in some Central African countries. The deceased must be honorably attended to the world of spirits ; wives and slaves, therefore, must accompany him, and the sacrifice sometimes takes the horrible form of interment alive. On the other hand, many tribes have no conception of a future existence. "When a man was born, he was born," said one chief, "and when he died, he was dead, and there was an end of the palaver."

Idolatry, in the sense of the making and worshipping of images, is not so widely diffused as might be supposed. There is nothing in Africa like the elaborate image-worship of India. Hideous idols are common among the West African Negroes ; but in Central Africa, so far as is known, none are to be found. But what is called fetich worship is universal. (See article Fetichism.) A fetich is a charm ; and almost any object—a tree, a stick, a stone, a shell, a plant, the limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine-men—power to preserve the owner or bearer from danger, or power to injure his enemies. Particular fetiches fulfil particular purposes. "One guards against sickness, another against drought, a third against the disasters of war. One is used to draw down rain, another to secure good crops, and a third fills the sea and rivers with fishes, and brings them to the fishermen's net."

Mohammedanism (see article Islam), which in the 7th century was carried by fire and sword over North Africa, has, in the last two centuries, advanced its borders considerably, and now prevails widely in both the Western and Eastern Soudan, in West Africa proper, and along the east coast. Islam has been called one of the missionary religions of the world, but it appeals neither to mind nor to heart, and its progress in Africa is due almost entirely to force or fraud. It is a moot question whether its extension has been for good or for evil. There can be no doubt that in some respects it is an improvement on the degradation of paganism, and that its introduction has been accompanied by a certain advance in outward civilization—for instance, in the matter of clothing. On the other hand, its good influence has been greatly exaggerated. Mr. Thomson, the traveller, credits it with the law and order that prevail in the large towns of the Central Soudan ; but equal law and order prevail in much larger towns in the Yoruba country, where fully organized communities exist that are almost entirely pagan.

And along with this exaggeration of the advantages of Islam there is a careful ignoring or minimizing of its evils. The Negro tribes that have been won to allegiance to the Prophet of Mecca are Moslem in little more than name. Mohammedanism has engrafted itself upon the ancient paganism of the country, and has merely modified the form of the fetichism which is the real religion (if so it may be called) of the people. Charms and amulets are their trust still, only the charms or fetiches, instead of being sticks and stones, are Arabic texts from the Koran (which they cannot read) sewn up in strips of red leather, and tied round the neck to preserve the wearer from danger. Winwood Reade, in one of his books on Africa, wrote, "Mohammed, a servant of God, redeemed the Eastern world. His followers are redeeming Africa." In point of fact, their principal work is to enslave it. The whole of the vast inland slave-trade, which Baker and Gordon strove so hard to suppress, is in their hands. Probably the two greatest social evils of Africa are polygamy and slavery. Mohammedanism sanctions the former and fosters the latter. M. Mage, the French traveller in Senegambia, says, "Islam is at the bottom of the weight of ills under which Africa is suffering." Schweinfurth says, "The banner of Islam is the banner of blood." Livingstone said, "Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have." The Moslem mallams of West Africa, who go about writing the infallible charms above referred to, and giving them to those who are willing to embrace Islam, and who are described by an English writer of repute as "simple and single minded missionaries, the ideal of what a Christian missionary should be," are stigmatized by Schweinfurth, who has seen hundreds of them, as "incarnations of human depravity." In most cases they do not even know the meaning of the few Arabic words they write. At Lagos and other large places there are schools for teaching them to write the texts, but this is done merely as a mechanical process. Sir J. Pope Hennessy, when Governor of Sierra Leone, read a paper before the Society of Arts, in which he de-

scribed a "Mohammedan University" at Timbo. On inquiry this "university" proved to be the veranda of a mud-built house, in which a single teacher taught a number of boys to recite portions of the Koran in Arabic by rote.

It is undeniable that so-called Christian nations have done almost as much harm in Africa as the professors of Islam; but when the influence of the two religions is compared, it must be remembered that the wickedness of those who must statistically be counted as Christians has been in the teeth of the religion they have disgraced; whereas, in so far as an enlightened Mohammedan (such as the present Sultan of Zanzibar) governs well, and puts down slavery, it is through his imitating Christian States and ignoring the Koran.

(NOTE.—The statements for the following are largely based upon Reclus's work on Africa.)

Taking now the continent in detail, and commencing with Egypt, we shall pass along the eastern, southern, and western coasts to the shores of the Mediterranean.

1. *Egypt.*—Egypt proper extends from the Mediterranean on the north to Wady Halfa on the 2d Cataract on the south, and from the Suez Canal and the Red Sea on the east to an indefinite line of desert on the west. Politically it includes also a strip of Arabia on the east of the Suez Canal, Nubia, and an uncertain section of the Soudan. By far the greater part of this territory is practically uninhabited, so that of the officially reported 400,000 square miles, not more than 12,000 square miles contain a population of 6,000,000, giving a density of population three times as great as that of France, and even greater than that of Belgium and Saxony.

A general history of Egypt will not be attempted in this article. A brief statement of the present (1890) political condition is all that will be given.

Until the rebellion, in 1848, of Mohammed Ali, a Mameluke officer, Egypt was practically a part of the Turkish Empire. Since that time the Sultan has claimed little more than a suzerainty, which became more and more shadowy until the rebellion of Arabi Pasha and the occupation of the country by the British troops in 1882, when it almost entirely disappeared, and the present Khédive (a member of Mohammed Ali's family) and his ministers are virtually English officials. The local administration is left to the Egyptian courts, but all cases affecting foreigners are tried by a mixed commission. The general social condition of the people has undoubtedly improved under the English supervision. Much of the former oppression has ceased, and the peasantry are more justly treated and more prosperous than ever before.

Population, according to census of 1882, 6,806,400.

Mohammedans		6,051,625
Christians:		
Copts	408,903	
Roman Catholics	57,389	
Greeks	42,066	
Protestants	4,536	
Arminians	1,627	
		514,521
Foreigners		90,886
Jews		15,796

The Mohammedans include:

1. The Fellaheen, or peasants, of the same race as the Copts, and the descendants of the original Egyptians, about 5,000,000.

2 The Arabs, of whom a small number date back perhaps to the Hyksos, but the greater number came from Arabia and Syria under Amru in A.D. 639. They have undoubtedly mingled with the native blood, yet are still quite distinct, and some of the regular Bedouin tribes preserve their lineage with great pride. The Bedouin tribes on the Red Sea coast and the desert border are estimated to number about 250,000, and the other Arabs about 700,000.

3. The Turks are very few in number, estimated at 10,000 to 20,000.

The Copts occupy chiefly Upper Egypt, in the vicinity of Assiout, and the oasis of Fayoom. They are still monophysites, and have in many places preserved their original characteristics very closely, developing a shrewdness of character far superior to that of the Fellaheen originally of the same race, but never brought under Christian influences. In the villages of Upper Egypt they are agriculturists, but in the towns and in Lower Egypt—the Delta—they are artisans, money-changers, and employés. They are gentle in their general character, but not self-assertive, and have not taken the political position attained by the Armenians and Jews.

The Roman Catholics are mostly Syrians who have come in from the Syrian coast and the Lebanon for purposes of trade.

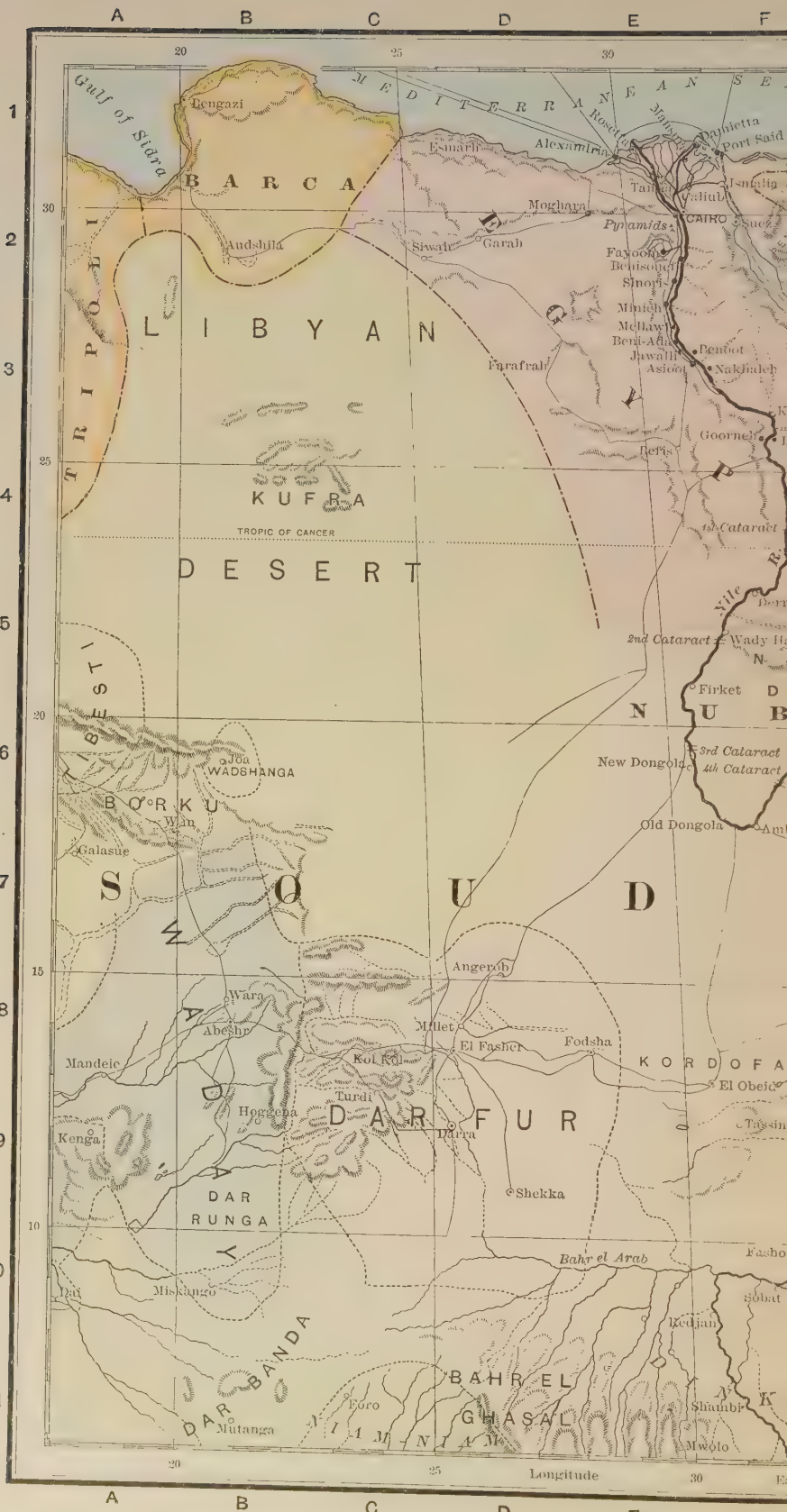
The Greeks are partly foreigners, partly Greek Syrians.

The language of Egypt is entirely Arabic. The Coptic, representing the old Egyptian hieroglyphs, has long been a dead language, existing only in the Scriptures and liturgies of the Coptic monasteries.

The climate of Egypt is in general very dry. Northerly winds prevail in summer and southerly winds in winter, so that there is a great uniformity in temperature, ranging in Cairo from 50° to 85°, the highest recorded being 116° Fahr. There is also very little rain—practically none at all in Upper Egypt—though in Cairo there are some very heavy rainfalls; yet the rise of the Nile is accompanied with a great deal of moisture, so that, especially on the Red Sea coast, one seems to be in a vapor bath. The houses are built chiefly of sun-dried brick, except in the cities, where a porous stone is used. The walls are thick, rendering the rooms cool in summer; but as there are no appliances for heating, they are apt to be chilly during the time of the winter rains. The general effect of the climate is not unhealthful, and, except as ophthalmia prevails to a considerable degree, foreign residents enjoy even during the summer a good degree of health and comfort. Through the ports of Alexandria and Suez Egypt receives all the fruits of the Levant, in addition to the oranges and dates of her own gardens.

Missionary work is carried on by the United Presbyterian Church of the United States of America and the Church Missionary Society of England.

Of these two missions the former is much the more important. The latter has confined itself to work for Mohammedans, chiefly in connection with the schools established for Moslem children by Miss Whately, who died in 1889, leaving the schools under the general charge of the society. Missionary work among the Copts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20 25 30
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Damietta
Port Said
Alexandria
Edkou
Ismailia
Tanta
Zagazig
Moghara
Pyramids
CAIRO
Suez
Siwah
Garah
Faiyoum
Beni Suef
Minieh
Mellawi
Beni-Adam
Jawalli
Asioot
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Nakhadeh
Farafrah
Goorneh
Esneh
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New Dongola
Old Dongola
BARCA
LIBYAN
DESERT
TRIPOLI
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El Fasher
Fodsha
KORDOFAN
El Obeid
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Kol Kol
Turdi
Hoggena
DARFUR
Darra
Kenga
Tassin
Shekka
DAR RUNGA
Bahr el Arab
Fasho
Dar
Miskango
Sobat
Kedjan
DAR BANDA
BAHR EL GHASAL
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Mutanga
Shaumbi
Mwolo
Longitude

EGYPT, ABYSSINIA
AND
EASTERN SOUDAN
SCALE OF MILES
0 50 100 150 200 250 300
Missionary Stations are shown by a solid dot (●).
COLOR REFERENCE.
English
Italian
French
Turkish
Submarine Cables
Railroads
ARABIA
TROPIC OF CANCER
Yembo
Jidda
Mecca
Ghumfooda
Loheia
Sana
HADRAMAUT
Makalla
Mocha
ADEN
Aden
GULF OF ADEN
Zeila
Berbera
Burao
Karkar
Durduri
Hafun
C. Guardafui
Wadey Nogal
SOMALI
Togo
Milmil
Merergur
Obbia
Farr
Kassala
Massowah
Arkiko
Tomat
Adua
Aksum
Wahenio
GONDAR
Sokota
L. Tzana
ABYSSINIA
Magdala
Ankobar
Gudru
Kafkara
Killulu
Ankober
Ralli
Djimma
Harar
Bonga
KAFFA
GALLA
Greenwich
STRUTHERS & CO., N.Y.

has never met with such bitter persecution as in some other lands. The personal relations between the missionaries and the people have been very pleasant, and the government has looked upon the educational work of the former with favor, even making a grant of a valuable piece of property in Cairo for their schools. (See United Presbyterian Church Missions.) The Wesleyan Methodists (England) and the Colonial and Continental (England) have missions, the former in the army only.

Nubia.—The section of country south of Egypt, extending from Wady Halfa to Berber, on the Nile, and Suakin, on the Red Sea.

The greater part of the country, especially to the west, is desert, the Nile valley, in many places very narrow, furnishing the only relief. To the east, however, especially in the vicinity of the Red Sea, where there are numerous rainfalls, wells, fountains, and pasturage are found in abundance. The climate, though hot—averaging 80° Fahr.—is very dry and healthful for those who keep away from the moisture of the river beds ; and even ophthalmia is almost unknown. The fruit trees of Egypt are found only in gardens, and even the date disappears in the southern sections. The Nubian horses, famous for their fleetness, cannot bear a change of climate, and have decreased much in numbers.

The constant prey of opposing forces from the north and south, the population of Nubia, numbering about 1,000,000, is very much mixed, the original Ethiopians having once given place to the Egyptians and then regained an ascendancy. These Barbarins (the connection with "barbarian" is probably fanciful) are among the darkest of African tribes, but under their dark skins are transparent reddish hues, clearly distinguishing them from the negroes of Central Africa. The hair is wavy without being woolly, the features regular, the nose straight and firm, and many come to even the European standard of beauty. The custom of making three oblique scars on each cheek they can give no reason for, as it is not a distinguishing mark, many other races doing the same thing. They furnish the greater number of the slaves and attendants for Egypt and Turkey. Originally a brave people, constant oppression has rendered them cowardly and subject to incursions from the more warlike tribes of Kordofan. The southern Nubians are much more given to trade, and hold themselves aloof from the peasantry or Fellaheen. They and the pastoral people of the Nile valley call themselves Arabs, though their origin is probably Ethiopic. The most prominent of these Nubian Arabs are the Bisharins or Begas and Ababdehs, and number perhaps 300,000.

Missionary work has been confined to occasional visits of colporteurs of the American and the British and Foreign Bible Societies. German missionaries have endeavored to occupy Khartoum, and General Gordon did much to illustrate and commend Christianity.

The Soudan.—This is not a distinct country, having regular geographical boundaries, but a somewhat indefinite section stretching across the continent along the 10th parallel of latitude from the Red Sea to the Atlantic Ocean, and including especially the districts of Upper Nubia, Kordofan, Darfur, Wadai, Lake Tchad, and the valley of the Niger. Of late years it has come to have a somewhat limited application to what is sometimes called the Egyptian Soudan, including Upper Nubia, Kordofan, Darfur, the section that was annexed to Egypt by the notorious Zebehr Pasha, and where General Gordon undertook to establish a barrier to the slave trade that brought the blacks of Central Africa to the Red Sea, and then distributed them through Arabia and the Levant. (For special account of this region, see article Soudan.) The different sections will be treated in order, leaving the western section to come in connection with the states of the western coast, as being more closely connected with them.

Upper Nubia, or the Egyptian Soudan, a portion of ancient Ethiopia, extends from the Berber-Suakin line to the borders of Abyssinia, including the city of Khartoum and the country along the Blue Nile and the Atbara. It is a mountainous country, broken by ridges into sections, each to a degree independent of the others. Alternately held by the Abyssinians and the Egyptians, the revolution of the Mahdi has connected it with Kordofan and Darfur as the seat of a new government.

The population is about 3,000,000, made up of a great number of tribes, and representing all the great races of North, East, and Central Africa — Ethiopic, Negro, Nuba-Fulah, and Arab. The most prominent among them are the Begas or Blemmyes of the ancients, and probably the Ethiopians of Herodotus, who built Meroë. In the Middle Ages they were mostly Christians, but now are Mohammedans —at least so far as their interest in the Mahdi is concerned — one of their most powerful tribes, the Hadendoas, numbering about 1,000,000, having taken a most prominent part in the recent wars. They are a fine-looking, aristocratic people, not unlike the Bántu race of the south, though with many customs of the negro races.

Like other Ethiopic people, descent is reckoned from the mother, and while women before marriage are treated with great civility, after marriage they are not at all under the control of the husband. The annals of the kingdom of Meroë and Senaar, ever since the time of Queen Candace, show the prominence given to women. The prominent cities are Khartoum, at the junction of the Blue and the White Niles, the commercial centre for the whole region, and made memorable by the death of General Gordon ; Senaar, the capital of the old Funj kingdom, and which has greatly decreased in importance (Meroë, the old Ethiopian capital, is a mass of ruins on the east bank of the Blue Nile) ; Kassala, between the Atbara and Massowah, formerly an Egyptian fortress destined, perhaps, to be an Abyssinian outpost ; and Berber, the starting-point for caravans from the Middle Nile to Suakin, the best port on the Red Sea, and the point from which pilgrims start for Mecca and slave-traders for Arabia. The religion of this whole region is the Mohammedan, yet the old faiths are by no means extinct, and the fact of a general profession of Christianity during the Middle Ages would render Christian evangelization a labor of comparative ease, as soon as the iron rule of the Mahdi can be broken.

Kordofan.—A country west of Upper Nubia, whose chief city, El-Obeid, is the capital of the Mahdi. With a territory half the size of France, it has an estimated population of only 300,000, or about three persons to a square

mile. The temperature is the hottest in the world, the thermometer frequently rising to 105° Fahr. in the shade during the hot season, which commences in March. June, July, and August are the rainy months, and the air is full of vapors and miasma, inducing epidemic fevers, which are very fatal to Arabs, Turks, and Europeans. The commercial importance of Kordofan arises from its being the starting-point for caravans to Western Africa and Tripoli by way of Darfur, Wadai, and the oasis of Fezzan. (A Turkish merchant of Fezzan once visited Constantinople with a large supply of English uniforms which followers of the Mahdi had taken from the troops in Khartoum, and brought by this route to the Mediterranean.) The native tribes are not numerous or powerful, the most influential element, and that which constitutes the support of the Mahdi, being the two Bedouin tribes, Kababish and Baggare. They claim to be of pure Arab descent, but have not a few of the customs of the Kabyle, and have a red skin very much like the American Indian. They are of exceptionally fine physique.

Darfur.—A country about the size of France, lying between Kordofan on the east and Wadai on the west, and forming the line between the Nile Basin and Lake Tchad. It was long entirely closed to Europeans, and not until the famous Zebehr Pasha conquered it for Egypt was much information gained about it. Since the rise of the Mahdi it is again closed. Its eastern portion contains some copper mines that were the chief object of desire on the part of the Egyptian Government. The climate and general features are much the same as those of Kordofan, there being high ranges of mountains and extensive uplands. The population, variously estimated at from 1,500,000 to 4,000,000, is composed chiefly of the Fur or For tribe of the Nuba-Fulah race, who gave their name to the country. All are Mussulmans, but mingle many practices of African origin with the precepts of the Koran. The former commercial relations of Darfur were chiefly with Egypt by a caravan route direct through the desert to Assiout, but now the caravans go both east and west, reaching Egypt through Kordofan and Khartoum, and Tripoli through Wadai and the oasis of Fezzan.

Wadai.—The eastern section of the Lake Tchad district, occupied by the Wadai tribe, that for some time has held the predominance in that region. (For special description, see Lake Tchad.) It is mentioned here as the farthest section west where there is a distinctly Arab element, although the native negro element still retains the pre-eminence. The influential tribes rest their claims to prominence on their early acceptance of Islam. This country is the chief sphere of the Senoussi movement, although the Sheikh himself has his headquarters in Tripoli. The greater part of the Moslems being converts, are the more earnest in their support of the new faith, and they have made determined efforts to overcome the Mahdi and extend the Senoussi's influence to the Red Sea.

Missionary influence through the whole of eastern Soudan has been almost entirely wanting. Foreign travel has been confined to a few men, Nachtigal (1869–74) being the only one who succeeded in really penetrating Wadai, Darfur, and Kordofan, and the account given by Mohammed el Tunsy (the "Tunisian") is still the best that exists of that section.

Abyssinia.—Abyssinia proper, including its southern district of Shoa, is a territory covering about 96,000 square miles, its eastern boundary extending about 500 miles south from Massowah, on the Red Sea. There is, however, a wide stretch of territory between that and the Red Sea and Indian Ocean, known as Gallaland and Somaliland, which historically and geographically is connected with Abyssinia, but being the home of independent tribes, must be considered separately. (See article Abyssinia.)

The London Society for Propagating Christianity among the Jews and the Swedish Evangelical Society have stations in Abyssinia.

Afar.—The section between Abyssinia proper and the Red Sea, and including the coast from Massowah to the Strait of Bab-el-Mandeb, is occupied by the Afar or Danakil tribe, belonging to the central Ethiopian branch of the Hamitic group, although they claim to be Arabs by descent, and may indeed have Arab blood. They have a fine physique, and have succeeded in preserving their independence, recognizing only their hereditary chiefs. Nominally Moslem, they have retained much of their fetich worship, and observe many of the rites common to the kindred tribes. England and Italy, and still later, France, have established trading stations along the coast, but have not undertaken to extend inland, as the country is sterile, hardly furnishing food for the natives, who gain a large part of their subsistence from the caravans moving between Abyssinia and the Red Sea. The principal caravan stations in the Afar country are Beihet and Asali (Italian) and Perim (English).

Gallaland.—South of Abyssinia and the Afar country, from the Strait of Bab-el-Mandeb to the Equator, extends the country of the Gallas, one of the largest nations in Africa, numbering perhaps 3,500,000 in the distinctive Galla States, but found on either hand in large numbers. They are said to number altogether more than 6,000,000. They are generally placed in the Ethiopic family of the Hamitic group, and are thus allied closely to the Somalis to the east of Afar, to the Begas of Upper Nubia, and, more remotely, to the Berbers of North Africa, and to the ancient Egyptians. Their dialect bears considerable resemblance to the Semitic languages. Their home is said to have been the equatorial region about Lake Nyasa, and some of them still make pilgrimages to Mount Kenia. They are of medium height, finely proportioned, with an attractive and open countenance. In color they are a deep reddish brown, the women being usually very light, and in youth very handsome. The northern tribes are more intelligent than those of the south, but there is no education among them except as the result of missionary teaching, and the only books are the Gospels, translated by the missionaries, and a few dictionaries and a grammar by Tuschek. In general peaceful agriculturists, they are forced to defend themselves against the Abyssinians in the north, the Somalis on the east, and the Arab slave-traders, who find among them their most attractive prey. The English stations on the coast at Tagurra Bay, Zeila, and Bulha have done much to prevent this trade.

Missionary efforts among the Gallas date to the visit of Krapf to Shoa in 1842, when engaged in the Abyssinian Mission with Bishop Gobat. (See Abyssinia.) Later, work has been carried on by the Swedish Evangelical Soci-

ety. (See Swedish Evangelical Society.) The Keith Falconer Mission (under the care of the Free Church of Scotland) at Sheikh Othman, near Aden, on the coast of Arabia, is endeavoring to do a work among the Gallas through the rescued slaves, whom they gather in their schools and educate with the hope that they will return and work among their people. The Church Missionary Society's work is the most prosperous; the United Free Methodists and the Ansgarius Union have each one station in Somaliland. One of the hardest, it is also one of the most attractive fields of missionary labor.

Somali Land.—The country between Gallaland and the Indian Ocean is occupied by the Somali tribes, akin in race to the Afars, with whom they have a great deal of intercourse, each passing into the other's territory for pasturage, according to the season. They are practically independent, and have not attracted the interest of Europeans, being treacherous and constantly at war with themselves.

The Sources of the Nile and the Great Lakes.—The southern boundary of Kordofan and Darfur marks practically the limit not only of their territory, but of their climate, race, and general physical characteristics. The section south of Bahr el Arab, although included in the general term Soudan, is so different as to be practically an entirely distinct country. The dry, intense heat of Kordofan gives place to a climate more moist and gentle, although scarcely less unhealthy. Instead of plains, there are great jungles with luxuriant vegetation; oxen take the place of horses and camels, and the Arab disappears entirely before the Negro. In fact, two continents could hardly be more markedly distinct than are these two sections of what is often called one country.

In the absence of any marked geographical boundaries, we shall divide this section, extending from Kordofan to the upper end of Lake Tanganyika, into 3 parts:

1. The Zeriba country, lying between the Bahr el Arab and the west bank of the Nile.
2. The Sobat and Yal basins, on the east bank.
3. The great lakes.

NOTE.—There seems to be some confusion in the different atlases as to the distinction between the Bahr el Arab, the Bahr el Homr, and the Bahr el Ghazel. The first is here used to designate the most northern of the western tributaries of the Nile, while the last is its largest confluent.

1. The Zeriba country extends from Kordofan, on the north, to the Lake Albert Nyanza, on the south, and from the White Nile (Bahr el Jabel), on the east, to the somewhat indefinite boundary of the Nyam-Nyam country on the west, and includes a section that has been most prominently before the world for several years. It was here that General Gordon hoped to establish a government that should effectually stop the slave-trade, and that Emin Pasha for so long a time held his own against hostile attacks from every side. (See Soudan.)

The extent of country is about 140,000 square miles, and the population is estimated at 10,000,000, but it has doubtless suffered much from the depredations of the Arab slave-dealers, who make this their special field of supply. The routes to the Red Sea can still be traced by the bones of men lying bleaching in the sun. They almost all belong to the Negro race, although the different tribes are very distinct from each other. Among the most prominent are the Shuli and Madi, in whose territory is Wadelai, till lately Emin Pasha's place of residence; the Bari, among whom Sir Samuel Baker established his settlement, Ismailia; the Denka, the largest tribe, and famous as the best cooks in Africa; the Bongos, bordering on the Nyam-Nyam country, and not unlike their neighbors, generally very kindly, gentle, and industrious, skilled as smiths and artisans, producing with very simple tools articles not inferior to those made in Europe. These, with the kindred tribes around them, were the chief booty of the slave-dealers, who gave their name to the section from their Zeribas, or forts, which they established all over the country. The ravages made among them may be indicated by the statement of Schweinfurth that the Bongos numbered certainly 300,000, whereas at the present time there are scarcely 100,000. But not only in their reduced numbers is the result of the slave trade manifest. The tribes have become greatly mixed, and in the process the worst elements have come to the surface, some among them being described as the most repulsive tribes in Africa.

Missionary efforts in this section have been confined to the work of some Catholic missionaries among the Bari and Bongo tribes, but without any apparent result. Mohammedanism prevails toward the north, but to the south fetichism is still dominant.

2. Sobat and Yal basins include a section of about 70,000 square miles on the east bank of the Nile, with a population of perhaps 3,000,000. These are mostly negroes, though there are some Galla tribes among them. The most powerful are the Shilluks, the only race on the Nile recognizing a king, who rules all the tribes. Mohammedanism has had no influence upon them, but they worship an ancestor whom they consider the creator of all things, invoke the spirits of the stream, but avoid those of the dead, believing in metempsychosis.

3. The great lakes, including, 1. Albert Nyanza; 2. Victoria Nyanza; 3. Unyoro and Uganda; 4 Karagwé.

The whole section of the great lakes, covering about 170,000 square miles, is a plateau about 4,000 feet above the ocean. There are no elevated highlands, but the plains are broken by hills and ridges which offer no hindrance to exploration, and help to give the country a diversity and beauty of scenery scarcely surpassed in the world. Add to this the full supply of water, the rich vegetation, and a climate of the mean temperature (79° Fahr. throughout the year) of New Orleans, and the idea gained is scarcely that of a location within the torrid zone. The animals are the buffalo, antelope, rhinoceros, elephant, and boar; ostriches are abundant; the lion is rarely met with.

The population, numbering 12,000,000 (?), is of the Bántu race. (See article on Zulu-Bántu race.)

1. Albert Nyanza (known to some of the natives as the Mwutan-Nzigé, or Grasshopper Sea; to others as the "Great Water"), so named in 1864 by Sir Samuel Baker, its discoverer, in honor of the late Prince Consort, is about 90 miles long, with an average width of a little over 18 miles. At both northern and southern ends the land is low, while the middle lies between high cliffs, giving the lake the appearance of a fissure in the earth's surface.

The Somerset Nile, which connects Victoria Nyanza with Albert Nyanza, enters the former on the east side, near the northern extremity at Murchison Falls, not far from where the White Nile leaves it. The west coast has not been fully explored, and it is somewhat uncertain whether the lake is supplied entirely from the Somerset Nile, or has other affluents. It is, however, settled that Livingstone's idea of a connection between it and Lake Tanganyika was not correct.

2. Victoria Nyanza (Ukerewe), the largest lake in Africa and the second in the world (Lake Superior taking the first place), was discovered by Captain Speke in 1858. It has an altitude of about 4,000 feet, being nearly 2,000 feet higher than the Albert Nyanza, and its 720 miles of coast scenery is of every description and style of beauty. There are level plains, high hills, bare cliffs, richly wooded slopes, and all broken up by countless indentations and hidden by numerous islands, many of them of great beauty and interest. The Somerset Nile flows out of it on the north, and its greatest affluent is the Alexandra Nile, entering it on the west. The source and length of this river, which seems to be the true beginning of the Nile, have not yet been fully explored.

3. Unyoro and Uganda. The territory bounded by Albert Nyanza on the west, the Somerset Nile on the northeast, and Victoria Nyanza on the southeast, covers an area of about 70,000 miles, and is one that has attracted a large amount of attention from the missionary world.

The general government of the whole section is in the hands of the Wahuma, a race apparently akin to the Gallas of the northeast. They are of a different type from the Bántus, have fine features, and are without the pouting lips of the negro. They are a race of shepherds, and have preserved their purity of race, refusing to mix with the subject tribes. They have come into contact very little with foreigners, as they live mostly in the jungles aloof from the villages, and consequently very little is known of them, except that they furnish rulers to the country between the lakes.

The northern section, or Unyoro, is a plateau on about the same level as Albert Nyanza (2,000 feet), with a copious rainfall, but a less luxuriant vegetation than is found to the south. The people, too, while of the same race as the Waganda, are less numerous, less powerful, and have attracted much less interest. South of Unyoro lies an uninhabited country, a sort of border-land, through which caravans pass only under guard ; and then comes the territory of Uganda. This is the most populous, powerful, and most widely known of all the States in East Central Africa, and from its intimate connection with the work of missions deserves a fuller notice

The kingdom of Uganda (or rather of Ganda, U or Bu being merely a prefix indicating the country, as Wa or Ba indicate the people, and Ki or Lu or Ru the language) covers, with its dependencies, about 70,000 square miles, and contains the richest and most fertile part of the section of the great lakes. Its high altitude, about 4,000 feet above the level of the sea, and the abundant yet not excessive rainfall give a coolness to the climate which renders it hospitable to vegetable products of the temperate zone, which have been introduced to some extent by Europeans. Sweet potatoes, beans, tomatoes, maize, rice, and various other vegetables are grown, and the coffee plant is somewhat cultivated. The principal fruit is the banana, which grows luxuriantly in different varieties, and is used for flour and liquor. The huts are built more carefully than in other sections, and are of the beehive form, with a double roof, so that there is a constant circulation purifying the air of the hut. Other buildings have been introduced by the Arab traders and by the Europeans, who are chiefly missionaries. The people (Waganda or Baganda) are of Bántu origin, and akin to the Zulus of the south. Various estimates have been made of their numbers, about 5,000,000 being that generally accepted. One peculiarity is that there are far more women than men. Polygamy prevails, there being no limit to the number of wives. In war the Waganda kill the males and carry off the females. There is no law to forbid the marriage of near relatives. The eldest son inherits all his father's wives except his own mother. The women are really servants, and, with the slaves, do all the domestic labor, leaving the men free to keep their strength for feats of arms. The young man toils only as long as is necessary to provide the means for the purchase of wives, when he immediately drops into a state of idleness, passing his time in gambling and drinking. The Waganda have little regard for human life, though they welcome the stranger with kindness, and treat the slave with gentleness. They are well clad. Speke (1862) was the first European visitor to penetrate their country. Since that time real progress has been made in agriculture and in various species of handicraft, especially in forging iron. Swahili, the most useful idiom in Eastern Africa—the idiom of the coast—is spoken fluently in the capital and market-towns of Uganda. Some of the chiefs speak and write Arabic. The Ganda alphabet is composed of Latin letters, x and q, however, being replaced by other characters. All the trade of any importance is in the hands of Arabs and Zanzibar half-castes. The exports are ivory and slaves, in exchange for which they receive guns, powder and shot, woven goods, glassware, and some other European articles. Money is rarely employed, the recognized currency being the doti, or "eight cubits" of calico. Routes of trade are opening up, and facilities for exchange increasing. Arab dhows on the Nyanza render the navigation of that lake less dangerous than formerly, and the miry paths of the interior are giving place to good roads. Egyptian authority never reached Uganda. Officers of the Khédive entered the country only under the title of ambassadors. The king is absolute master of land and people, though in State affairs his power is controlled by three wakungu, or hereditary vassals. The Katekiro, a sort of "mayor of the palace," and Governor of Udi, is nominated by the king, and with the three wakungu takes his place with the sovereign in the privy council, and in the king's absence presides over the luchiko, or governing body, which is composed of all the grandees of the country, vassals, and feudatories, and palace dignitaries. On the death of the king a successor is selected from among his children by the wakungu. The two most frequented ports of Uganda, on the shores of the lake, are Usavara, on Murchison Bay, and Mtebi, on the gulf, limited south by the Sesse Archipelago.

A B C D E F
10 15 20
1 2 3 0 4 5 6 7 10 8 9 15 10 11
Ngaundere
Old Calabar R.
Duke Town
Doka
Rapids
Mosso-kongi
Songo
Makung
Gassa
Nyong R.
Bongolo
Santa Isabel
George's Bay
FERNANDO PO I.
Bight of Biafra
Batanga
Iloku
Nana R.
Mobungi R.
Busembi
WATO
Bopoto
Bangala
Congo R.
Mapamalombe
Benita
Bolombo
Maringa R.
Corisco
Uranga
Maringa
Barako
Calhoun R.
Ogoru R.
Okanga
Equator Station
Ogove R.
Boue
Talaguga
Kangwe
Buoli
Doume
Obamba
Nkunja
Lubobo R.
Juapa
BALOLO
C. Lopez
Ndolo
L. Mantumba
Ngombe
Lukolela
Lake Leopold I
Rosira R.
Obindshi
Franceville
Alima R.
Setie Camma
Nyanga
Bolobo
Mfini R.
Mayumba
Mbe
Kwa Mouth
Ikata R.
Frankville
Tauntonville
Kassai R.
Bangulu
Ipamba
Brazzaville
Stanley Pool
Leopoldville
Loango
Mahyanga
Lukunga
Landana
Kabinda
Mukimbungu
Banza Manthake
Kingunji Cataracts
Lambo R.
Loange R.
Weissman Falls
Banana
Palabala
Mukimvika
San Salvador
Mucne Puto Kassongo
Kuango R.
Bamba
Muata Kumbana
Encoje
Ambriz
Muata Kabembe
S. Paulo de Loanda
Ambaca
Kapenda Kamulemba
Coanza R.
Dondo
Malanje
Kassanshe
Novo Redondo
Katende
Egito
Bailundu
Peho
Bihe
Benguella
Kangombe
Kissembo
Sapa
Kakonda
Kangamba
Huinpata
Kubango R.
Mossamedes
Kiteve
Omarumu
BAKANA
Undonga
OVAMBO
Karora
Cunene R.
C. Frio
DAMARA LAND
Longitude
ATLANTIC OCEAN
SOUTH BATEKE
Submarine Cable
PORTUGUESE WEST AFRICA

CENTRAL AFRICA
SCALE OF MILES
0 50 100 200 300 400
Missionary Stations are shown by a solid dot (•).
COLOR REFERENCE.
English.
Portuguese.
German.
Spanish.
French.
Congo State.
BAHR EL GHASAL
Bor
Lado
Gondokoro
Ndoruma
Wando
Makaraka
Mundu
Dufile
Mambanga
Tangasi
MANGBATTU
Bakangais
Kannas
Wadelai
Murchison Falls
Albert Nyanza
Foweira
Magungo
MADODE
Mrooli
Kavalli
Yambuya
Ugarrowa
Stanley Falls Station
Stanley Falls
Albert Edward Nyanza
Basoko
Lowwa R.
L. Ozo
UGANDA
Natete
Rubaga
Ukussa
Ripon Falls
L. Baringo
Mt. Kenia
L. Naivasha
GALLA
SESSE IS.
Victoria Nyanza
UKEREWE
Kagehyi
Nasa
Usambiro
Uthungu
Kwa-Makolo
Msalala
Ripa
Itu
L. Alexandra
Nyangwe
Kasongo
Mukamba
Serombo
Mt. Kilima Njaro
Taveta
Sagalla
Melinda
Kisulutini
Rabai
Mombasa
L. Mandyere
MASAI
Makura
Ujiji
Urambo
Uyui
Masinde
Misozwe
Tabora
Mtowa
Mussumba
L. Lanji
Makalumbi
Mamboia
Mpwapwa
Pemba I.
Zanzibar I.
Zanzibar
Kilwa
Mwwent
Makiyombo
Karema
Ipimbwe
Kilemba
Kassali
Mpweto
Murrio
L. Hikwa
Rufiji R.
Mafia I.
Pambete
Mtonondo
Quiloa
Chinga
Mweni Wanda
Karonga
Kazembe
Lindi
Moamba
Mukurru
Kasembe
Miramboo
C. Delgado
Masasi
Katanga
Mere Mere
Mombera
Bandawe
Chitesi
Kisanga
Said Ali
L. Bangweolo
Bumbi
Sitanda
Cape Maclear
Matunda
Marua
Matimba
Domasi
L. Shirwa
Magomero
Blantyre
Sumbo
Zambesi R.
Tete
Mamba
Kalomo
Shampondo
Matsha
Senna
Quillimane
Manika
MATABELE LAND
SOFALA
MOZAMBIQUE
INDIAN OCEAN
Submarine Cable
from Greenwich
H I J K L M
1 2 3 4 5 6 7 8 9 10 11
25 30 35 40

The Waganda do not worship idols or fetich gods, properly so called. The universal creator, Katonda, though believed in, is thought to be beyond the reach of their worship. They pray to the lubari, who are either well-disposed genii, or dreaded demons, dwelling in the lakes, rivers, trees, rocks, and mountains. The kings become demi gods, and continue to govern the people after death as they did when alive. Amulets of wood, stone, horn, and shreds of cloth are worn as protection against the evil genii.

Islam, making great progress north and south of Uganda, seemed destined to prevail, but is checked by the fact that circumcision infringes the laws of the country, which, permitting murder, forbids all mutilations. Protestant missions in Uganda were undertaken by the Church Missionary Society (England) immediately upon the publication of Stanley's letter describing his intercourse with Mtesa, and challenging Christendom to send missionaries to Uganda. That letter appeared in the *Daily Telegraph* (London) on November 15th, 1875. On June 30th, 1877, a company of missionaries reached Rubaga, the capital of the kingdom. Roman Catholic missionaries arrived in 1879.

In 1889 King Mwanga, who had been deposed, succeeded in re-establishing himself on the throne of this the greatest native kingdom throughout interior Africa. He proclaimed himself a Christian, and distributed his chief posts among the Christians residing in his territory. This year (1890) British influence has, by special treaty, been established in Uganda, and Lake Victoria Nyanza may erelong be connected with Mombasa by railroad.

After all its vicissitudes, the missionary work now seems well established, and its friends are hopeful of a great future. (See article Church Missionary Society.)

Karagwé, a dependency of Uganda, bounded on the west and north by the Tanguré River, limited on the south by Uzinza, and having Victoria Nyanza on the east, covers about 6,000 square miles of evergreen hills and fertile valleys, interspersed with lakes like the Raveru, which Speke and Grant thought lovely enough to be called the African "Windermere." Hot springs in the northwest furnish a health resort for the surrounding populations. The language is Zonyora, a Bántu dialect, and the people belong mostly to the Wanyambo stock. The country, except in a few districts, is thinly populated; Warahanjé, the capital, at a height of 4,300 feet above the sea, overlooks Lake Windermere. Ivory, coffee, and other native produce are given in exchange for woven goods, salt, and European wares.

Masai-land.—In November, 1886, a convention was held at London to mark the respective "spheres of influence" of England and Germany in East Africa. In this convention Masailand fell to the portion of England. It is a mountainous region of undefined extent, lying between Zanzibar and Lake Victoria Nyanza, with Mount Kenia and the Tana Estuary in the north, while its southern boundary passes to the north of Mount Kilima-Njaro and Usambara, touching Victoria Nyanza at Kavirondoland. This territory covers an area of about 55,000 square miles, and has a population of perhaps 2,000,000. It is one of the most beautiful regions of Central Africa, and has a vigorous and in some sections an industrious population. Traversing this region from southeast to northwest is a great volcanic fissure, containing flooded depressions of salt and fresh water lakes, flanked on either side by elevated plateaus crowned by towering heights. Mount Kenia reaches a height of 18,400 feet above the sea; at the southern terminus of the saline Dogilani steppe stands Mount Gelei, 14,000 feet high, and Mount Kilima-Njaro, where the continental ascent from the sea-coast at Mombasa reaches its crown, is the highest mountain in Africa. This mountain consists of a huge volcanic mass, 60 miles long by 50 wide, and rising in one of its peaks, lately ascended by a German expedition under the direction of Dr. Meyer, to the height of 19,690 feet. The region stretching from the ocean to the fluvial basins of the Upper Tangani, Sabaki, and Tana has been compared to a floor over which the running waters have traced variegated designs. This region is called Nyika, or Savage Land. Along the coast and toward the interior, where the Nyika plains are interrupted by highlands which intercept the moisture-bearing clouds, vegetation is abundant. Tropical vegetation and that of western Europe find their haunts in the diversified physical conditions of the country. The fierce and lawless Masai (Nuba-Fulah group) roam chiefly over the scrubby and arid plains, while the agricultural Bántu tribes occupy the more fertile regions. The Kiswahili language is the general medium of intercourse. The Imperial British East Africa Company, which represents the British authority in East Africa, has its principal port at Mombasa, which place, it is affirmed, will erelong rival Zanzibar in its commerce. Other islands also along the coast are being fortified and garrisoned in order to control commerce and oppose the slave-trade. A railway is projected from Mombasa ultimately to reach Victoria Nyanza. The capital of the company is to be increased to $5,000,000. Early in September of 1889 it was announced in London that the Sultan of Zanzibar had conceded to this company the administration of the island and port of Lamu, and the ports on the northern mainland—Kismayu, Brava, Magadisho, and Warshiekh—thus giving the company 700 miles of coast and the fine water-way of the Tana River. The Wasambara, who have been strongly influenced by their proximity to the coast people; the Wavuvu, powerful fetichmen in the Pangani basin; the friendly Wataveta, southeast of Kilima-Njaro; the Waschaga, skilled agriculturists, occupying the southern slopes of the Kilima-Njaro; the Wanyika, superstitious but brave, forming a group of about a dozen tribes, and occupying the plains north of the Pangani River far into the interior; the agricultural Pokomo, between Mombasa and the mouth of the Tana River; the roving Wakamba, to the north and northwest of Kilima-Njaro; the Wakwafi, mountaineers of the northwest, formerly dreaded, now largely settled and industrious, are (except the last) Bántu tribes who have hitherto carried on a bitter struggle for ascendancy with the Masai and Galla tribes.

Missionary work was commenced in 1844, at Mombasa, by the Church Missionary Society. In 1883 a mission station was opened at Sagalla under the Ndara Hills, about 100 miles from the coast. Subsequently to Bishop Hannington's visit, in 1885, another station was established, this time at Moschi, on the southern slopes of

the Kilima-Njaro. This society has stations also at Freretown, on the mainland opposite Mombasa, and at Kisulutini, 15 miles inland, where numbers of Wanyika have come under Christian instruction, and many have been baptized. The United Methodist Free Church Mission has stations at Jomvu and Ribé.

Zanzibar.—In 1888 the German East African Company acquired from the Sultan of Zanzibar a fifty years' lease of the coast, with rights to all duties and tolls. This concession, together with the results of the convention with England already referred to (see Masai-land), gives Germany the protectorate of a region covering about 151,000 square miles, including an approximate population of 3,000,000. It is coterminous on the north with the British Protectorate of Masai-land, is bounded on the south by the Rovuma River and on the west by a line connecting the Victoria Nyanza and Lake Nyasa. The Germans commenced at once establishing stations, commercial and missionary, providing for the reclamation of this region—so far, however, with disastrous results. The tribes of the interior have united with the Arabs and Swahilis to resist the German occupation. Stations established at Simaberg, in the heart of Usagara, 160 miles from the coast; at Korogwe, in Usambara; in the Khutu country, southeast of Usagara, and a station established about 100 miles up the river Wami, have nearly all been ruined. Other disasters have occurred, commerce being destroyed, the German Protestant Mission at Dar-es-Salaam and the German Roman Catholic Mission at Vugu dismantled, travel rendered perilous, and many massacres occasioned. At the present time (May, 1890) a war is waging between the German troops and the still turbulent natives. Success is attending the arms of the former, and it is hoped that the country will erelong be peaceably possessed. The German East African Steamship Company, subsidized by the government, is to establish a line between Hamburg and Delagoa Bay. The steamers of a coast line are to call at the principal towns between Delagoa Bay and Mombasa. The densely peopled island of Zanzibar, about 20 miles from the coast, is fertile and well cultivated, yielding several annual crops of corn and manioc, the staple food of the people. The seaboard (the Swahili coast) is a swampy and alluvial region, intersected by numerous streams. The climate is malarious, the rainfall abundant, and vegetation luxuriant. All the tropical plants and several European species flourish. Mountain ranges, toward which the coast region gently rises, separate this region from the plateaus which form the water-shed between the sources of the seaward rivers and of those of the Congo region. The region west of Usagara and Nguru, consisting of waterless plains, have a dry climate and are largely sterile. The first of these plains separates the Usagara from the populous district of Ugogo. Beyond that district a second arid plain is crossed, and the water-shed, averaging from 4,000 to 5,000 feet above the level of the sea, is reached. Hence flows the Shimuyu River northward to the Victoria Nyanza, whence emerging it becomes the Nile. The Rufigi also rises here and flows eastward to the Indian Ocean, and streams which empty into Lake Tanganika, and thence find their way to the Congo, have their birth here. Unyanyembe (Kazeh or Taboro), in the midst of this district, is an important trading centre, 550 miles from the coast.

The principal inhabitants of the German Protectorate are:

1. The Waswahili (Arabic Sahil, coast), the people of the coast and island of Zanzibar. They are of Bántu stock, and while intermingled with immigrants from all the neighboring regions, have a national unity supplied by their profession of the Mohammedan religion. The Arab element has enriched and extended their language, modified their usages, and developed their trading instincts.

The Kiswahili has become the general medium of intercourse with the tribes of the interior, and is spoken of as one of the 12 most important languages of the world, with reference to the vast area over which it is spoken. Besides the Bible and many religious treatises, it possesses already collections of proverbs, legends, poems, etc., and its literature is receiving constant accessions. The Arabic alphabet is being replaced by the Roman. The Waswahili have played an important part in rendering aid as interpreters, couriers, etc., to African explorers.

2. The Wasagara, inhabiting chiefly the Usagara highlands, which separate the coast regions from the interior plateaus, have, in some of their clans, become more or less civilized through intercourse with explorers, while other clans remain in unrelieved barbarism. Their language is widely extended. The pierced lower lobe of the ear, which sometimes hangs down so as to touch the shoulder, serves to hold tobacco-pouches, instruments, etc., and is a mark of freedom. Slaves are forbidden to pierce or ornament the ears.

3. The Wazaramo are coterminous with the Waswahili on the west. Contact with the coast people has had a civilizing influence upon some of the tribes, who wear the Arab dress and have discontinued many of the ferocious practices which still prevail among their kin in the remoter districts. They do not practise circumcision, though in many respects under Mohammedan influence. Their possession of firearms renders them formidable slave-hunters. Slave-hunting expeditions and feuds among the tribes serve to cut off some of the seaports from all intercourse with the interior, except for the exportation of slaves; but the establishment of German authority will result in controlling the slave-trade, opening up routes of trade with all parts of the interior, and developing the rich mineral, agricultural, and commercial resources of the country. The missionary societies occupying stations in the regions above described are:

1. The English Universities' Missions in Zanzibar, both island and mainland, with stations in the Usambara country and in the Rovuma district.

2. The Church Missionary Society, which has a station 180 miles inland, in the Unguru district, while 40 miles farther, on the western borders of Usagara, is the important station of Mpwapwa, and in the district of Unyanyembe is the station of Uyui.

3. The Roman Catholic Missions, which have their headquarters at Bagamoyo.

The Zambesi, in volume and the extent of its basin, is surpassed on the African Continent only by the Congo, the Nile, and the Niger. During its course of about 1,200 miles it drains

an area of about 600,000 square miles. The eastern slope of the continent in this belt commences near the Atlantic. The Kubango, which many explorers think sends a portion of its waters ultimately to the Zambesi, rises in the Bihé region, about 250 miles eastward from the Atlantic coast. Three streams—the Lungebungo, the Leeambye, and the Leeba—rising in the region immediately east of the Bihé and south of the tenth degree of south latitude, unite to form the Upper Zambesi, which was discovered by Livingstone, and which, after flowing south through Barotsé, turns east, joining the Chobé and passing over Victoria Falls. The Middle Zambesi continues northeast toward Zumbo (which is the farthest inland trading-post of the Portuguese) and, as the Lower Zambesi, curves southward to the Indian Ocean, which it enters through five mouths at about 18° south latitude. Its waters are derived chiefly from the northern plateaus lying between Lake Nyassa and Angola, and which form the water-shed between Central and Southern Africa. Its chief tributaries are the Loangwa and the Shiré, which latter drains Lake Nyassa. The course of the river is interrupted by rapids and cataracts, offering serious obstruction to navigation. This area has a less copious rainfall, a less diversified vegetation, inferior natural resources, and is less populous than the Congo region. The Portuguese claim the whole region, and showed on maps a Portuguese Africa extending from the Indian Ocean to Angola. The claim was allowed by the Germans and French in 1886, but refused by England. The population is at present perhaps not more than 4,000,000 or 5,000,000, whereas the region might support 200,000,000. Devastating wars have depopulated it. The Portuguese authority centres in Mozambique (island and town) and the capital of a region of the same name extending along the coast from Cape Delgado, on the Rovuma, to Lorenzo-Marques, on the south side of Delagoa Bay. This strip of territory is about 1,200 miles in length, with indefinite boundaries toward the interior.

Commencing in 1505, a few settlements and military posts have been established along the coast and on the Zambesi as far as Zumbo, outside of which posts the Portuguese authority is but feebly felt. Little has been done until recently to explore the country and develop its resources. The slave trade was almost the only traffic carried on, and the beaten tracks were jealously guarded by the dealers. The climate is subject to sudden changes, but the mean annual temperature is high, and, with moderate care, danger to health is avoided. The whole region is intersected by numerous rivers and is very fertile, but the tsetse fly is in some districts very destructive.* Valuable timbers are found in the forests. The mineral resources (gold, copper, iron, and coal) are of exceptional importance. The Chindé River, 45 miles south of Quaqua, it is now said, proves to be a mouth of the Zambesi, and furnishes a channel three fathoms deep and 500 yards wide, and good anchorage. An ordinary steamer can thus pass directly into the river and on to Lake Nyassa. Hitherto goods, after several days' journey up the Quaqua, had to be carried 8 miles over a swampy depression to the Zambesi, where they were transferred to the small Zambesi steamers. We will refer in order to the various districts of this region—viz., the dominion of the Maquas, Nyassaland, Barotsé, Lake Nyanza, Matebeleland, Gazaland, and Delagoa Bay.

The Maquas are the dominant people north of the Zambesi, their domain stretching to the Namuli Highlands and the sources of the Lujenda. They are governed by petty despots. The tribes are frequently at war with each other, and large sections of fertile country are almost completely depopulated. The Mawas (a Maqua tribe) still eat human flesh. Spirit worship is universal.

Nyassaland.—Lake Nyassa is about 360 miles long, varying from 14 to 60 wide, and covers an area of 12,000 square miles. It, like the Tanganyika, is formed by a fissure in the earth's surface. Furious gales sweep over it, rendering care in navigation necessary. It is drained by the Shiré River, which sweeps over the Murchison Falls, where navigation from the lake is arrested. By means of the lately discovered channel afforded by the Chindé River, navigation between Murchison Falls and the ocean is uninterrupted. The lake is nearly surrounded by mountains. The northern range is called the Livingstone. The most northerly Portuguese station is Shirongi, on the Shiré. The densest population is found at Karonga, on the northwestern shore of the lake. This region is unhealthy in the rainy season, during which the missionaries resort to Momhera, in the upper part of the valley. Kota Kota, on the west coast, 120 miles from the southern extremity, is the great centre of trade, and was a great market for slaves. Kiswahili is the dominant tongue. Ninety miles south of Nyassa, in the Shiré upland, is Blantyre, founded in 1876 by Scotch missionaries, and named after Livingstone's birthplace. Its elevation above the sea level is 3,400 feet. Blantyre is connected with the network of routes between Zambesi and Tanganyika. Mandala, near Blantyre, is the central station of the African Lakes Society, whose purpose is to establish factories, carry on traffic, and develop enterprise on Christian principles. Lake Shirwa, east of the Shiré River and near the head waters of the Lujenda, was discovered by Livingstone in 1859. It has an area of 720 square miles. The original inhabitants of the Rovuma basin have been almost exterminated within recent periods by the Magwangwara, who dwell to the north of the Rovuma, along the northeast shores of the Nyassa, and by the Wanindi, of the eastern shores. From this source many thousands of slaves have been procured for the coast traffic. These conquerors adopted the garb and usages of the Zulu-Kafirs. The reports of the missionaries at the different stations of this region tell at the present time (1890) of the pitiless ravages of the Arab slave-traders, who are making desperate efforts to secure their traffic against all the civilizing influences now making themselves felt in Africa. These districts, occupied by the African Lakes Trading Company and by missionaries of the Established and Free Churches

* The tsetse fly (*Glossina morsitans*) is found in certain sharply defined belts, usually in the neighborhood of water. In the eastern borders of the Transvaal, far to the south of Delagoa Bay, in the Lobombo Mountains and Tongaland, and throughout the course of the Limpopo it is very destructive. It seems to follow the larger game northward, but it is not known how far to the north it is found. The "fly-belts" are well known to the natives. The fly is about the size of the common house-fly. Its bite is said to be fatal to the horse, ox, and dog, but is innocuous to man. No cure is known for it, and death supervenes after days or, it may be, weeks of gradual deterioration.

of Scotland and of the Universities Mission of England, naturally deprecate the establishment of Portuguese authority over the country, and prefer to recognize the British ascendancy.

The Barotsé occupy the valley of the Upper Zambesi, a vast and populous plain, 189 miles long by 30 to 35 broad, subject to periodical inundations and resultant fevers. The Barotsé Empire was founded by a Basuto conqueror. The Barotsé succeeded in throwing off the foreign yoke, but the kingdom was maintained. It was described as including, in 1875, 18 large nations subdivided into over 100 tribes. Each tribe speaks its own dialect, but Lesuto, the tongue of the exterminated Basuto (Makololo) conquerors, is the common medium of communication. The region occupied by tribes subject to the Barotsé kingdom covers an area of about 100,000 square miles, with a population of perhaps 1,000,000. Europeans are barely tolerated in the country. Grain, vegetables, and cattle abound. The villages are built on artificial mounds for protection against the inundations of the Zambesi. The people worship the sun and the new moon, and observe feasts at the graves of their ancestors. The missions of the French Protestants have been very successful among the Barotsé, and late reports speak of a great part of the Barotsé tribes accepting Christianity.

Lake Ngami (about 3,000 feet above the sea level) is the centre of a district lying between Matebeleland and Damara. Many parts of this district are sufficiently watered to support a luxuriant forest growth, while elsewhere only thorny plants, scrub, and dreary wastes of sand are visible. From May to July, the rainy season, the country is largely changed into a system of swampy fens and lagoons. The native tribes are the Bayeye, said to number about 200,000 souls, and though very superstitious, are yet spoken of as peaceful, honest, and industrious ; and the Balunda (akin to those of the Congo basin), whose forests furnish most of the beeswax exported from Loanda and Benguela.

On the eastern shores of Lake Ngami is a station of the London Missionary Society.

Matebeleland lies between the Middle Zambesi and the Limpopo. The authority of its ruler (Lobengula) extends west from the borders of Umzila's kingdom to Lake Ngami, over a population variously estimated at from 200,000 souls to six times that number. It forms a part of the lately projected British Zambesi. In December, 1889, the British Government granted a charter to the British South African Company, whose sphere of operations extends over the whole region north of Bechuanaland to the Zambesi, covering an area of about 400,000 square miles, 3 times the size of Great Britain. This company is authorized to abolish slavery and to regulate the traffic in intoxicating drinks. The territory covered by this charter has great deposits of gold. The vast table-land of the north and northeast has an elevation of about 5,000 feet, and is well watered, with a rich soil and fine climate. The Matebele, so called from an immense shield behind which they were "hidden" in war, were originally a band of Zulu warriors, whose ranks were recruited from the lands they conquered. They are very fierce, daring, and proud. The present king (1890) is tyrannical and obstinately heathen, and there is great unrest among his people on account of the gathering of gold-seekers upon the frontiers. This state of affairs induced the king to send a delegation to Queen Victoria, asking aid against intruders. But, notwithstanding Lobengula's apparently friendly attitude, fears are entertained that the English South African Company will be compelled to engage in a protracted struggle in order to secure from the king his promised concessions. The Makalaka and Mashono were the former masters of the land. The former were nearly exterminated, the latter form the substratum of the northern population, and are very industrious. Of the subject races who still, on account of their distance from the royal residence, are, to some degree, politically independent, are the Banyai, distinguished by their physical strength, light complexion, cleanly habits, and by the respect paid to women. The London Missionary Society established stations at Imyati and Hope Fountain in 1860.

Gazaland extends from the Zambesi to the Limpopo, and from the sea to Matebeleland. It is sometimes called Umzila's kingdom, and is now (1890) ruled by his son Gungunyanu. It covers about 112,000 square miles, and has 500,000 of a population. Extensive plains slope from the coast to the inland plateaus. The coast regions suffer from lack of rain, but the inland region is well watered and fertile. The country is capable of sustaining a vast population, and has rich mineral deposits. Changes of temperature are often very sudden. The fauna is diversified. The tsetse fly and a species of termite are in some districts very destructive. The king has quite recently become a vassal of the Portuguese Government. He has been hitherto profoundly jealous of the presence of Europeans, and under the influence of Portuguese agents, refused (in July, 1889) to allow Protestant missionaries to establish a mission among the people. In the southern part of this region the only town on the coast hitherto occupied by the Portuguese as a station is called Inhambane. It is a centre of the Moslem Propaganda, and was, in 1883, chosen by American missionaries as a base of operations for their projected work in the country. The Tongas (a name applied in a collective sense to the tribes originally inhabiting the land, and who were conquered by the northern Zulus, or Landins, under Umzila) are a peaceful and industrious people. Their language has lately been reduced to writing, and a hymn-book and the whole New Testament have been translated. The publication of the latter was completed on March 1st, 1889. The Zulu language is spoken by a great majority of the people, and it seems to be the policy of the king to enforce the teaching of that language throughout his dominion. There are two other extensively spoken languages—the Isisena, spoken from the Sabi to the Buzi ; the Isinhlwenga, south of the Sabi. North of the Buzi the Sena language is spoken by a people who only occasionally use the Zulu. The missionaries of the American Board have stations at Inhambane and at one or two other points farther inland. The Roman Catholics, under Portuguese protection, have stations on the coast and in the interior.

Delagoa Bay, a Portuguese possession south of the Limpopo, is the capital of a region of unreclaimed primeval forest. Its area is

about 15,000 square miles, and its population 80,000. A very fine harbor, it must acquire great importance as the natural outlet of the Limpopo basin and of the States on the South African plateaus. The English claimed possession of it, but their claim, referred to arbitration, was disallowed in 1875 by President McMahon. Lorenzo Marques, the principal town of the district, is very insalubrious during the hot season, but the island of Inyak is used by the natives as a kind of sanitarium. A railroad has been opened from Lorenzo Marques, which already extends inland a distance of 54 miles, crossing the Transvaal border.

Transvaal, or South African Republic, an autonomous State, though accepting the nominal suzerainty of Great Britain. Its boundaries were precisely defined in 1884. On the north and northwest the Limpopo separates it from Matebeleland. It is separated from Orange Free State and Natal, on the south, by the Vaal and the Buffalo, and on the east, from Gazaland and Zululand, by the Lubombo range. Its western boundary is formed by the Marico and the Hart, and an irregular line between these streams, separating it from Bechuanaland. It lies about 50 miles from the ocean at Delagoa Bay, has a mean altitude of over 3,000 feet, and covers about 116,000 square miles, sustaining a population variously set down at from 360,000 to 800,000. The upland regions drained by the Vaal River (Hooge Veld), from 4,000 to 7,000 feet high, includes most of the richest mineral districts, and has a healthful climate. The eastern terrace lands (Banken Veld) include Swaziland and the Upper Maputa Valley. These lands are low-lying, some being not more than 2,000 feet high. Bosch Veld, the inner plateaus, 3,000 to 4,000 feet high, is largely steppe land, and suitable for grazing. On the whole, the climate is invigorating. Along the river valleys and in the low-lying districts fever is endemic. The rainfall is unequally distributed. Its mineral resources are abundant and the land fertile. The settlers have chiefly busied themselves with stock raising, though the tsetse fly proves very destructive in the river tracts and terrace lands. A tsetse belt 40 miles wide along the Limpopo bars the progress of settlement in that direction.

British settlers, attracted by mining interests, are increasing in numbers. The Boers (peasants), nearly 50,000 in number, are the descendants of Dutch, French, and German immigrants to the Cape. They call themselves Africanders, and mostly still profess the religion of their ancestors. They are thrifty, methodical, and persevering, not lacking in strength and courage, but inferior in culture to the other whites. They have had but little regard to the rights and moral demands of the native races.

The aborigines number about 350,000. In the southern districts they have entirely lost their tribal organization. Those in the west, north, and northeast still retain it. They belong mainly to the Basuto and Bechuana branches of the Bántu family, and thus are allied in speech and physique to the Zulu-Kafirs.

All political rights are reserved to themselves by the whites. The old masters are only tolerated, and are not allowed the right of suffrage. Officers of government (Volksraad) must be Protestants and land-owners, and at least 15 years resident in the country. Dutch is the official language. In Transvaal the Society for the Propagation of the Gospel, the Berlin Evangelical Lutheran, Wesleyan Methodist, Paris Evangelical Missionary Society, Swiss Canton De Vaud, Hermansburg Society, and Dutch Reformed Church have prosperous missions.

Orange Free State is the smaller of the South African Boer States. Its western boundary is Griqualand West; its southern is Cape Colony; its eastern, Basutoland and Natal, and its northern, the Transvaal. It has an area of about 42,000 square miles and a population of 60,000 whites and 72,500 natives. It has but little arable land, except in the eastern part, near the foot of the hills. The pasture lands form the chief source of wealth. The British restored its autonomy to the State in 1854, on condition of a pledge that slavery be not reintroduced. Dutch is the official language, but English is making rapid headway, and represents the culture of the country.

The Society for the Propagation of the Gospel, the Wesleyan Missionary Society, and the Berlin Mission occupy the field.

Tongaland, occupying the low-lying coast lands between Delagoa Bay and Zululand, and including the large lagoon called Lake St. Lucia, has a malarious climate. The people are peaceful agriculturists. The country, in 1888, came under British protection. The population amounts to 30,000, and the area is 7,000 square miles.

Swaziland lies farther inland, beyond the Lubombo range, and between the Transvaal plateaus and Delagoa Bay. Its area is 2,500 square miles, and its population, 80,000. The people enjoy a semi-independence under a native ruler. Their chief is one of the wealthiest persons in South Africa, on account of the tolls paid him by the numerous companies which work the gold-mines in his territory. In 1888 there were 42 English companies for developing the mines in Swaziland, Matebeleland, Mashonaland, and Transvaal. In 1889 there were 100 such companies investing millions of capital in these enterprises.

British Zululand, covering 8,500 square miles, and having a population of 120,000 inhabitants, is a province of Natal. The country is undulating. The hills are clad in green, and the precipices and ravines are well wooded. The chief wealth of the people consists in their cattle. (See article on Bántu Race.)

Natal is a crown colony of Great Britain. Its population is 488,000, and it covers an area of 21,750 square miles, with a coast line of 150 miles. The Drackenburg Mountains, from 9,000 to 10,000 feet high, separate it from Basutoland and the Orange Free State and Transvaal. It is separated from Zululand on the northeast by the Tugela River. Pietermaritzburg, one of the most delightful cities in Africa, is the capital. Durban, the only port, is 1,000 miles from Cape Town. The climate is delightful and invigorating. The temperature ranges from 56° to 82° Fahr. The coast region is semi-tropical, and produces the sugar-cane, pine-apple, banana, and coffee. Wool, corn, and sugar are the staple products. In the northern districts magnificent coal deposits are found. All the European cereals are cultivated. About 90,000 acres are cultivated by Europeans, who own, however, 9,000,000 acres. The reserves secured to the Zulus are 2,000,000 of acres. Hippopotami, monkeys, baboons, and croco-

diles are to be seen. Antelopes abound. There are many poisonous snakes. The population consists of 37,000 whites (English, Dutch, and Germans), 400,000 Zulus, and 31,000 Asiatic Coolies.

There are high-schools in Durban and Maritsburg ; primary schools are found in the other large towns. Mission and private schools receive government aid. The Zulus are a branch of the Bántu race. They are usually tall and well formed, fierce and proud. The Kraal, or village, consists of a circular series of huts, with the cattle-pen in the centre. The huts are about 15 feet in diameter and 7 feet high, with a single opening which serves for door, window, and chimney. The furniture consists of a few mats, pots, and blankets. The usual clothing of the wild natives is a scanty covering of skins worn about the loins. Beads and lions' teeth and claws are worn as ornaments. The men hunt and fight ; the women do the menial work. Their chief faith is in witchcraft, demons, and ancestral spirits. By nature a conquering and superior race, they extended their conquests far and wide throughout South Africa. In their language the word " Abantu" denotes " people." The Bántu languages are highly spoken of for their beauty and flexibility, and their grammatical structure. They occupy about one half of Africa, extending from near the Niger Delta, and from Lake Albert Nyanza to the southeastern extremity of the continent. Its various branches bear a close resemblance to one another. The use of the Zulu dialect extends beyond the river Zambesi. It is the language of the ruling classes in Matebeleland and Gazaland. Natal may be called civilized, though there are sections where the old heathenism may still be seen. The English Wesleyan Mission, the Free Church of Scotland Mission, the Norwegian Mission, the Berlin Mission, the Hermannsburg Society, the S. P. G. Mission, the A. B. C. F. M. Mission, and the Roman Catholic Mission are each and all doing a good work in Natal. The A. B. C. F. M. Mission began in 1835, and was the first among the Zulus, who were then a savage people, with a language as yet unwritten and unknown. The translation of the Scriptures into Zulu was completed in 1883. (See Zulu version.)

Cape Colony is bounded on the west and south by the Atlantic and Indian Ocean ; the Orange River, on the north, separates it from Namaqualand, the Kalahari Desert, and Orange Free State. On the east it is separated from Free Kafirland by the Smit's River, the Storm-Berg, and the Great Kei. Area, including Transkei, East Griqualand, and Tembuland, 333,000 square miles ; population, 1,252,347, of which the whites form one third. A mountain range, in general parallel with the coast, dividing the drainage of the streams flowing into the Orange River from that of the coastal streams, is reached from the ocean, about 100 miles distant, by a series of terraces. North of the range the country slopes gradually toward the Orange River. About two thirds of the colony consists of arid plains (called Karroos) presenting many depressions, containing rich soil, which only requires irrigation to make it productive.

Included in the south temperate zone, the climate presents many varieties, but in its general character is mild and very salubrious ; epidemics seldom prevail. The rainfall is unequally distributed. The basin of the Lower Orange and Great Karroo plain and the Kalahari Desert receives occasional torrential downpours, but springs are rare. The cattle of the Bechuana herdsman, of necessity, drink little, and are watered only once in two or three days. Wells are sunk and a system of irrigation resorted to. The flora is the richest in the world. Vineyards produce abundantly ; cereals give a fair return. The forests are confined to the margins of the colony ; one third of the population is said to engage in stock breeding. There are about 10,000,000 sheep in the country. Cape Colony has a virtual monopoly of ostrich farming, though that industry is not so prosperous as formerly. Manufactures are rapidly increasing. The mining industry is developing. Copper, coal, salt, and guano abound ; in Griqualand West are found rich diamond fields. Carriage roads and railway lines intersect the country. A railway is projected from the Cape 2,000 miles to the Zambesi. The wild animals have been largely driven north beyond the boundaries of the colony. The constitution is modelled after that of Great Britain. The right of suffrage is enjoyed only by British subjects who are property owners or have a stated income. The immense majority of the aborigines are disfranchised by these and other provisions. State churches were disendowed in 1875. The Dutch Reformed and Episcopalian (S. P. G.) communions are the largest among the white communities. The Wesleyan Methodists are the most prosperous among the natives. The Malays are Moslem. There are large facilities for public instruction, but schools for aborigines are still chiefly in charge of missionary societies. Twenty-five English and five Dutch newspapers are published in the colony.

Races.—The Malays were introduced by the Dutch as slaves, and are found chiefly in the seaports. The Griquas are half-castes, active, vigorous, enterprising and courageous, and superior to the aborigines in strength and stature, and number among them some of the best and some of the most desperate characters. Bushmen inhabit the western section of Cape Colony. The name, derived from a characteristic of the country—low growth forests of underbrush—has acquired a contemptuous meaning. They are remnants of the San races, are diminutive in stature, and have light yellowish-brown complexions, and are perhaps related to the Hottentots. They have made but little progress in civilization, and have no tribal organization. Scattered in various districts, they number perhaps 50,000 in South Africa. Hottentots, a term of contempt borne by a people who call themselves Khoïn-Khoïn (men of men), are numerous in the western part of Cape Colony, amounting to about 100,000. They resemble the Bushmen, except in stature and degree of culture. They occupy kraals, wear leather aprons and a sheep-skin cloak. Charms, amulets, and fetiches exist among them, and are connected for the most part with the worship of the dead. Tribal organization is preserved only among those beyond the boundaries of the European possessions.

Bechuanaland.—190,000 square miles, 475,000 population ; a portion annexed to Cape Colony, the remainder a British Protectorate. The Bechuanas are physically one of the finest members of the southern Bántu family, the feeble and sickly being gotten rid of. Circumcision is universal ; young men and women are subjected

to severe physical tests ere declared "men" and "women." There are no gods, idols, or gatherings for public worship among them, but sacrifices are offered to obtain rain and ward off evil. The dead are buried with the face due north, whence came their ancestors. The tribal king is not absolute. Secondary chiefs and free men may, on great occasions, constitute themselves a parliament.

Missionary work, having secured a footing in all the principal villages, has effected great changes. The border tribes have adopted the European costumes, built houses in European style, observe Sunday, etc. The people are imitative, and have a quick intelligence. The highway to Orange from Zambesi has many well-known stations and market-places.

The northern division of the British Protectorate west of Limpopo is occupied by the Bamangwato nation, one of the most powerful native States in South Africa. The capital was Shoshong. Its chief is Khamé (1890), a Christian, and one of the most remarkable leaders in South Africa. He has lately removed to Cwapong, where water is abundant. The nation has largely adopted the Christian faith. Throughout their territory the sale of alcoholic drinks and the brewing of beer are forbidden.

The Basilika people dwell east of Shoshong and near Limpopo. They have never been subjugated, chiefly because of the tsetse zone which surrounds the bluff on which is perched their central stronghold.

The Bakalahari tribes (Bechuana of the Desert) were slaves, but, thanks to the British Protectorate, are now recognized as free men.

The Basuto, once coterminous with their Bechuana brethren, now completely hemmed in by Cape Colony, Transvaal, and Natal, have adapted themselves quite remarkably to their environment. They are nearly all Christians, and are a vigorous, alert, and prosperous people, numbering 180,000. Area of their country, 10,300 square miles. About one sixth of the whole people have been educated under the missionaries. Agriculture and pasturage of flocks furnish their wealth. The Paris Evangelical Mission has had great success among this people.

Kafirland, lying between Cape Colony and Natal, called also Transkei, since 1887 has been directly administered by British authorities. It is said to be the most salubrious, fertile, and picturesque region in South Africa. Area, 16,000 square miles; population, 500,000. Kafirs are foremost among the Bántu for beauty of physique and quality of intellect. Their customs were similar originally to those of their Bechuana relations, but now greatly modified by European contact.

The Bántu of the English and Dutch possessions in South Africa are designated by the general name of Kafir, an Arabic word meaning "unbeliever," and given by the Portuguese. That name is now restricted to the tribes inhabiting between Cape Colony and Natal. The tribes to the north of Natal, and extending to the Portuguese possessions, related to the Kafirs, are called Zulus or Zulu-Kafirs. The Basuto or Bechuana are of the same stock. They differ very much in habits, political complexion, and degree of civilization, but their various dialects belong to the same family, and partake of its interesting characteristics.

Missionary work has been vigorously pursued since 1736, when the Moravian Brethren commenced among the Hottentots of Cape Colony. The missionaries have reduced various dialects to writing, and have given not only the Bible, but many other books, to the native peoples. There are about 200,000 native Christians in Cape Colony now. The Society for the Propagation of the Gospel, the London Missionary Society, the Free Church of Scotland, the United Presbyterian Church, in Kafirland; the Rhenish Society, the Berlin Society, the Hermannsburg Society, in Bechuanaland; the Dutch Reformed, the Moravian, the Primitive Methodist, the Colonial and Continental, the Roman Catholic, and the Paris Evangelical Society, among the Basuto, represent the Church of Christ in Cape Colony and its dependencies.

The London Missionary Society was represented by Moffat in 1818 and by Livingstone in 1853 and subsequent years.

Great Namaqua and Damara Lands, in 1884, were constituted into a German dependency under the designation of Southwest Africa. They occupy about 900 miles of the Atlantic coast, stretching from Orange River northward to the mouth of the Cunene, and penetrating into the interior as far as the twentieth degree east longitude. (Little Namaqualand, lying south of Orange River, was incorporated with Cape Colony in 1865.) They form a territory about as great in extent as the whole German Empire, 360,000 square miles; population, 236,000. The cliffs stretch with greater or less regularity parallel to the coast, and at an average distance inland of about 120 miles. From the coast to this ridge the land is terraced. The land west of this ridge passes through deep depressions off into the Kalahari Desert and the Kubango basin. The rainfall is very slight, and much of the coast is a sandy waste, though on the uplands much pasturage is afforded, and in the northern districts are vast fertile plains. Rich copper ores have been found in many of the plateaus. The population is very sparse, especially in the south, where droughts and famines have well-nigh depopulated the country. Hottentots occupy about three fourths of the land, and constitute about one fifth of the population. To the north are the Bántu tribes, Hereros and Ovambos, described as robust, intelligent, and industrious, but still in the pastoral stage. The Germans have not as yet made much impression upon the country. Missionaries have great influence. Their work commenced in 1842, and they have over 20 stations in the territory. The Finnish Lutheran Society, the Rhenish Society, and the English Wesleyan Mission work in this field.

Walfisch Bay, lying nearly midway between the north and south boundaries of this region, is British territory, forming about 700 square miles of an enclave. It is the only outlet at present of the whole region.

The Namaqua (Hottentots) of Walfisch Bay are said to be the most debased of their tribes.

Angola, an appellation variously employed to designate portions of the west coast of Africa, is properly applied to the Portuguese possessions extending from the Cunene north to the Congo, a total distance of over 720 miles, extending eastward to the Kubango and Kwango rivers. Area, 312,000 square miles; population, about 2,000,000. That characteristic feature of the African coast, the line of cliffs ap-

proached by terraces, is continued northward through Angola. The country is well watered, especially in the north. In the south the rainfall is less, and many of the streams dry up. The Cuanza Valley forms the Atlantic section of the transcontinental depression continued by the basin of the Zambesi to the Indian Ocean. Great diversity of climate is experienced in such a length of coast line. There are also extreme local variations, due to accidental conditions. Vegetation becomes more abundant as you pass from south to north. The elephant and lion have become scarce. Panthers and hyenas are numerous. Zebras and antelopes occur in the south. Insects are rare, but the rivers are well stocked with fish. Caoutchouc, orchilla moss (used in dyeing), gum copal, palm, acacia, baobab, etc., are chief sources of wealth. Manioc, maize, millet, sorgo, and European fruits and vegetables are cultivated. The country is also rich in minerals. Inhabitants: The population of Angola is affected by the northward movement of Boers, also by immigration from Brazil, and by the intermingling of Portuguese with the natives. But north of Mossamedes acclimatization for Europeans is a difficult and dangerous process. There are only about 4,000 of European descent in Angola.

Preto is the name given to the negroes who have been brought into direct contact with European civilization, and who are found chiefly in the coast towns and their vicinity, and on the lines of travel and trade. Among them are found many well-informed people, merchants, and colonial officials.

The tribes south of Benguela are supposed to belong to the primitive race, Bushmen or Hottentots, and partake of their general characteristics.

The Ganguelas occupy the Upper Kubango basin. A great variety of social condition is found in studying the different tribes. They are represented as savage, but intelligent and enterprising. In some tribes trial by ordeal of the poisoned cup is practised. Their headdress is wonderful, surpassing that of most African peoples; their dress scanty.

A-Bunda.—The Bunda speech is one of the most widely diffused in Africa, propagated evidently by means of their trade relations with the interior tribes. It has two dialects, Northern or Angolan—north of Cuanza—and Southern spoken in the regions between Benguela and the Bihé territory. Those near the coast and trade centres are strongly affected by European contact, but those in the upland villages are still savage. They are intelligent, excellent traders, and make good artisans.

On the Congo is found the Bafyote or Bacongo group. They were the founders of the ancient kingdom of Congo. That kingdom still exists, though weak, as most the tribes have seceded. Catholic influence was once apparently great, but evidently superficial. Fetichism is rampant, nearly every natural object being a fetich. The Bamba magicians have wonderful skill.

The principal centres of trade and general influence are San Salvador, capital of the old Congo kingdom, and the centre of a flourishing Baptist mission; Ambriz; Loando, the capital and largest city for 3,000 miles on the West African seaboard; Dondo, at the head of navigation of the Cuanza, which it is proposed to connect with the Cazengo region in the Lucala Valley (great coffee district) by railway; Pamba, in the Ambaca district, chosen as the terminus of the projected railway from Loando, and Bihé, the terminus of the southern trade route, 300 miles long, starting from Benguela (Bihé is properly the name of the extremely fertile plateaus about 5,000 feet above the sea level occupied by rude and wholly uncivilized but shrewd people of mixed origin. It is the headquarters of a mission of the A. B. C. F. M); Benguela, charmingly situated on the coast; Mossamedes, a well-sheltered port on the desolate coast, but finding great wealth in the waters (a railroad is projected to connect Mossamedes and Bihé); Caconda, on a plateau 5,400 feet above the sea, in a rich country, and with a salubrious climate; Humpata, on the well-cultivated plains, and the principal Boer station.

Apart from Roman Catholic missions under Portuguese protection are Bishop Taylor's independent missions in the northern section, the English Baptist Mission, and the A. B. C. F. M. Mission.

The Congo Basin.—The Chambezi, the head stream of the Congo River, rising in the plateau south of Lake Tanganyika, between 10° and 12° south latitude, flows southwest and enters Lake Bangweolo, whence, flowing northward through Lake Mweru and receiving the outflow of Lake Tanganyika, it continues in a northwesterly direction as the Lualaba, until, tumbling over numerous cataracts, it crosses the Equator, and, making a long detour, turns to the southwest, recrosses the Equator, passes through the cataracts of Yellala, and enters the Atlantic about the sixth degree south latitude, thus forming a vast semicircle with a periphery of 2,900 miles and a diameter of 2,000.

This stream is in volume the most remarkable in the Eastern Hemisphere. With its affluents it drains an area of about 1 630,000 square miles. Its head waters are found in the eastern table-lands (5,000 to 7,000 feet high) about 400 miles from the shores of the Indian Ocean, whence separate the waters of Central Africa, to reach the Mediterranean through the Nile, the Indian Ocean through the Zambesi and other eastward flowing streams, and the Atlantic by means of the Congo. Besides the waters of Lake Bangweolo (a shallow lake covering 8,400 square miles, with marshy, reed-grown, partially submerged banks), of Lake Mweru (90 miles from southwest to northeast, and separated from Tanganyika by an isthmus 90 miles broad, reached from Lake Bangweolo over dangerous rapids representing a total fall of 1,500 feet, bounded on the south by marshy plains, and confined on the north by lofty cliffs and wooded slopes), of Lake Tanganyika (a deep fissure 380 miles long and 30 wide), and the Kamolondo (a great stream from the southwest, which, in its course, like the Lualaba, drains a series of lakes), the main known affluents of the Congo are the Luama, the Lufu, and Kankora (between which streams occur the seven cataracts called collectively Stanley Falls), the Lubilash, Lulami, and Konango, with its numerous confluents from the south, and the Aruwimi, Loika, and Mongala from the north; from the east Lulongo, Ikalemba, Ruki, the mighty Ubanghi, the Liqualla, and Alima. Stanley Pool, 180 square miles in extent, is situated between 4° and 5° south latitude. A little below this Pool commences the

long line (165 miles) of rapids and cascades called collectively Livingstone Falls, which completely check navigation. Between Stanley Falls and Livingstone Falls the main stream presents an open water-way of about 1,000 miles, to which may be added 4,000 miles of navigable confluent streams, while in its upper and lower courses 500 miles more of navigable waters may be estimated. Already 17 steamers, two of them belonging to the Baptist Mission, ply upon the Upper Congo, and 9 more on the Lower Congo. In places the immense volume of water flows through gorges measuring from 750 to 1,500 feet wide, while elsewhere it expands to the width of fully 10 miles; and where it enters the sea it is 7 miles wide. A railway line from Matadi to Stanley Pool is to connect the Upper Congo region with the Lower, and in connection with it a steamer of over 1,000 tons is to run between Banana and Matadi. In many places prosperous settlements are forming, where agricultural products are already found in abundance.

The chief stations in the Congo basin are Boma, the principal depot and seat of government of the Congo Free State; Vivi, at the farthest point of navigation of the Lower Congo, and 115 miles from the coast; Isanghila, connected by a road 52 miles long with Vivi, where is a depot for boat service between this point and Manyanga (73 miles), near which is Luteté, a missionary station; Leopoldville, 135 miles from Manyanga, connected by a roadway (from this point there are nearly 1,000 miles of uninterrupted navigation to Stanley Falls); Kimpopo, on a torrent flowing to the eastern extremity of Stanley Pool; Luluaburg, among the head waters of the Kassai; Chumbiri, among the palm groves; Bolobo and Lukolela, near the Alima confluence; about 50 miles farther on, Busindi and Irebu, in an agricultural district; Bakuté, the Equator station, and most happily selected; Bangala, about 130 miles above Bakuté, centre of a large and warlike tribe; Upoto, 200 miles farther on, among savage and naked tribes; Stanley Falls, the advanced post of Tipoo Tib, and about 1,500 miles from either ocean. At some of these stations there are prosperous settlements, with plantations and flocks.

The sovereign of the Congo Free State is King Leopold of Belgium, whose authority extends over about one half the fluvial basin, or 780,000 square miles of territory; but the whole region drained by the Congo and its tributaries falls within the zone of operation of the international free-trade provisions adopted in a conference at Berlin in 1884 by representatives of Belgium, Germany, England, France, Spain, Italy, United States, the Netherlands, and Switzerland. (See also article Congo Free State.)

Of this region Germany claims the portion west of Tanganyika; France possesses that part of the basin lying between the Upper Ubangi and Manyanga, while the northern boundary of the Portuguese Angola follows the river from its mouth to Yellala Falls, thence directly east to the Kwango. Portugal possesses also a district north of the Congo described in connection with the Kwilu, Ogoway, and Gaboon basins. The number of inhabitants is estimated at more than 29,000,000. The climate, though trying to Europeans, does not present great extremes of temperature, seldom rising above 90° Fahr. or falling lower than 53°. There are two rainy seasons, October to December and February to May. The rainfall diminishes rapidly south of the Congo, but increases from the east toward the interior. Vegetation, in the abundantly watered plains, is exuberant. The principal exports are ivory, palm nuts, palm oil, caoutchouc, coffee, wax, skins, etc. The inhabitants, with few exceptions, are united by a common Bántu speech, though the various tribes differ greatly both in appearance, habits, and dialect. The plateau south of Lake Tanganyika is inhabited chiefly by the Bemba nation. The Babemba are said to be one of the finest of the Bántu peoples. They are skilful craftsmen, wear skins and bast, and cover themselves with elegant tattoo designs. Their rulers are capricious and pitiless. Grinning skulls stuck on poles warn the traveller that a village is near.

In the islands and morasses of Bangweolo and the neighboring uplands is a group of petty republican States which have succeeded in maintaining their independence against the Bemba people. Between Lakes Bangweolo and Mweru is Kazembe's kingdom, once a powerful State, now subject to the Babemba. The most powerful State in the Upper Congo region at present is that of Moshidé or Msiri, a chief of the Nyamezi race. The country is called Garenganze. It lies west of the Lufira River, is picturesque and salubrious. The king is strict, but not cruel. Corn is raised in abundance. Mukurru, the capital, is 100 miles west of Lake Bangweolo.

To the north of Garenganze, and extending from the Lomami River to Lake Tanganyika, is the empire of Kassongo. The soil is fertile, and the mountains rich in mineral deposits. The ruler is regarded as a god, and is no less cruel than his neighbors. East of Lake Tanganyika is Unyamezi, "one of the pleasantest regions of Africa." The people are related to the Garenganze, but more advanced in culture on account of their proximity to the trade routes between Zanzibar and the lakes.

The Reggas occupy a vast territory between the Congo and Lake Muta Nzigé.

The Upper Congo basin is occupied largely by the Manyema, or "Eaters of Flesh," noted for physical beauty, artistic skill, and pitiless rapacity.

The Balolo are widely distributed within the great curve of the river. They number perhaps 10,000,000.

The Lushilonge and the Lunda predominate about the southern affluents and wooded plains of the Kassai; the Kioko, to the north of these, are enterprising traders; the warlike Bangala dwell along the southwestern bend of the river, which flows on successively through the territories of the Babangi (of Ubangi River), Bateke (above Stanley Pool), Wabuma, and finally the Bafyote, or Congolese.

Of the missions established in the Congo region, three are Roman Catholic: (1) the French Mission, at the mouth of the river; (2) the Belgian Mission, on the Upper Congo; and (3) the Pêres d'Algerie (or Algerian Priests), on Lake Tanganyika. The eight Protestant missions are: (1) the American Baptist Missionary Union, with 7 stations on the upper and lower river, and about 30 missionaries; (2) the English Baptist Mission, with 6 stations on both the Upper and the Lower Congo; (3) the Swedish Missionary Society, with a station at Mukinbungu; (4) the London Society's Mission, on Lake Tanganyika; (5) Mr. Arnot's Mission in

the Garenganze country ; (6) the Balolo Mission, south of the Upper Congo ; (7) the Missionary Evangelical Alliance, having 1 small station near Vivi ; (8) Bishop Taylor's Mission.

Kwilu, Ogoway, and Gaboon Basins.—Portugal possesses a territory covering about 1,000 square miles, with a population of 30,000 souls, south of the Massabi River, and limited east and south by conventional lines separating it from the Congo Free State. The French possessions include the remainder of these basins, besides those of the Congo affluents, as far as the Ubangi. They cover an area of about 240,000 square miles, and have a population variously estimated at from 2,000,000 to 5,000,000. The northern boundary, separating the French Colony from the German Protectorate of Cameroon, follows the Campo River as far as 10° east longitude, thence on a parallel to its intersection with the 15° east longitude. Spain holds the island of Corsica and the two islets of Eloby, and claims a strip on the mainland. This region, between the ocean and the Congo, and extending from 5° south latitude to 3° north latitude, consists of a series of terraces rising from the coast and skirted by chains of hills which vary from 1,000 to nearly 5,000 feet in height. It is well watered. The Kwilu has a total course of 360 miles, the Ogoway, 720, and the Gaboon is an estuary 40 miles long and 7 broad. There are two rainy seasons, September to December, and then, after an interval of fine weather, the rain sets in until May. During the hottest days in March and April the thermometer varies from 78° to 93° Fahr., and in the cool months of July and August 73° to 86° Fahr. The climate is insalubrious, both on account of its humidity and the poisonous exhalations from the morasses. The soil is sandy, and vegetation consequently not so rich as the abundance of moisture would lead us to expect. The gorilla, chimpanzee, etc., abound. The elephant is withdrawing into the interior ; the buffalo, white-faced wild boar, hippopotamus, and crocodile, and several native species of birds, reptiles, and fishes are found. Cabinda, a beautiful and busy seaport, and picturesque Landana, with its Roman Catholic mission, fall within the Portuguese territory. Loango, the principal port of the region and the site of many European factories ; Mayumba, chief depot for gums collected in the neighboring forests ; Franceville, central station for the interior exploration ; Lambaréné, on the Ogoway, and Libreville, the capital, are among the chief stations in the French territory. Many factories are found along the coast.

The original inhabitants have been largely displaced by immigrants from the interior. The Mpongwe, of the Gaboon, the remnant of a once powerful nation, are intelligent but frivolous. The Benga of Corisco are related to the Bakale, south of the Ogoway. These are now traders, packmen, etc. The Bangwe dwell between the upper and the lower course of the Ogoway. The Fans, who occupy most of the region east of the Gaboon and north of the Ogoway, form two groups, constantly at war with each other. They are light-complexioned, muscular, and vigorous, the most energetic and industrious of all the tribes of the region. They practise cannibalism in the inland districts. Among the Ashango forests and toward the Congo, the Abongo are shy and timid, of small stature, and dwell remote from the beaten tracks. The Balumbo, or Bavila, are a mixed people (largely runaway slaves from the Gaboon and Congo factories), who have found refuge in the inhospitable regions south of the Nyanga River. Of the various dialects of the Bántu speech, the Mpongwe is the most widely diffused throughout these coast lands. It was reduced to writing by American missionaries. A mission was established in Gaboon by the A. B. C. F. M. in 1842, and transferred to the Presbyterian Board in 1871. It has stations at Benita, on the coast ; Alongo, on the island of Corisco ; Baraka, on the Equator ; Angoma, on the Gaboon River, and Kangwe, on the Ogoway River. The French Evangelical Society has lately undertaken to aid the Presbyterian Board because of the demand of the French Government that the French language be used in all the schools. Roman Catholic missions have long been established at different points.

Cameroons.—The mountain mass, so called, situated on the mainland over against the island of Fernando Po, covers an area of 360 square miles, and rises in one of its peaks to the height of 14,000 feet, surpassed on the African Continent only by Kenia, Kilima-Njaro, Simen (in Abyssinia), and the lately explored Ruwenzori. Its lower portions are covered by a luxuriant vegetation of palms, acacias, fig-trees, kokas, plantains, and other trees and shrubs. At a height of 7,000 feet another climatic zone is entered, where are found ferns, grasses, and heather. Springs are rare, none being found above 9,100 feet. The summit is bare, except for a few trailing plants sheltered in the hollows. The surrounding country is well watered by small lakes and rivers, with their confluents and deltas. The name Cameroons has been extended to cover the German possessions separated on the north from British territory by the Meme River, and a line drawn thence in a northeasterly direction to the Chadda or Benué, above Yola, and on the south from the French province of Gaboon by the Campo River. On the east the boundary is indefinite. But little of the region has been explored or brought under the influence of its European masters. The area is about 11,000 square miles, and the population estimated at 480,000. On the marine banks the mangrove, on the lowlands the pandandus and raffia palm, and on the higher grounds forests of great trees, with tangled masses of tall creepers, represent the flora. The fauna is represented by elephants, who are found in great numbers about 60 miles inland in the Mungo basins ; apes, which abound in the forests, and by a vast abundance of insects, crustaceans, and reptiles. In the summer rainy season (May to August) the rainfall is very heavy, and the season of the winter rains is characterized by squalls, tornadoes, and dense vapors. The chief station is Victoria, beautifully situated at the foot of the mountain and on the shores of the Ambas Bay, which affords a sheltering harbor for the largest ships. Victoria was founded in 1858 by Baptist missionaries, who took shelter there from Spanish persecution on Fernando Po ; Bimbia is a haven at the southern extremity of the mountain ; Bakundu-ba-Nambele, on the Mungo River, is the headquarters of a mission to the Bakundu ; Cameroons is applied collectively to a dozen populous villages on the east side of the Cameroons estuary.

The chief inhabitants, all of Bántu origin

and speech, are the lively, intelligent, and daring but very superstitious Bakwiri, between the coast and the mountains; the industrious and equally superstitious Bakundu of the northern slopes; the communistic Balonga and trading Abo east of the Bakundu; the tom-tom beating and well-known Dwalla, of the Cameroons estuary; farther south the savage Bakoko and the Batanga groups, who are the most skilful boat-builders in Africa.

The mission of the English Baptists, founded in 1858, was (1886) placed under the care of the German missionaries from Basle, who have made Bethel their main station, where a training school for native helpers was established in 1889. Eleven German missionaries (8 on the field and 3 appointed to aid them), with several native assistants, are carrying on a promising work. The Dutch Protestant Missionary Society also has a mission.

Monbuttu-Land and Nyam-Nyam.—The Welle River rises in the eastern part of the water-shed dividing the Nile system from the Congo. On the north it is thus separated from the Bahr-el-Ghazal and other tributaries of the Nile, while on the east it receives the waters from the uplands skirting the left side of Lake Albert Nyanza. It flows westward, crossing the 20° east longitude, and joins the Ubangi on its way to the Congo. It passes through unexplored regions to Monbuttu-Land, an "earthly paradise," consisting of rolling uplands 2,500 to 2,800 feet high, with a temperate climate and luxuriant vegetation. Area, about 4,000 square miles; population about 1,000,000. Emin Pasha speaks of the Monbuttu as a physically and intellectually superior people, and one of the dominant races in Central Africa. They are industrious and skilful, and make excellent utensils in wood and brass. Their country produces slaves, coal, iron, leather, etc. Human flesh is largely used as an article of food. They are Bántu, but are distinguished by a very light complexion. Their dress is made from the bark of the fig-tree. The women wear a mere loin-cloth, and paint their bodies with endless and ever-changing designs. Scattered among the Monbuttu are found the Akka dwarfs, supposed to be, like the Hottentots of the south and the Watwa of the Upper Congo, remnants of the aboriginal tribes which were displaced by the Bántu invasions.

The Nyam-Nyam country, west and northwest of Monbuttu-Land, is traversed by the Nile-Congo water-shed, and is a pleasant and beautiful region, 2,500 to 3,000 feet high, occupied by the powerful Zandeh nation, perhaps related to the Fans of the French Congo. Schweinfurth estimates their territory as covering nearly 60,000 square miles, with a population of about 2,000,000. There is no national organization; the tribes are frequently at war with each other. Cannibalism prevails. The dress is the skin of a beast covering the loins, while the chiefs wear also a leopard skin on the head. The Zandeh are distinguished by the length and density of the beard and by their noble carriage and great agility, and the affection of the husband for his wife. There is no missionary work carried on among these tribes.

The Tchad Basin forms the geographical centre of the continent. The lake resembles Ngami, in South Africa, being a shallow, marshy lagoon of variable extent, according to Rohlfs 4,500 square miles in the dry season and 22,000 in the wet. On the east and south are mountains and uplands; on the north and west, hills and terraces, which drop into open plains in the southwest toward the Benué basin; and though the Tchad has no outlet, its waters are fresh. Area of the basin, 280,000 square miles; population, over 7,000,000. The soil is fertile, vegetation rich, and climate salubrious. Temperature ranges between 75° in December and 91° in April. Its chief influent is the Shari, which rises in the unexplored uplands southwest of Dar-Fur. The rainfall is greater in the west and south than in the east and north. In the Mandara uplands the wet season lasts seven months; in Bornu, about four. The fauna is very rich, including the hippopotamus, elephant, lion, hyena, giraffe, antelope, ostrich, stork, goose, and an indefinite variety of reptilian and insect life. Maize, rice, etc., are raised, and the fig, citron, pomegranate, with wheat and barley, have been lately introduced. Domestic animals thrive well, and are found in large variety. The political divisions of the Tchad basin are Wadai, which enjoys the preponderance of power; Kanem, stretching north into the desert, once the seat of a powerful kingdom and the "hot-bed of the Mussulman propaganda;" Bornu, west and south of the lake, and Baghirmi, east of the Shari. The aboriginal types have been greatly modified by Arab and Nuba-Fulah elements. War, slavery, trade, and immigration have resulted in a population of very mixed character. Mohammedanism is the ruling religion, and is, with varying fervor, urged upon the pagan tribes.

Of the three routes connecting this region with the outer world—viz. (1) through Dar-Fur to the east, whence the Mohammedan civilization entered; (2) through Fezzan to Tripoli, on the Mediterranean, and (3) by means of the Benué and the Niger to the Gulf of Guinea, the last but easiest route is coming into prominence.

Guinea is the name applied by Europeans to a portion of the western coast of Africa. The Southern or Lower Guinea coast extends from Cape Negro to the Cameroons Mountains, while Northern or Upper Guinea comprises the Calabar district, Niger Delta, Yoruba, Dahomey, Ashantee, Liberia, Sierra Leone, and part of Senegambia. These States are treated in their order.

The Niger Basin.—The Niger is the second river in Africa for volume, and the third for the length of its course. It rises among the Kong Mountains about 200 miles inland from Sierra Leone, flows to the desert, curves round to the east and south, and after a course of 2,500 miles enters the Gulf of Guinea between the bights of Benin and Biafra, 1,100 miles from its source. It drains 1,000,000 square miles of territory. Its chief affluent is the Chadda or Benué, which brings from the Nile-Congo-Shari water-shed a volume equal to that of the main stream itself, and affords a navigable course of nearly 900 miles into the interior of the continent. The conference held in Berlin in 1885 reserved the supremacy of the Upper Niger to France, and that of the rest of the course and of the Benué to England, though the main stream is to remain an international highway. The Royal Niger Company represents the English authority, and is the political ruler of "all the territories ceded to it by the kings, chiefs, and peoples in the Niger basin." The company engages to oppose the slave trade and

rum traffic, which it is doing with vigor. The Niger Delta extends along 120 miles of coast, and consists of 22 streams into which the main stream divides at a distance inland of about 140 miles. These streams, with connecting channels, form a vast mangrove swamp. The Bonny and the New Calabar are connected with the Delta. The Old Calabar flows north to the 6° north latitude, and then east and south, enclosing a mass of hills 3,000 feet high. The Benué flows through one of the most populous and productive regions of Africa, where the surface is diversified by uplands and mountain chains. Cotton is widely cultivated. The flora is that of the south temperate zone. The elephant, rhinoceros, wild buffalo, panther, civet, but few snakes, and no spiders are found.

The Adamawa province, but little known, includes most of the Upper Benué basin. Its capital is Yola, on the south bank. Between the Benué and Bornu (of Lake Tchad region), and just north of the Faro-Benué confluence, is Demsa, a pleasant land. North of the Benué-Niger confluence, among the highlands, where rises the Gongola, is Yakoba, capital of Bautchi; and northeast of Yakoba, near the right bank of the Gongola, is Gombé, capital of Kalam; west of the Gongola confluence is the Muri State; and on the opposite side of the Benué, and farther down, is the Kororofa State. Loko, 90 miles above the junction of the Benué and Niger, is the largest ivory market in West Africa. Tokoja, on the west shore of the Niger, and near the confluence, is an important centre; Gbebe, on the opposite side, is a busy trading-post. Idda, picturesquely situated on the left bank of the Lower Niger, is the capital of the Ibo kingdom. Following down the river, on either bank, we find Asaba; Onitcha, half way between the confluence and the mouth of the Nun, and the most important depot of all; Alenso; Osomari; Ndoni; Abo; Wari, capital of the kingdom of Wari; Akassa, in an island near the bar, and the chief trading centre of the Royal African Company. East of the Nun, and including the Old Calabar estuary, are many trading posts, whose chief article of export is palm oil, as Brass, Nembe, Tuwan, New Calabar, Okrika, Bonny (busiest of all), Duketown, Creektown, Ikorofiong. At some of these places the traders reside in hulks grouped together to form a floating town. The tribes of the Lower Niger have little civilization, and are extremely superstitious. In the Benué basin, besides the Fulah rulers, mostly Mohammedan, but especially toward the Upper Benué, still pagan, are found the ill-favored Bautchi (Bolos); the pagan Wuruku; the dreaded man-eating Tangala; the Fali and Belé; the enslaved Batta (of Adamawa), and then south of the Benué, and reaching toward Old Calabar, the Akpa, Wakari, and Mitchi; and along the left bank of the Benué and on the Niger, the Igarra. Around the confluence the Nube language predominates; from Onitcha to the Delta, Ibo; and in the Delta, Idzo (Iju). In Ibo, Idzo, Nupé, Igara, and Igbira, Bishop Crowther and his helpers have published primers, the prayer-book, and portions of the Scriptures.

Hausaland, including a large number of petty States and kingdoms, joins the Sahara on the north, the Tchad region on the east, the Benué water parting on the south, and the Niger on the west. It is included within the sphere of operation of the Royal Niger Company, is a rich country and densely populated, and its language has been diffused throughout the greater part of the Soudan. Population, perhaps 4,000,000. The country is low and flat, during the rainy season almost impassable. In the northern portion the rainfall is much less than in the southern, where vegetation is abundant throughout the year. The palm, tamarind, baobab, butter tree, doria, whose seeds form an article of export, banana, rice, onions, etc., abound. The elephant and the maneless lion are found. The goats are brown and the cattle white. Mosquitoes in the marshy districts amount to a plague. Kano, in East Hausa, is perhaps the greatest city of North Central Africa. Within its walls, which surround a space of 10 square miles, are found, in their various quarters, immigrants of every race; Wurno, northeast of Sokoto, and on the same river, is the present residence of the sovereign of the Mussulmans; Sokoto, with a population (once amounting to 120,000) of 20,000, is an important trading centre and capital of the empire; Gando, about 50 miles southwest of Sokoto, is the capital of West Hausa. Nupé, between the Kaduna and Niger, is a rich and favorably situated district, and its capital, Bida, a city of perhaps 100,000 inhabitants. South of the Niger stands the great republican city of Ilorin. Missionaries of the Church Missionary Society and the Wesleyan Methodist Society have founded stations at Kipo Hill, Eggan, Bida, Shonga, etc., in the Nupé kingdom. Hausaland forms a great Fulah empire divided into the two kingdoms of Wurno (Sokoto) and Gando, having also many tributary provinces in the Benué basin. The Hausa language is praised for its simplicity, elegance, and for its wealth of vocabulary. The tribes of Hausa are much farther advanced in civilization than those of the Lower Niger and the Benué.

The Middle Niger, from Timbuktu to Gomba, at the Sokoto confluence, is almost uninhabited, except in the southern portions. The region to the northwest, and to some extent to the south (across the river), is peopled by Arabs. To the east as far as the Tchad region, and north as far as the Algerian frontier, are scattered countless tribes of Berbers, who, south of the river, have mixed with the negro tribes. On both sides of the river, from Timbuktu to the Sokoto confluence and south of the curve, dwell the Songhai, once powerful, now subject to the Fulah empire of Massina. The Songhai negroes are dull and unfriendly. The chief centres of this region are the famous Timbuktu, Gogo, and, 180 miles farther down the river, Garu and Sinder, and farther on Sai. The Upper Niger is inhabited by Mandingans and Bambarra, who are broken up into a large number of petty independent States. The people are mostly industrious, skilful, and superstitious. The C. M. S. and Wesleyan Methodist in Hausaland, and the United Presbyterian Church of Scotland in Old Calabar, are the missionary societies represented

The Slave Coast, so called from its sad prominence in the slave traffic, stretches from the Niger Delta to the Volta River, with indefinite boundaries inland. It includes (1) Yoruba, (2) Porto-Novo, (3) Dahomey, (4) Great Popo and Agwé, and (5), Little Popo and Togo. Area, perhaps 62,000 square miles, with 3,000,000 of people. Britain, Germany, France, and Portugal share the territory. The ancient line

of the continent now lies about 50 miles inland, and this strip of modern coast line, defended by sand-banks and washed by a series of lagoons, gently rises toward the inland plateaus, where peaks are found 6,700 feet high. The land then falls rapidly toward the northern steppes. The seaward rivers, of which the Ogun, rising 180 miles inland, is the principal one, are not large, and in the dry seasons lose themselves in the coast lagoons. The climate is salubrious, except for the marsh fevers which prevail, especially at the close of the rainy seasons. It has two dry and two wet seasons; mean temperature, 79°. The cultivated lands of the interior are separated from the coast lagoons by dense forests of gigantic timber. In the interior the forest growths give way largely to thickets and herbage. Palms of several species, butter-trees, and the Kola flourish. In the interior are found elephants, buffaloes, gazelles, wild boars, monkeys, and in the rivers hippopotami, crocodiles, etc. In the coast regions the tsetse fly and destructive ants give great annoyance. Between the Niger and the Ogun rivers lies Yoruba, occupying the larger portion of the Slave Coast territory. It consists of a large number of semi-independent States, kingdoms, etc., often at war with one another. The Yorubas are sociable, hospitable, and industrious. Their cities are large. They raise maize, yams, sweet potatoes, manioc, bananas, cotton, etc. They are skilful artisans, and excel all other African tribes in building. They are very superstitious, but the old paganism, including human sacrifices, is giving way before Mohammedanism and Christianity. Abeokuta, the native capital, a city of more than 100,000, situated on the Ogun River, and formed of some 60 communities, each with its own dialect, as well as its civil and religious organization, brought from the various villages from which the people fled for protection against slave and other enemies; Ibadan, a similar city about 60 miles to the northeast; Lagos, about 3 miles from the sea, on an island in the Ossa, wealthiest city on the East African seaboard, with a European quarter, where the British administrator resides; Leckie, lying east of Lagos; Badagry, formerly capital of a kingdom and the great slave market, 40 miles west of Lagos, are the principal towns. The Church Missionary Society has a flourishing mission in the country. The Wesleyan Missionary Society (English) and the American Baptist Convention (Southern) also have stations.

Porto-Novo, an enclave on the coast between Yoruba and Dahomey, a French possession attached to the government of Senegal, has a coast line of 24 miles, area of 760 square miles, and a population of about 150,000.

Dahomey, a Portuguese Protectorate, lies between 1° 30′ and 2° 30′ east longitude, and extends about 120 miles inland. The chief coast town is Whydah, formerly a slave port, now exporting great quantites of palm oil. Abome, the capital, is 65 miles inland, and connected with Whydah by a road which continues to the Mahi country, 30 miles farther north.

The North German (Bremen) Missionary Society has a work in Dahomey.

Great Popo and Agwé have together a population of about 120,000 inhabitants, under French protection. The people are mostly refugees, and have built up a considerable trade with foreigners.

Little Popo and Togo, lying between 1° 10′ and 1° 40′ east longitude or thereabouts belongs to Germany. The trading places are situated on the seaboard The region beyond the lagoons is better cultivated, but almost unknown. The German Government is represented by the Hamburg and Bremen traders, settled in the seaports, who cannot as yet vie with the village chiefs and fetich priests in influence over the people.

The tribes between the Ogun and Volta rivers belong to the Ewe family, and from them the region takes the name "Eweme." The Ewe language is classified into 5 distinct dialects—Mahi, spoken north of Dahomey; Dahomese; Ajuda, spoken by the Jiji of the Whydah coast; Anfwe, spoken by the Krepi, west of the Jeji, and Anlo, south of the Krepi. The most powerful of the Ewes is the Fan or Dahomey group. The people are intelligent and quick to learn. The king is a god, all the people his slaves. Part of the army consists of female warriors, equal to the males in bravery and cold-blooded cruelty. Cannibalism, human sacrifices, incredible cruelty, and contempt of death, begotten of a firm belief in immortality, distinguish these tribes.

The Gold Coast, known officially as the Cape Coast, extends from the German factories of Togo to the French possessions of Assini—a coast line of 360 miles. Area, 17,000 square miles; population, 408,000. Cape Three Points is the most prominent headland, and is crowned with five peaks. Extending back from the coast are isolated hills or short ridges, varying in height from 350 feet to 2,000 feet. Farther north, the Akwapun range runs to the northeast, and is pierced by the Volta River. Other ridges branch in various directions, merging in broad plateaus or thinly peopled steppes. North of the hilly region stretch vast plains, with here and there a bold bluff, which extend in a northeasterly direction to the Niger, while in the northwest they merge in the unexplored highland region of the Kong Mountains. From this highland region flow copious streams, such as the Volta, the Boosum-Prah, the Ancobra, and the Tanwé.

The climate, flora, and fauna present the same general features as on the Slave Coast. The hilly districts in the interior furnish pleasant health resorts for the Europeans. Coffee, tobacco, cacao, caoutchouc, cotton, etc., are cultivated. The chief article of export is palm oil. Gold-mines are worked in Wassaw and Ashantee. Axim, an English fort, west of Cape Three Points, the best landing-place on the coast, and which will become an important port; Aodwa, formerly capital of Wassaw, now deserted by its inhabitants, who have removed to the mining region; Coomassi, capital of Ashantee, destroyed by the British in 1874, rebuilt in 1883; Accra, 90 miles east of Cape Coast, chief centre of European life and starting-point of several routes for the interior; Christiansborg, official capital of the British possessions, and Quettah, where a strong garrison is placed, are the chief towns. Beyond the British possessions are other important trading centres, such as Bontuku, in Gaman Kutampo, 70 miles north of Coomassi; Salaga, presenting the appearance of an Arab town; Jendi, capital of the kingdom of Dagomba, which stretches northward to the Mandingan territory; Abetefi, on the water-shed between the Volta basin and the Prah, and chosen as a centre by the Basle missionaries.

In the Upper Volta basin and interior highlands the aborigines have held their ground as separate groups. But the distinctions of language, customs, and physical characteristics are rapidly disappearing. The aborigines are called Potoso, that is, "barbarians," by the Ashanti conquerors. Their language is the Gwany, Nta, and allied idioms, which, though unintelligible to the Ashantee peoples, yet belong to the same family of languages as the Otji or Ga. The Otji peoples include the Ashantis, Dankiras, Wassaws, Akims, Assins, and Fantis, and are the ruling race. They are well developed physically, and perhaps owe some of their characteristics to Berber and Arab blood. They are farmers, artisans, merchants, stock breeders, fishermen, according to their surroundings. The missionaries use for their translation of the Bible, prayer-book, hymns, etc., the Akwapem dialect. The incredible cruelty and carnage of Ashanti power, with human sacrifices and slaughter, have largely been stopped by the British aggression.

The Wesleyan Missionary Society (British), the North German Missionary Society, and the Basle Missionary Society, which succeeded the Moravian Brethren, have several stations in the country, as have also the Roman Catholics; but missionary work meets with great difficulties among a people so superstitious and fierce.

Ivory Coast. — The gentle curve stretching from Cape Three Points to Cape Palmas is, on account of the protection its contour affords from Atlantic storms, called the Leeward Coast. Ivory Coast occupies that portion lying between the Tanwé River and Cape Palmas. The French possessions on this coast, with indefinite limits inland, occupy 130 miles of coast line, extending from the Tanwé to the Lapu. Continuing from the Lapu to San Pedro, 120 miles, we skirt a region almost unknown, and as yet unappropriated by any European power. The French possessions have a double shore line. Between the outer beach and the interior forest lands are lagoons into which the rivers from the interior break, through creeks and inlets. The principal rivers are the Tanwé, Kindjabo, and Akba, the last said to be 240 miles in length, affording splendid access to the interior. The population of the Ivory Coast inland to the Niger water-shed is estimated at 500,000. The origin of the inland peoples is not definitely known. The trading tribes about Ebné Lagoon are called by the English nickname "Jack-Jack;" west of the Lahu are the Avekvoms, commonly called Qua-Quas; while farther west are the Kroomen. The coast tribes are mild and trustworthy. Mohammedanism has made no progress, nor are there any Christian missions among them. The French officials reside at Grand Bassam, Assini, and Dabu.

Liberia.—A republic after the United States model, established by colonies of emancipated slaves from America. It has 380 miles of sea coast, extending from San Pedro to Cape Mount, and inland to the Kong uplands. Area (of colony and protected territories), 60,000 square miles; population, 1,050,000. The seaboard is low and fringed with lagoons and inlets, with a few conspicuous headlands, as Cape Mensurado (280 feet), near the entrance to Monrovia, the capital; and Cape Mount (1,065 feet), marking the western boundary. Inland appear chains of hills. The rivers take their rise in the Mandingan uplands, which form the water-shed between the Nile basin and the seaward streams. The mean annual temperature of Monrovia is 81° Fahr., and ranges between 77° and 86°. The climate is dangerous for immigrants. Vegetation is luxuriant and the fauna rich, especially in the Mandingan uplands. The largest river is the St. Paul (which rises nearly 200 miles from the sea), along whose banks are numerous sugar and other plantations.

The principal towns are Monrovia, the capital; Robertsport, north of Cape Mount; Caldwell, on the St. Paul; Musardu, chief town of the Mandingans; Grand Bassa (Buchanan), near the mouth of the Junk, the commercial centre of the republic; Harper, a salubrious town near Cape Palmas.

The inhabitants are the seafaring Kroos, between Cape Palmas and the Sinu River; the Bassas; the still savage Barlins, south of the St. Paul; the Mandingan Veis, agriculturists; the fierce Golas, dwelling along the western affluents of the St. Paul; the warlike Pussis and Bussis, and in the uplands of the interior, the powerful Mandingans.

The American Protestant Episcopal Church, Methodist Episcopal Church (American), American Presbyterian Church, the American Baptist Missionary Union, the Evangelical Lutheran General Synod, and a few unattached individuals have missions in Liberia.

Sierra Leone covers the British possessions and Protectorate (including the Sierra Leone colony proper and the adjacent territory, mainland, and islands) lying between French Senegambia and Liberia. Total area, 28,000 square miles; population, 1,000,000; area actually in possession of the British, 1,120 square miles; population, 60,546. The peninsula of Sierra Leone, which is completely surrounded by water in the rainy season by the junction of Waterloo and Calmont creeks, covers an area of about 290 square miles. It is mostly occupied by a range of gently rounded hills rising in places to a height of 3,000 feet. The rainfall in the whole territory is heavy; copious streams, rising in the Niger water-shed, flow south and west. The climate is equable, ranging from 78° to 86°. The rainy season commences in April or May, and declines in October, November, and December. January, February, and March are almost rainless. The mean annual rainfall is 134 inches. The marshy exhalations during the rainy season render the climate very insalubrious. The death rate is very high. Principal exports, which come chiefly from the interior: Benni seed, cola nuts, ginger, ground nuts, palm kernels, and oil, gum copal, rubber, hides, ivory, and gold dust. Vegetation is luxuriant.

Freetown (30,000 inhabitants), on Cape Sierra Leone, is the capital. It covers four square miles, and has some good buildings, schools, churches, and government offices. The dominant race is the Timni (about 200,000), on the plains between the Rokelle and Little Sarcie rivers. Their language is widespread. Several books, religious and educational, have been translated. The people are very superstitious and suspicious. A great power among them is the Purra, a secret society in which wizard influence is very strong and often deadly. Of the same stock are the Bullams, divided into two sections by the encroachments of the Timni. The northern occupy between the Mallecory River

and the Sierra Leone estuary; the southern, Sherbro Island and neighboring district. The warlike Mendi dwell east of the southern Bullams. The Limbas are a powerful tribe dwelling northeast of the Timni. The Gallinas, on the Liberian frontier, are aggressive and skilful. The Saffrokos and Konos dwell near the Niger water-shed, among the sources of the coast streams. In the east the Moslem Mandingans are making encroachments, and in the northeast the Hubus (Fulah tribes). East of the Timni are the pagan and uncultured Kurankos, and farther north the hospitable Solimas. The colonists (freed negroes) are nearly 10,000 in number, and are Protestants of the various denominations. The Los Islands and adjacent coasts north of the Mallecory River are occupied by the Bagas and the courteous Su-Sus, whose speech, a Mandingan dialect, is the dominant one in the whole region, and possesses the Bible and several other translations.

The Church Missionary Society undertook its mission in Sierra Leone in 1804, and has enjoyed encouraging success. The Wesleyan Methodist Missionary Society comes next, with nearly equal statistics; Lady Huntingdon's connection, the Society for the Propagation of the Gospel, the Paris Evangelical Missionary Society, the United Methodist Free Churches, the United Brethren of Ohio (American), the African Methodist Episcopal Church, and the Roman Catholics also pursue missionary work there.

Senegambia comprises the regions watered by the Senegal and the Gambia, and is divided politically into English, Portuguese, and French Senegambia. The first comprises the settlement on the left bank of the Gambia at its mouth, Elephant's Island, 100 miles inland; McCarthy's Island, still farther from the sea, and the Los Islands, forming together the colony of Gambia, with Bathurst, on St. Mary's Island, as the capital, and is connected with Sierra Leone (q. v.). Portuguese Senegambia (also called Guinea) lies between the Nunez and Casamanza rivers, including Bissagos Archipelago. Area, 17 000; population, 150,000. But little of this fertile territory, watered by rivers rising in the Futa-Jallon highlands, has been actually occupied by the European masters. French Senegambia constitutes the province of *Senegal*, or *the French Soudan*, and has a coast line extending from the Mallecory to the Nunez (150 miles); and passing by the Portuguese possessions, it commences again at the Cassamanza and continues to Cape Blanco (450 miles). From Cape Verd inland the French possessions extend 600 miles to the Niger. The Futa-Jallon highlands and the Upper Niger basin are also under the French Protectorate. Area, about 200,000 square miles. The low flat seaboard of Senegambia rises toward the vast plateau which culminates in a diversified mountainous region which descends abruptly to the Upper Niger basin. In the south it meets the Kong Mountains, and in the north throws out some spurs into the desert. Numerous rivers, as the Mellecory, Dubreka, Nunez, Componi, Cassini, Rio Grande, Geba, Cacheo, Casamanza, Gambia, Salum, and Senegal rise in the highlands and flow in parallel directions to the Atlantic. The fluvial basins are fertile, and the mountains and alluvial deposits contain iron and gold. The giant baobab, acacia, palm, kola-nut tree, fig, orange, sycamore, etc., are representative among the flora. The ostrich, bustard, stork, partridge, and a great variety of large and small animals, both wild and domesticated, are found. The climate is severe for Europeans. The rainy season commences in May or June, and increases in length as you approach the Equator. The Senegal is the northern limit of sufficient rainfall. The thermometer ranges between an average of 77° in the winter season and 90° in the summer. The heat in the interior and in the south is, during the latter part of the rainy season, almost intolerable. The chief town in Senegambia is St. Louis, the capital of the French possessions. Dakar, near Cape Verd, is the headquarters of trading companies and the terminus of the St. Louis Railway (160 miles long) and of the Atlantic Cable.

The inhabitants are: 1. Moors, descended from the Zanaga Berbers, and intermingled with both Arabs and Negroes, show a great variety of types. They are spirited, brave, and fanatical Mohammedans, and are found north of the Senegal, only one tribe, the Dakalifas, being found on the south. 2. The Negro races, which form the bulk of the population, include the Wolofs, very black, brave, and superstitious, mostly Mohammedans, inhabiting most of the territory bounded by the Senegal, Falemé, Gambia, and the sea-coast; the Serers, akin to the Wolofs, and on their southern borders; the Sarakoles of the Middle Senegal, akin to the Mandingans, of a wild disposition, and an important element in the population; the Kassonkes, eastern neighbors of the Sarakoles; the Jallonkes, formerly occupying Futa-Jallon, now residing between the Bafing and the Niger; the Mandingans, occupying the Gambia and part of the Upper Senegal basins, mostly Mohammedan dealers and the chief preachers of Islam; and the Toucouleurs (Tacurol, the old name of the country), mostly half-caste Negroes, Moors, and Fulahs, eastern neighbors of the Wolofs, and fanatical Mohammedans; 3. The Fulahs are found between the Negroes of the seaboard and those of the Niger in a more numerous and compact body than elsewhere in Africa, though communities of them are found as far south as the Benué River and as far east as Darfur. They claim kin with the white races. Many of them are very beautiful. They are intelligent, skilful, and brave, though mild, and have never taken part in the slave-trade. They are mostly Mohammedans.

The principal languages of Senegambia are the Wolof, which is the language of commercial intercourse, and has grammars, dictionaries, etc., the related Gereres, the Mandingan, the Fulah, and, north of the Senegal, the Arabic. The French Protestant Church and the Roman Catholic have mission work in Senegal. The Wesleyan Methodist Mission (English) has stations in Gambia, on the islands St. Mary and McCarthy.

The Sahara is bounded on the south by the regions known as the Soudan, and watered by the Senegal, the Niger, the affluents of Lake Tchad, and the head streams of the White Nile; on the east by the Nile Valley, and on the north by the Mauritanian uplands and the Barka plateaus (Cyrenaica). The length is 3,000 miles; mean breadth, about 900. Excluding the desert regions of Tunis, Algiers, and Morocco, the oasis in the northeast and the grassy zone in the south, the area may be estimated at 2,500,000 square miles. About one ninth of the area is covered with sand dunes; the rest consists of

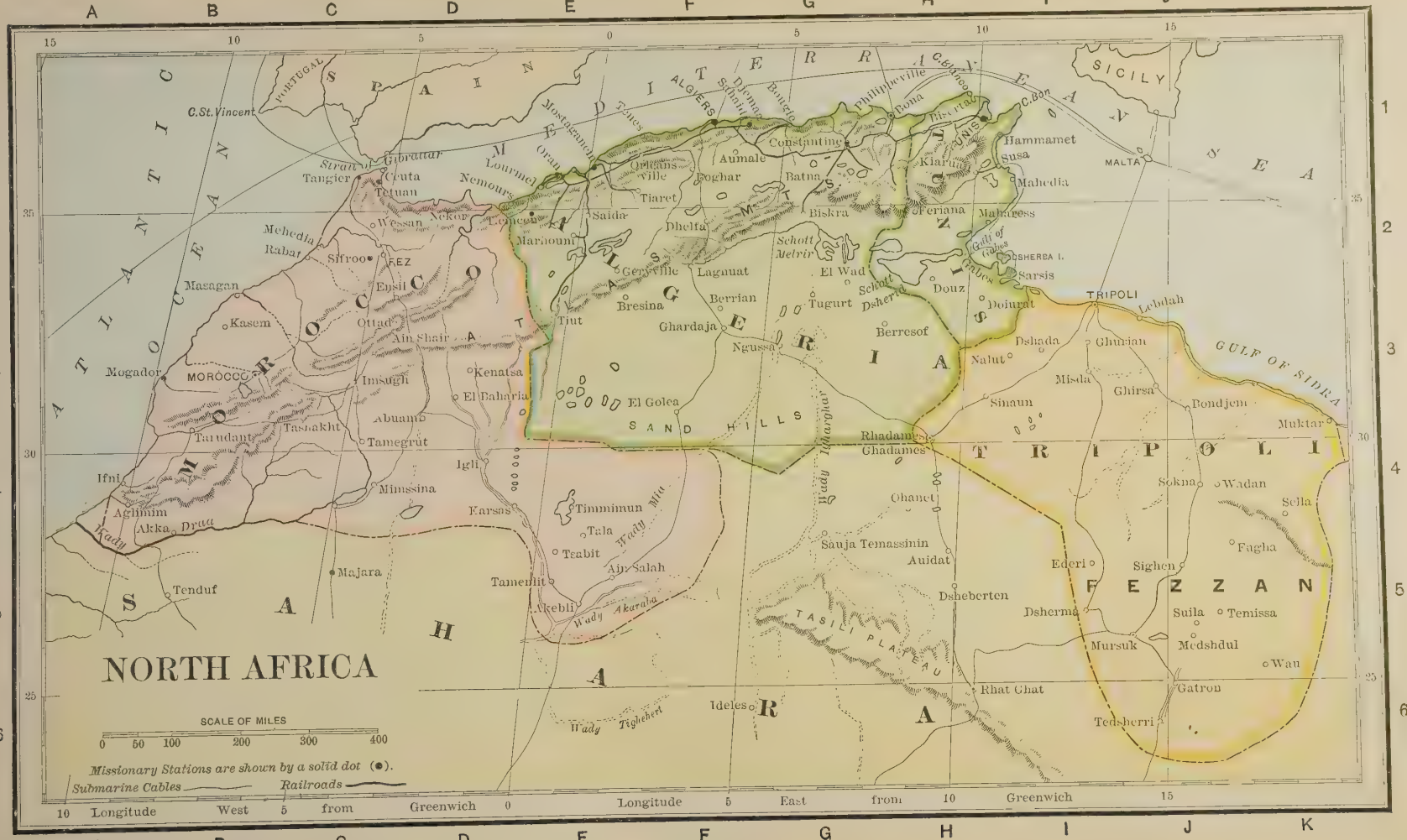
rocks, highlands, steppes, oases, strips of cultivated border lands, etc. There are valleys and running waters among the uplands. Wells are sunken here and there, but the water is brackish. The atmosphere is very dry, fogs almost unknown, heavy showers rare; flesh never putrefies. The thermometer ranges from 146° Fahr. in the daytime to 26° at night. The sirocco from the south is greatly dreaded. The desert routes are often rendered dangerous by the filling up of the wells, or their possession by an enemy. The guides form a sort of priestly caste. The chief routes across the desert are: 1. From Timbuktu, on the Upper Niger, to Insalah, thence to Ghadames and Tripoli, or to Algeria and Tunis; 2. From Timbuktu to Morocco; 3. From Katsena, in British Soudan, to Tripoli by Air and Ghat; 4. From Kuka, southwest of Lake Tchad, to Murzuk and Tripoli. The trade of these routes amounts to about $400,000 annually. As the great river routes into the interior are explored, the desert routes will become less important. A railway is projected connecting the French possessions on the Atlantic and Mediterranean. Politically, the Sahara is divided between Morocco, the French possessions in the north, and Turkey. Arab tribes are found in all parts of the desert. West and south of the oasis of Kufarah, and as far as the trade route between Lake Tchad and Fezzan, dwell the Tibbus. They are jealous Mussulmans. Economic conditions render them hardy, agile, and rather undersized. They are of negro stock, but mixed with Arab blood, and are related to the Darkas of Borgu. Chief centre of population is Bardai, in the midst of palm groves. The western central Sahara and northwestern regions are occupied by Taureg Berbers. They are tall, slim, and enduring, of light complexion, and ambitious. The western Sahara receives a share of rainfall, and has a few rivers flowing into the Atlantic. The Spaniards possess the coast line from Cape Blanco, the northern limit of the French possessions, to Cape Bojador, 480 miles farther north. There are no Christian missions to the Saharan tribes.

Morocco, or Marrocco, bounded north and west by the Mediterranean and Atlantic, and east by a conventional line separating it from Algeria, extends into the desert to a greater or less extent, according to the activity and power of the reigning Sultan. Area variously estimated at from 200,000 to 305,000 square miles; population, perhaps 6,000,000. It consists of three States subject to the Sultan Sherif—the kingdoms of Fez in the north and Morocco in the southwest, and the oasis of Tafilelt, besides several semi-independent tribal territories of the desert. The Atlas (Deren) range, from 4,000 to 13,000 feet, traverses the country from northeast to southwest. For the rest, the surface is occupied by rolling steppes diversified by mountain spurs, and merging in the lowlands of the Sahara and the Atlantic shores. The rainfall is greater than that of the other Mauritanian States, as also the number and size of the rivers, none of which, however, are capable of floating anything but very light craft. The flora is that of Southern Europe, most resembling that of Spain. A plant peculiar to Morocco is the one which yields "ammoniac"—a resin used for the purpose of fumigation; the argania, which needs no irrigation, and whose berry is eagerly eaten by animals, is also indigenous. The lion, panther, bear, wild boar, hyena, lynx, fox, rabbit, ostrich, and all domestic animals are found.

The climate is mild, equable, and very salubrious. The government is an Oriental despotism, cruel and barbarous, and the country is infested by lawless bands. There are no proper means of transportation in the interior; agriculture is of the most primitive kind, and the rich resources of the country remain undeveloped. Every seaport, however, has its traders; in Fez there are 500 Spaniards; with France and England there are extensive commercial relations. The schools are very primitive; no newspaper is published anywhere; slavery still exists; the emperor has hundreds of wives, though polygamy is not extensively practised by the people. The houses are built of stone.

The Berbers, original inhabitants of the country, form two-thirds of the population, and are divided into several groups, as the Kabyles of the north, the Shellahas of the southern slopes of the Upper Atlas range, the Haratins of the south. The Shellaha language is that most extensively spoken. Arabic is also largely diffused, especially in the north. The Arabs are called Moors in the towns, where they form the majority of the population. They are sociable in disposition. Morocco ranks next to Arabia in the Mohammedan mind. The Jews, still calling themselves "exiles from Castile," number over 100,000. They speak Spanish, and to some extent Arabic. The negro population, pure and half-caste, are constantly recruited by the slave-trade with the Soudan. Mohammedanism is the religion of the empire, and the Sultan-Sherif is to the Western Mohammedans what the Turkish Sultan is to those of the East. There are missions of the North African Mission and of the London Society for Promoting Christianity among the Jews in Morocco.

Algeria, a French colony, has a coast line of about 550 miles, and reaches inland from 320 to 380 miles. Area, 176,000 square miles; population, 3,400,000. Traversed by parallel ridges from east to west, the whole country is mountainous, with extensive table-lands and elevated valleys. The rivers are numerous, but short; lakes and marshes abound, though many of them are dry during the summer; warm medicinal springs are found. The "Tell," or hilly country, including the maritime zone, has a fertile soil, abundant rainfall, and extensive arable plains, which produce wheat, barley, and other grains; in the south or "Sahara" country pasturage and fruits, the palm, pomegranate, fig, peach, etc., abound. The fauna is similar to that of Morocco. The mineral wealth is enormous. The climate of the "Tell" country resembles that of the south of Spain. In the "Sahara" country the heat is often excessive. Next to Cape Colony, Algeria is the largest centre of European population in Africa. French, Spaniards, Italians, Germans, British, naturalized Jews, and other Europeans number 500,000. French settlements are found not only in the coast towns, but in the interior, and roads run in all directions to the verge of the desert; there are about 1,200 miles of railway. The native population (2,900,000) is Mohammedan. 1. Kabyle Berbers, active and industrious, are by far the most numerous. 2. Moors are found chiefly in the coast towns and villages. 3. Bedouin Arabs roam over the "Sahara" country.


NORTH AFRICA
SCALE OF MILES
0 50 100 200 300 400
Missionary Stations are shown by a solid dot (●).
Submarine Cables
Railroads
Longitude West from Greenwich
Longitude East from Greenwich
ATLANTIC OCEAN
MEDITERRANEAN SEA
RED SEA
PORTUGAL
SPAIN
ALGIERS
TUNIS
SICILY
MALTA
MOROCCO
ALGERIA
TRIPOLI
FEZZAN
SAHARA
C.St.Vincent
Strait of Gibraltar
Tangier
Ceuta
Tetuan
Nemours
Oran
Mostaganem
Tenes
Algiers
Djemma Bouzaia
Bougie
Philippeville
Bona
C.Blanco
C.Bon
Tabarca
Constantine
Aumale
Orleansville
Boghar
Tiaret
Batna
Biskra
Kiarouan
Susa
Hammamet
Mahedia
Maharess
Feriana
Gulf of Gabes
Sherba I.
Sarsis
Douz
Doiurat
Tripoli
Lebdah
Dshada
Ghrian
Nalut
Misda
Ghirsa
Sinaun
Bondjem
Muktar
Gulf of Sidra
Rhadames
Ghadames
Ohanet
Sauja Temassinin
Auidat
Ederi
Sighen
Fagha
Sokna
Wadan
Sella
Dsheberten
Dsherma
Suila
Temissa
Mursuk
Medshdul
Wan
Rhat Ghat
Gatron
Tedsherri
Ideles
Tasili Plateau
Wady Akarala
Wady Tighehert
Tenduf
Majara
Akka
Aghinim
Ifni
Wadi Draa
Wadi Mia
Tamenlit
Akebli
Tsabit
Tala
Timmimun
Aiy Salah
Karsas
Igli
Mimssina
Tamegrut
Abuanu
Tashakht
Taudant
Mogador
Imsugh
Kenatsa
El Baharia
Kasem
Ottad
Ain Shair
Masagan
Ensil
Fez
Sifroo
Rabat
Mehedia
Wessan
Nekor
Tetuan
Tangier
Tlemcen
Marnoun
Saida
Dhelfa
Mascara
Schott Melrir
Schott Dsherid
El Wad
Tugurt
Berrian
Bresina
Tiut
Ghardaja
Ngussa
Berresof
Lagnuat
Gerryville
El Golea
Sand Hills
Wady Igharghar
Wady Mia
Wady Draa

4. Negro freedmen and half-castes form an important industrial element. Constantine, Algiers, and Oran are the capitals of the three administrative divisions of the colony. The North Africa Mission, the United Presbyterian Church of Scotland, the French Evangelical Missionary Society, the London Society for Promoting Christianity among the Jews, and the Roman Catholic Church have missions in Algeria.

Tunis is generally similar to Algeria in its physical and climatic conditions and ethnical elements. Area, 46,550 square miles; population, about 1,500,000, showing very much greater density than in Algeria or Morocco. The Europeans number about 36,000. The administration of the country is divided between the Bey and the French Government. The former exercises nominal control over the affairs of the interior, while France administers the finances and provides for the defence of the country. There are Protestant missions in Tunis, carried on by the North Africa Mission and by the London Society for Promoting Christianity among the Jews.

Tripoli, bounded on the northwest by Tunis, on the east by the Nubian Desert, which separates it from Egypt, and including within its southern border the oases of Kufra, Fezzan, etc., covers an area of about 485,000 square miles, and has a population of 1,010,000 souls. It is a dependency of the Turkish Empire, though the authority of the Sultan is often set at naught by the local chiefs and religious leaders. The religious order of the Senoussis, whose capital is Jarabub, in the Fared Ghah Oasis, in the Libyan Desert, is the dominant power in the whole country. The Senoussi is a Moslem sect which has grown very rapidly. The Caliph, or "lieutenant of God," has under him a complete hierarchy of subordinate officers. Special couriers at his disposal enable him to communicate with all parts of the community with incredible celerity. Once a year he convokes the superior officers in a synod at Jarabub. The various governments, Egyptian, Turkish, and Tunisian, have accorded to the society fiscal immunities and concessions of territory. It has 15 stations in Morocco, 25 in Algeria, 10 in Tunis, 66 in Tripoli, and 17 in Egypt. The Sultan of Wadai is one of the most fervent adherents of the sect. It does not confine itself to the white race; the blacks have been drawn in by its numerous schools, founded in the Soudan, which have extended their influence from Senegambia to Timbuctoo, Lake Tchad, Bahr-el-Ghazel, and even to the country of the Danakils, the Gallas, and the Somalis.

Tripoli is divided naturally for administrative purposes into four provinces: 1. Tripoli proper, lying between Tunis and Barka; 2. Barka or Cyrenaica; 3. Fezzan, and, 4. Rhat, southwest of Fezzan. Besides these are the oases of Kufra, held by the Senoussi brotherhood, and independent of the Turkish authority. The country is made up of vast sandy plains interrupted by rocky ranges, with a fertile strip adjacent to the sea, and here and there in the desert a depression, where the springs of water are sufficient for a few inhabitants and their groves of date palms. The principal products are corn, barley, olives, saffron, figs, and dates. The climate is variable, resembling that of Southern Europe, and generally salubrious. The population consists of Arabs, Berbers, Negroes (brought from the interior as slaves, and speaking many dialects, chiefly the Hausa), Turks, and Jewish and European (Maltese) traders. A few uninfluential Coptic groups are found. The Maltese are British subjects, speak Italian, and prefer the Christian (Roman Catholic) religion. The North Africa Mission has 1 station in Tripoli.

Southwest African Islands.—Tristan d'Acunha (in 37° south latitude and 12° west longitude) is a rocky group on the highway between the Cape and La Plata. It is 1,800 miles from the Cape. Area of all the islands, 30 square miles. It belongs to Britain, and the language of the people is English. The highest peak on the principal island is 8,500 feet high and snow-clad. Plants of the temperate zone thrive well. There are no reptiles or insects. Aquatic birds abound. Domestic animals are the chief resources of the people. The climate is excellent. The natives are physically a fine race, and are the issue of Europeans, Americans, and Boers, married to half-caste women from St. Helena and South Africa; population, 112.

St. Helena, 1,140 miles due west of Mossamedes, and 1,400 miles north of Tristan d'Acunha, has an area of 47 square miles. The climate is mild, varying between 53° in the winter and 83° in the summer. European settlers have introduced the principal domestic animals and a great variety of plants. Population, 4,500. It is a British Crown colony. Chinese and Malay Coolies and Negroes are mixed with the population. The Society for the Propagation of the Gospel has a station.

Ascension, 930 miles south and a few degrees west of Cape Palmas, is a British Crown colony. Though within 550 miles of the Equator, and at times subject to oppressive heat, the climate is salubrious. It is inhabited by a British garrison. Population 200.

In the Gulf of Guinea are four islands: 1. Annobon, a mass of fissured rocks, covering 7 square miles. The rainfall is copious and the forests dense. Its 300 inhabitants are negroes, and profess the Roman Catholic religion. The island belongs to Spain.

2. St. Thomas (San-Thomé), though so near the Equator and the marshy coast line of the continent, yet enjoys the cool southern current, and its uplands have a salubrious climate, especially for Europeans. It covers 370 square miles, has an abundant rainfall and exuberant vegetation. It is a Portuguese colony with a white population of about 1,200, while the natives number 17,000. Some of them, 1,300 in number, on the west coast, are descendants of A-Bunda negroes, who preserve their customs and speech. Others are descendants of the slaves, who cultivated the cinchona, coffee, and cacao plantations of the Portuguese colonists.

3. Princess Island (Principe) belongs to Portugal. Area, 60 square miles; population, 2,500. They are all negroes, but call themselves Portuguese Catholics. The rainfall is copious and vegetation luxuriant, but the climate insalubrious.

4. Fernando-Po is a Spanish possession 18 miles from the mainland. It covers an area of 830 square miles, mostly mountainous. The flora is diversified and abundant. Most of the European domestic animals have been introduced. Population, 30,000. The natives are called Bubis. They are evidently from the mainland originally, though inferior in spirit

and physique to their relatives of the coast. They speak several dialects of the Bántu family. They worship the Great Spirit, and have many barbarous and superstitious practices. Spanish missionaries labor among the blacks, and the Primitive Methodists have 2 stations on the island.

The West African Islands are :

1. The Cape Verd Islands, which form a colonial possession of Spain. Area, 1,450 square miles ; population, 105,000. The climate, equalized by the surrounding waters, varies from 61° in winter to 91° in summer ; mean temperature, 75°. The rainfall is irregular and sometimes defective. The inhabitants, almost exclusively negroes, call themselves Catholic, though they mingle many of the ancient superstitions with the practice of Christianity.

2. The Canaries, near the Moroccan headlands, are also a Spanish possession. Area (7 islands), 2,850 square miles ; population, 301,000. Flora and fauna are European in character ; mean temperature, about 70°, with a difference of 17° between the hottest and coldest months. The inhabitants use the Spanish language exclusively, and in all respects are scarcely distinguishable from the people of Spain.

3. Madeira is 360 miles from the African Coast and 535 miles from Portugal, to which it belongs politically. Two of the islands are inhabited. Area, 325 square miles ; population, 134,000. The scenery is picturesque, the climate delightful. Sugar and wine are the chief products. The inhabitants are mostly Portuguese, with an admixture of Arab and Negro blood among the lower classes.

East African Islands.—1. Sokotra, 150 miles east of Cape Guardafui, the extreme point of Somaliland, is a crown colony of Great Britain, and is administered from Aden. Area, 1,000 square miles ; population, 12,000. The surface is largely rocky, some of the crests being 4,700 feet high. Not generally fertile, valleys and tracts are found whose vegetation contrasts markedly with the neighboring shores of Asia and Africa. Climate is less sultry than that of Arabia, being relieved by the monsoons. The people are almost exclusively pastoral. Cattle, sheep, goats, asses, camels, have been introduced. Reptiles are common. Mohammedanism prevails. Nearly all the people call themselves Arabs, though they are of mixed origin.

2. The Seychelles, 5° south of the Equator and about 800 miles from the African seaboard, form a group of 29 islets disposed in circular form, as if resting upon a submerged atoll 90 miles in circumference. In some of the islands granite rocks rise to a height of 2,000 to 3,300 feet. Population, 15,456. A British dependency, it is administered from Mauritius. Climate, equable and fairly salubrious, ranging between 84° and 78°. Tobacco, cacao, coffee, sugar, rice, etc., are raised. Exports are cocoanuts, vanilla, tortoise-shell, and cloves. Goats are the chief domestic animals. The current speech is the French *patois* of Mauritius. Many negroes, mostly rescued by British cruisers from Arab dhows, are found on the islands. Missionary work is carried on by the Scottish Presbyterian and the Colonial and Continental Societies.

3. About half way between the Seychelles and Madagascar are the Amirantes, only 6 of which are inhabited, and these by settlers from Seychelles and Mauritius.

4. Midway between Madagascar and the African mainland are the Comoro Islands, in the Mozambique Channel. They belong to France. Area, 800 square miles ; population, 50,000. The Kartal Volcano, in the Great Comoro Island, occasionally active, is 8,500 feet high, beautiful and imposing. Temperature ranges between 68° and 84° from May to October, and in the wet season between 77° and 95°. Rains are copious and the soil fertile. The inhabitants, called Ant'Aloch, are a mixture of African, Arab, and Malay elements ; the religion is Mohammedanism ; one half the population consists of slaves. The current speech is a variety of Ki-Swahili, though the official language is Arabic. English capitalists own plantations on some of these islands.

5. Mauritius, or Isle of France, 940 miles southeast of the Seychelles and 550 east of Madagascar. Area, 713 square miles ; population, about 400,000. It is a crown colony of Great Britain. The island is surrounded by coral reefs, and is of a very mountainous character. Hills rise to the height of 2,700 feet. From December to April the climate is oppressively hot, and the island is visited by destructive cyclones and rain-storms. May to November the weather is cool and pleasant. Principal export is sugar. Two thirds of the population is made up of Hindu Coolies. The remainder is composed of French, English, half-castes, and some representatives from the African mainland and from Madagascar, the Malayan Archipelago, China, etc. The clergy are supported by the State, and represent the Church of England, Church of Scotland, and Roman Catholic Church. Most of the whites are Catholics. A government school system prevails. Protestant missionary work is carried on by the Society for the Propagation of the Gospel.

African Methodist Episcopal Church, Missionary Board of the.—Headquarters, Room 61, Bible House, Astor Place, New York, N. Y., U. S. A.

The foreign mission work of the African Methodist Episcopal Church is carried on at Port au Prince, Hayti, at San Domingo, in Sierra Leone, Africa, and in the Indian Territory. In Africa the outlook is especially hopeful. The work was commenced in Freetown, Sierra Leone, in 1886. A mission has since been organized in the interior, on the Scarcies River, where 10 acres of land were given to the missionaries by the king of the country. A mission house accommodating 400 has been erected. Receipts for the quadrennium, 1884–88, $15,295.

Agau, or **Falasha Kara,** a language belonging to the Hamitic group of African languages, and spoken by the Falasha Jews in the Kara district of Abyssinia, about Metammeh. These Jews, says Mr. Cust, occupy the anomalous position of not being Semitic either in blood or in speech. During the year 1884 the British and Foreign Bible Society published an edition of the Gospel of St. Mark in the Ethiopic character. The version was made by a converted Falasha Jew named Beru, from Professor Rheinisch's Bogos version. The latter also revised and edited the translation.

Agarpara, a village in the district east of Calcutta, India. A station of the C. M. S., with

218 church-members and a house for female orphans.

Agra, the capital of the province of the same name, forming a division of the north-western provinces of British India, stands in the open plain of Duab, has 160,200 inhabitants, and is steadily gaining. The first mission was started here in 1812 by Chaplain Corrie, C. M. S.; in 1839 arrived Mr. Pfander. The public disputations between the latter and the Mohammedan scholars in 1854 made a great sensation. The Mohammedans raised the green flag, the war token, but their leaders were compelled to flee to Mecca or Constantinople. There are now 800 Christians in the city, among whom 40 are Baptists. Besides its common schools, the mission maintains a normal school, a medical high-school, male and female, opened in 1881 by Dr. Valentine, and the College of St. John. It is also occupied as a station by the Baptist Miss. Soc. (England) and the Methodist Episcopal Church (North), U. S. A.

Aguascalientes, Mexico, capital of the smallest State in the Mexican Republic, 270 miles northwest of Mexico City. Surrounded with rich gardens abounding in olives, figs, vines, pears, etc. Climate, temperate; average, 58° Fahr. Population, 30,000 Mexicans. Language, Spanish. Religion, Roman Catholic. Mission station of Cumberland Presbyterian Church (1888); 1 missionary and wife, 2 native helpers, 1 out-station, 1 church, 9 members; contributions, $500.

Agune.—Town in Nagasaki district, Japan, which borders on the east coast of the island of Kiŭshiŭ. Mission station Methodist Episcopal Church (North), U. S. A.; 1 native preacher, 40 church-members.

Ahmadabad, the capital of the province of Gujarat, the presidency of Bombay, British India, has 120,000 inhabitants. A station was founded here in 1842 by the S. P. G. Since 1863 it has been occupied by the Irish Presbyterian Church Mission, which sustains a high-school and a printing establishment. In 1877 a peculiar movement caused considerable trouble. The converts of the caste Dhed opposed the reception by the mission of converts from the lower castes, and many of them left the mission themselves. One missionary, 1 lay teacher, 3 zenana missionaries, and 1 medical (female) missionary; 20 native helpers.

Ahmadnagar, a city in the presidency of Bombay, British India, stands on the Deccan plateau and on a line of rail joining Dhond on the Bombay and Madras line, with Manmad on the Bombay and Calcutta line. It has 37,500 inhabitants, and is one of the most promising stations of the A. B. C. F. M., with a high-school, a college, a theological seminary, a girls' boarding-school, and a church with a native pastor and over 300 members. In 1831 Graves, Hervey, and Reed, missionaries of the A. B. C. F. M., settled here, founded schools, and visited the neighboring villages. Some able Brahmins were converted. Still, up to 1855 the whole number of converts amounted only to 78. But then a movement arose which spread to about 100 villages, and brought over 600 communicants into the church. A convert, Krishnarao, introduced, in 1862, the *Kirtlan* at the meetings—songs on the life of Christ, sung with instrumental accompaniment. After 1869 many households declared themselves willing to pay tithes. In 1874 there were 24 pastors partially, since 1882 entirely, maintained by the congregations. The S. P. G. entered the field in 1870, and the Roman Catholics a few years later, and some friction was thus caused. Since 1879, however, the two Protestant societies have amiably divided the field between them, and the Romanists have practically withdrawn. The A. B. C. F. M. has 3 missionaries, with their wives, 2 female missionaries; also a station of the S. P. G., with 4 missionaries and 2 schools. The Christian Vernacular Education Society also maintains a training school here, in close affiliation with the American mission, which avails itself largely of the advantages thus afforded for the proper training of its native teachers. Pupils are also sent to it by some of the other missions in the Presidency.

Aidin, a city (called "Guzel Hissar," "beautiful castle") in the province of Aidin, in Western Turkey, 57 miles southeast of Smyrna. Population, 40,000, chiefly Turks. It is a pretty place, picturesquely situated on the Mæander River, and built out of the ruins of the ancient city of Tralles, once occupying this site. The city is noted for its activity, and possesses many khans, bazaars, mosques, palaces, and interesting ruins. Out-station of the A. B. C. F. M. worked by the missionaries at Smyrna.

Aimara, a South American language spoken in the republic of Bolivia. A translation of the New Testament from the Vulgate was made in 1827 by Dr. Pazos Kanki. Of this translation only the Gospel of Luke, with the Spanish version in parallel, was issued in 1832 by the British and Foreign Bible Society, which, up to March 31st, 1889, disposed of 1,404 copies. Bible work is now more effectively carried on by the American Bible Society through the Valparaiso Bible Society.

(*Specimen verse,* John 3 : 16.)

Hucama Dioşaja `mundo munana, sapa Yokapa quitani, taque haquenaca iau-siri iñayan hàcaña-pataquí.

Ainos, or **Ainus** (*i.e.*, men). Tribes inhabiting Saghalien, Yezo, the Kurile islands and various adjacent regions, partly under Japanese and partly under Russian jurisdiction. Tradition says that the Japanese were originally Ainos, and only became a distinct race by intermarrying with the Chinese. The Ainos are different from other Mongolian tribes, and in their more vigorous physical formation resemble the Caucasian type. Though armed and painted like savages, they are inoffensive and hospitable, but rather shy. They are pagans, and practise polygamy, groups of 10 or 12 families living together in miserable huts, with a chief for each group. They support themselves by hunting and fishing. There is no special mission work, though there are portions of the Scriptures translated for them.

Ainu, the language spoken by the Ainos. They have no literature of any kind, and though they are able to speak a low *patois* of Japanese, they can neither read nor write that language, nor are they able to follow or understand a sermon preached to them in Japanese. They therefore require a version of the Scriptures in their own language, which the Rev. J. Batchelor, of

the Church Missionary Society, has reduced to writing. He also published a very important Ainu grammar, being the only foreigner who understands the language. A translation of the Gospel of Matthew was published in 1887 at Tokio, and was followed by the publication of the Book of Jonah in 1888. Both parts are in Roman characters.

Aintab, a city of Asia Minor, about 25 miles west of the Euphrates, near the Syrian frontier, has 35,000 inhabitants, chiefly Turks and Armenians. One of the most flourishing stations of the A. B. C. F. M., with a large female seminary, a college founded in 1874, and a medical institute founded in 1880. There are 4 large churches, 2 of them having stone buildings, with accommodation for over 1,000 each. The Protestant community is one of the most influential in Turkey. The effort in 1863, to establish an Episcopal cathedral failed. In the early part of 1890 there was a great revival, and large numbers of persons were converted. The common schools are on the graded system, are supported entirely by the people, and are of very marked efficiency. Aintab College, although independent, is closely connected with the mission. The hospital and dispensary has been most efficient. The missionary force consists of 3 missionaries, with their wives, and 3 female missionaries. (See Armenia.)

Aitutaki, one of the 9 Hervey Islands (q.v.); the inhabitants are Christians, with native preachers. Mission station of L. M. S.; 1 missionary and wife, 2 native pastors.

Aiyonsh, a station of the C. M. S., in the diocese of Caledonia, British Columbia, founded in 1883.

Ajimadidi, a mission station of the Netherlands Missionary Society in the Minahasa Peninsula of Celebes (q.v.).

Ajmere (British India), the smallest of the five provinces into which the presidency of Bengal is divided. It is situated in Rajputana, in the northwestern part of India, some 900 miles from Calcutta, in a straight line. Its limits of latitude (north) are 25° 30′ and 26° 45′, and of east longitude, 73° 53′ and 75° 22′. Its area, including the district of Marwara, which forms its southern portion, is only 2,711 square miles, and its population in 1881, 460,722. It is entirely surrounded by districts under native control, and thus forms an island of British territory in the midst of the Rajput States of that region. The chief executive officer of the province is the commissioner of Ajmere-Merwara, but the agent of the Governor-General for Rajputana is *ex-officio* chief commissioner of the province, and in this way the provincial government is brought into direct relations with the general government. The province occupies the crest of the water shed between the valley of the Ganges and the Indian Ocean; some of its streams flow eastward, and become tributary to some of the branches of the Ganges, while the waters of others flow southwest into the Gulf of Cutch. A range of hills, the highest being nearly 3,000 feet above sea level, runs from the northeast through the district to the southwest. North and west of Ajmere the country is a sandy desert. The population is 87 per cent. Hindu and 13 per cent. Mohammedan. Included among the former are the Jains (q. v.). The number of Jews, Parsis, and Europeans is hardly great enough to be appreciable, amounting, all told, to only a little above 2,000 souls. Of the high Hindu castes, the Brahmans are returned at 22,388 and the Rajputs (see article Rajput) at 14,965. Other castes embrace the merchants, while the Jats (32,690) and the Gujars (31,788) are the principal agricultural castes. There are also several tribes of aborigines, known as Mers, or Hill Men. The population is not dense, averaging 170 to the square mile. There are but few large towns. Ajmere, the capital of the province, contained in 1881 a population of 48,735; Beawr, the capital of the Merwara division, 15,829; Nasirabad, where a detachment of the Indian army is stationed, 21,320, and Kekri, 6,119. These are the only towns with a population above 5,000. As the district lies on the border of the Rajputana Desert, and is not favorably situated with reference to the rainfall (the yearly average of rain being hardly over 22 inches), it is liable to suffer from failure of the crops. There have been six famines within the present century. The most severe was that of 1868–69, during which it was estimated that a quarter of the population and a third of the cattle perished. Ajmere is now connected by rail with the other Indian provinces. One line leads northeasterly to Agra; another, toward the south, joins the Bombay and Baroda Railway; while still a third connects with the Great Indian Peninsula Railway at the station of Khandwa, on the east.

The United Presbyterian Church of Scotland has missions in this province, with stations at Beawr (1860), Nasirabad (1861), Ajmere (1862), Todghar (1863), Deoli (1871). The principal languages are Marwari and Hindustani.

Ajuthia, a place in Siam, Farther India, now mostly in ruins, is a branch station of the American Presbyterian Mission station in Bangkok (q.v.).

Akasa, a town in the Niger delta, West Africa, founded in 1861, at the mouth of the Nun; a branch station of the C. M. S., under Bishop Crowther. It has not proved a favorable field on account of European influences.

Akashi, a town on the southern coast of the island of Nipon, Japan, southwest of Kioto, east of Okayama, and 12 miles west of Kobe; substation of A. B. C. F. M., worked from Kobe Union Church of Christ, in Japan.

Akidu, a city in the southwestern part of the Teluguland, presidency of Madras, British India, on Lake Koler. A flourishing station of the Baptists of Ontario and Quebec, having, together with Tuni, 1,394 church-members.

Akita, a city in the island of Hondo, Japan, with 36,000 inhabitants. A station of the Disciples of Christ; 1 missionary, 144 church-members.

Akkaway, or Acawaio, a language of South America, and spoken in Dutch Guiana. Between the years 1850–60 the Society for Promoting Christian Knowledge, at London, published the Book of Genesis and a part of the Gospel of Matthew, the translation having been made by the Rev. W. H. Brett.

Akola Mission, Berar, Haiderabad, India, in part self-supporting, aided by voluntary contributions. The mission (formerly North Berar

Mission) was organized in 1886, with 4 members, who had previously been engaged in independent "faith" work in India. At present the mission numbers 5—the Rev. M. B. Fuller, Mrs. Fuller, and 3 lay members. The four cold months of the year Mr. Fuller devotes to preaching tours, reaching as many towns and villages as possible. On these tours thousands of tracts and portions of Scripture are sold. In the rainy season, when travelling is difficult, Mr. Fuller preaches in Akola and in neighboring villages. The Akola district comprises 2,660 square miles, with a population of 600,000. There are 970 towns and villages. The town of Akola contains 20,000 inhabitants. A girls' school and orphanage, for both European and native girls, has been established; it now contains 20 girls. There are 18 boys in the Boys' Industrial School. Shoemaking, carpentry, and blacksmithing are taught; this school, it is hoped, will soon become self-supporting.

Work among women in Akola and in the near villages is carried on by Mrs. Fuller and native Bible women. A Sunday-school, growing in numbers and interest, is sustained. In this mission each worker is left free in the management of his own branch of work, and holds himself responsible for the expenses of it.

Pupils showing exceptional ability are trained to be preachers or teachers, but the main object of the mission is to fit its scholars, by means of a common-school education and a good trade, to earn their own living and to bear their share in the support of the native churches, which it hopes soon to see formed.

Akola, capital of Western Berar, or Wirata, a division of the province of Central India. Since 1883 a faith mission has been carried on by American and English Methodists.

Akropong, a city on the Gold Coast, West Africa, 15 miles north of Aburi, in the domain of the Otshi, or Ashanti language, has the largest native congregation in the whole region, comprising 1,753 church-members, a preachers' seminary with 24 pupils, a middle school and a boys' school, all under the Basle Missionary Society, which at the present has 5 missionaries, 1 missionary's wife, and 29 native helpers employed at this station.

Akwapem.—This is a dialect of the Otshi or Ashanti language of the Gold Coast and Ashantiland, in West Africa. A version of portions of the Scriptures is being prepared through the British and Foreign Bible Society.

Albania.—In giving some account of the Albanians of Turkey from an evangelistic point of view, we shall notice: 1. Their country; 2. Their history; 3. Their language, and, 4. Their present position, and what it seems desirable should be done for them.

1. *Their Country.*—The region now called Albania is a province of European Turkey, stretching along the eastern shore of the Adriatic from 39° to 43° north latitude, and from 18° 24′ to 21° 48′ east longitude. Its extreme length is about 300 miles, from Montenegro to the Gulf of Arta and the frontiers of Greece, while its breadth varies from 50 to 100 miles, from the Adriatic to an irregular line on the east, generally following lofty mountain ranges. It is decidedly mountainous, being traversed by two or even three elevated ranges, which generally run parallel to the shore of the Adriatic, those in the south being the Acrokeraunian along the sea shore and Pindus on the east. It is also well watered, its lofty mountains giving rise to numerous streams, among which the most important are the Arta, flowing south, the Voyussa, flowing northwest, in South Albania; and in North Albania the Ergent, the Shcumbi, and the Drin, which flow westward. There are important fisheries on some of the rivers, but none of them are navigable, while the large lakes of Jannina, Castoria, Ochrida, and Scutari impart a peculiar interest to the country. The princial towns are Jannina in the south, with its port of Prevesa; Berat in the centre, with its ports of Avlona and Durazzo, and Scutari, or Scodra, in the extreme north, on the lake of the same name. Next to these, which are the seats of Turkish Valis, come Elbassan, Argyrocastro, Koritza, Prevesa, Avlona, and Durazzo. The soil is light but fertile, and in several districts is well cultivated; but much of it lies waste, partly from defective methods of agriculture, but also from the insecurity of life and property in consequence of the bands of robbers that so frequently infest the country and commit the most frightful excesses. It is difficult to form any reliable estimate of the population, but probably 2,000,000 may not be far from the truth.

The name Albania, first applied to this country A.D. 1079, originated from Elbassan, the seat of the tribe of Albani in the centre of the land. Anciently the region from Prevesa to the mouth of the Voyussa was called Epirus, and was considered more or less as a province of Greece, while all north of the Voyussa was known as Illyricum. Hence we may conclude that the Apostle Paul himself preached the Gospel in Albania, when he tells us (Rom. 15 : 19) that "from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ," and again (2 Tim. 4 : 10) that Titus had departed unto Dalmatia. He tells us indeed that he was to winter at Nicopolis (Tit. 3 : 12), the ruins of which are a little north of Prevesa.

2. *The History of the Albanians.*—The earliest authentic notices of the country occur in connection with the Greek colonies of Epidamnus, or Dyrrachium, now Durazzo, the ancient port of transit from Brundusium (Brindisi) and Epidaurus, in Dalmatia, to which we may add the later one of Jannina, which seems to have grown up almost unnoticed, not far from the ancient Oracle of Dodona, on the western shore of the lake of the same name. There is now also a large colony of Roumanians, called Koutzo-Vlachs, occupying the Pindus range from Thessaly to Avlona, with ramifications on both sides, and holding in their hands the carrying trade of that district. As they speak Roumanian, however, they are doubtless colonies from Dacia, or Roumania, north of the Danube, and cannot claim a higher antiquity than the reigns of Trajan and Adrian (A.D 98–138), but are probably of much later origin. It is far otherwise with the bulk of the population, who call themselves Skipetar (the Eagle people), but accept also the name of Arnaouts, and though divided into numerous clans with dialective varieties, speak the same language, and are distinguished by many peculiar customs and ideas. The two chief dialects are the Tosk, prevailing in the south as far north as Berat, and the Gheg, spoken in the region north of that city. As

there are Albanian colonies in Calabria, on the opposite coast of Italy, and in the island of Sicily, while there seem to be traces over a considerable part of Southern and Central Italy that the Albanian language, or one closely akin to it, was once prevalent there, an interesting question has been raised as to the affinity of the Albanians with the original inhabitants of Italy. We cannot enter on this inquiry, and must content ourselves with briefly stating the best ascertained facts and probable conclusions as to the Albanians of Turkey.

Previous to the invasion by the Greeks of the country now called Greece, it was sparsely occupied by several races, chiefly nomadic, of which far the most important for numbers and civilization were the Pelasgi. They were largely an agricultural people; were eminently distinguished as architects, almost all the most ancient and remarkable monuments of architecture in Greece being ascribed to them; they were acquainted with the higher styles of pottery, with working in various metals, with the manufacture of cloth, and with other arts which render civilized life so much more attractive than the rude habits of earlier times. But most important of all, it is the opinion of Dr. Hahn, the great authority on such questions, that this people possessed the Phœnician alphabet, which they had enlarged and adapted to represent the copious sounds of their own language, and which the Albanians appear to have preserved to our own times. Their religion seems to have been the worship of the sun and moon, the heavens, the sea, the earth, with more or less of personification; while the Fates, or the eternal decrees of a Supreme Deity, were regarded as controlling all things. They had also many semi-religious notions and customs, which seem to have been coeval with the earliest traces we possess of the Greeks and Romans. According to this view, the Albanians in Continental Greece, in Thessaly, Attica, and various parts of the Peloponnesus, and in the islands of Hydra, Poros, Spezzia, Salamis, Andros, etc., are not colonies from Albania, but communities of the original inhabitants, retaining to this day their distinct language and nationality. But notwithstanding this progress among the Pelasgi, the Greek invaders had more advanced ideas still in regard to social order and personal liberty, and much greater aptitude for literature and the sciences, and perhaps a clearer apprehension of the personality of the Deity, though perverted by an exuberant imagination, which everywhere personified abstract ideas and deified those personifications, and by an idolatry, the degrading effects of which even the matchless skill of Phidias and Praxiteles could not counteract, but rather riveted them on the people. Hence, while the Pelasgi communicated to the Greeks all their own attainments, they were soon excelled by the new-comers. The Greeks gained universal pre-eminence, and only such of the Pelasgi rose to distinction as adopted the language and name of the Greeks, and were content that their Pelasgic origin should be forgotten. The lyre of the poet also and the pen of the historian were in the hands of the Greeks; and, in fact, the very name and existence of these Pelasgi are ignored in Grecian history. Literature and civilization advanced, but through the medium of the Greek language only, while the mass of the Pelasgi, clinging to their own language, must have lagged far behind their neighbors in intelligence, in social influence, and in the refinements of civilized life. This is no imaginary picture, for we believe it can be distinctly proved to have existed in ancient Greece; and it is an exact description of the present relative position of the Greeks and Albanians, both in the kingdom of Greece and in Albania. It may perhaps be rejoined that, granting all this, things are just as they should be, the more gifted race—for such the Greeks are in some respects—coming to the front. We demur to this, and assert that there is cruel injustice in the policy which consigns to ignorance and degradation any considerable portion of the population of a State.

But there were counterbalancing circumstances, such as, first, the intense spirit of nationality among the Pelasgi, which made them cling to each other, to their language, and to their customs and traditions with invincible tenacity; next, the rapid increase of their numbers, which made them crowd over into Thessaly and Macedonia, and, third, unquestionable personal valor and military talent. These considerations bulk so largely in the estimation of Dr. Hahn that, while he admits that the expeditions of Agesilaus and of Xenophon suggested to Alexander the idea of invading Persia, he ascribes his brilliant victories to the invincible bravery and discipline of the Albanians—or Pelasgi, for he identifies the two—who composed the bulk of his army. The expedition of Pyrrhus against the Romans brings the people again for a little on the stage of history; but in B.C. 167 they became subject to the Roman republic.

Thenceforward their history may be briefly related. While furnishing brave troops to the government, their clans in their own land had too little cohesion to maintain anything like national unity, and it was only in presence of a common enemy that they laid aside their jealousies to defend their native soil. Two such occasions occurred: the Bulgarian invasion (A.D. 517–550), the extent and duration of which are indicated by a multitude of names on the map of Albania, but which was so effectually though slowly repulsed, that scarce any Bulgarians are left within the limits of the country. The next occasion was the heroic struggle of the people under Prince George Castriotes—called by the Turks Iskenderbeg (Scanderbeg), or Prince Alexander, from his supposed resemblance to the great Greek warrior. For twenty-three years he successfully resisted the whole force of the Turks under Murad II. (A.D. 1443–66); and even after his death Scutari, under the direction of the Venetians, maintained so gallant a defence that Mehemet II., the conqueror of Constantinople, had to retire from its walls in A.D. 1478. But soon after that city was handed over to the Turks by treaty, and most of the country, with the exception of the Mirdites, professed allegiance to the Sultan. Since then, sunk in the deepest ignorance, harassed and tempted by the government, and longing for military distinction, nearly one half of the nation have become Mohammedans, though their orthodoxy is not admitted by their Turkish coreligionists. They have thus got admission into the army, of which they may justly be called the flower, and many individuals have risen to distinction. Pre-eminent among these was Mehemet Ali, the Pasha of Egypt, who succeeded in getting

his family recognized as the hereditary rulers of that ancient land, whose situation assigns to it a perpetual importance in the history of the world ; and much about the same time, Ali, Pasha of Jannina, by a course of unexampled cruelty, unscrupulousness, and dexterity, attained for some years to almost absolute power, and is regarded by some as having paved the way for the Greek war of independence. But he bore the Greeks no good-will ; and if he helped them, it was by showing the necessity for some central authority, if their scattered forces were ever to achieve anything important.

Since the Greeks obtained their independence, they have done much to promote education in Greece, and their zeal has stimulated their brethren in the provinces of Turkey, and even the Turks and other nationalities, to copy their example. But it would be most unjust not to acknowledge also the powerful assistance that was rendered to them in the cause of education by the English, and especially the American Missions to the Greeks, which were established at that time. The regular weekly visits, too, of the Austrian steam-packets along the Albanian coast have greatly promoted commerce in every part of the country. Nor must we omit to mention a singular and ancient characteristic of this people, which steam-navigation has also facilitated—we mean the bands of men, married and unmarried, who leave their homes for Constantinople, Smyrna, Bucarest, Salonica, Alexandria, etc., for periods varying from six months to as many years, to earn their subsistence and the support of their families as masons, gardeners, butchers, grocers, and laborers in every capacity. There is thus a floating Albanian population in all the cities of the Levant, that in Constantinople being estimated at 20,000. Most of these emigrants are poorly educated, but are esteemed eminently brave, faithful, and trustworthy. Some, however, are highly educated, and are employed as teachers, doctors, dentists, clerks, interpreters, etc. The district of Zagorion, east of Jannina, is famous for sending forth a high class of such emigrants.

3. *The Albanian Language.* — As the term "barbarian" was applied by the Greeks to all who spoke a different language from their own, we know that the Pelasgi in Greece itself, the Epirotes, and the Illyrians, with many of the Macedonians, spoke not Greek, but a different language, which there is every reason to believe is the same as the Albanian, now spoken by their descendants. Its origin and character have been the subject of much discussion, some regarding it as belonging to the Indo-Germanic class, and others pronouncing it a Turanian language. In fact, like the Armenian, it partakes of the characteristics of both these classes ; but from its undoubted analogy in its peculiar roots to the Greek, Latin, Sanscrit, Celtic, etc., it is classed by many scholars not as a derivative from any of these, but as a sister of equal antiquity. A great obstacle to the critical study of Albanian is the absence of any literature except of comparatively recent origin. Hence not a little care is needed to distinguish the original terms and forms of the language from the many words adopted later from the Greek, Latin, Slavic, Turkish, and other languages. The subject has engaged much attention, and we may notice as pre-eminent in this department Dr. Hahn, who compiled an Albanian dictionary and grammar, with many characteristic specimens of the language, and Demetrio Camarda, who studied the language chiefly among the Albanian colonies of Calabria and Sicily, and has written largely on its structure and affinities. To promote these studies care is now taken to commit to writing such historical ballads as have been handed down to the present time, as well as other poems which have been preserved in various forms of writing. The publications also of the British and Foreign Bible Society and a few also by the Religious Tract Society, of London, have greatly aided these studies. Several grammars also have been published, among which we may mention that for the use of Greeks by Con. Christophorides, a native of Elbassan. There can be no doubt that the adoption of one alphabet for the whole nation is urgently called for ; and as such an alphabet, substantially the Roman, has been introduced by a representative committee, we trust it may soon come into general use. It is not indeed invulnerable to criticism ; but if once generally adopted and introduced into the national schools, practice will suggest amendments.

4. *The Present Position of the Albanians, and what it seems desirable should be done for them.* —Under this division we happily escape from speculation and dubious historical intimations into the light of every-day facts. Here, then, is a nation occupying a considerable portion of Greece and its islands, stretching from the frontiers of Greece to those of Montenegro, and penetrating into Macedonia, which speaks a language entirely different from Greek, or the Slavic dialects of Bulgaria and Servia. Unhappily, that language can hardly be said even yet to be a written language ; for though certain portions of the Holy Scriptures and some elementary educational works have been published and largely circulated in that language, it would be premature to say that Albanian literature is in general use, or that the people employ the Albanian language as the medium of correspondence, the want of one accepted alphabet having been hitherto perhaps the chief obstacle. This fact alone speaks volumes ; for though in a nation without vernacular literature a certain proportion, favored by wealth or by local circumstances, may acquire a limited amount of education through a foreign language, the mass of the people must remain in barbarism. And so it is in Albania. In Southern and part of Central Albania, where the people belong to the Greek Church, and where the worship in the churches is conducted in ancient Greek, the schools give a scanty education in Greek, which the children with difficulty acquire, as their mothers are wholly illiterate, and Albanian is the sole language of their homes. The chief exception to this is that Jannina seems to have been from the first a Greek colony, and possesses a justly celebrated gymnasium, which has promoted Greek education to a considerable extent in Southern Albania, but is still very far from reaching the mass of the population. Something similar may be said, but in a far less degree, of Berat, Goritza, Elbassan, and Argyrocastro, with Monastir in Macedonia, which has a considerable Albanian population ; while Scutari in the north and Prisrend in the northeast, both strongholds of the Roman Catholic Church,

teach reading and writing, the former in Italian and Albanian, the latter in the Servian language, but without providing in either case either the Word of God or any literature whatever to satisfy the intellectual and spiritual wants of the people. As to the Mohammedan population, the government has generally provided schools in which Turkish reading and writing are taught, and in some instances Arabic and Persic. But the people evince an inveterate preference for their own vernacular, and there is no likelihood that Turkish will ever take its place. In short, the national language has been ignored and suppressed as a mere jargon, unworthy of notice and incapable of cultivation, while every effort has been used by the Greeks to Hellenize the people through Church and school. It would be unjust to deny that a certain amount of benefit has been conferred on the Albanians through these efforts; we even thankfully admit that the only education which the people have as yet acquired in the south has been through the Greek language. But what opinion can be entertained of a Church that has made no effort for many centuries to communicate to the Albanians, in their own language, the precious treasure of God's Word, or even the mere arts of reading and writing? To the mass of the Albanians the services of the Greek Church are a mere pantomime in a foreign tongue, with no preaching, and with little indeed to minister to the intellectual and spiritual cravings of the immortal spirit. On the other hand, the Turks, while they jibed the people as the *Kitabsiz Arnaout* — the bookless Albanians — fomented jealousies between the tribes, and foolishly sought to keep them divided and in ignorance, while amusing them with promises of a national literature, which there is no evidence that they ever meant to fulfil. What, then, has been the result of this singular state of matters? The answer is a very sad one. Albania is the least civilized of all the provinces of Turkey. Except at rare and short intervals, under honest and energetic Pashas, brigandage, with its cruel murders and atrocities, may almost be said to be a constant feature of the country; so much so, that the districts of Dibra, Jakova, Ipek, have long been inaccessible to outsiders, while the Mirdites, southeast of Scutari, retain even now a barbarous semi-independence, to guard which all strangers are jealously excluded. That the people possess valor, military genius, and high administrative ability might easily be proved; but under the conditions we have described, national progress has been impossible. The same causes which led to their political disappearance in ancient Greece have kept them till now in semi-barbarism, while their neighbors all around have been advancing in civilization and national influence.

The first well-directed effort, as we believe, to remedy these evils was the publication by the Corfu Auxiliary of the British and Foreign Bible Society, in 1820, of the New Testament in Tosk Albanian, in Greek letters, accompanied by a modern Greek translation. The impression consisted of 2,000 copies, and was distributed chiefly, if not entirely by gift. In 1858 a second edition, also of 2,000 copies, was published at Athens. Vigorous efforts were made to put this edition into the hands of the people *by sale*, and although many of the clergy and of the people regarded it as almost impious to express the sacred truths of the Gospel in the language of common life, these efforts were so successful that a new edition was sanctioned by the Society, in an improved style of orthography, and published in 1879. This new and revised edition of the New Testament consisted also of 2,000 copies, but along with it were published 1,000 Gospels and Acts in one volume and 1,000 of each of the 4 Gospels and of the Acts for separate circulation, all of these being accompanied by the Society's translation into modern Greek. The Psalms were also published in Tosk in 1868; the Gospels and Acts in Gheg in 1866; the Gheg Psalms in 1868, and the entire Gheg New Testament in 1869. But as the two latter editions were destroyed by fire as soon as their circulation had begun, the Society generously sanctioned at once a new edition of the Gheg Testament and Psalms, which was published in 1872. These editions were followed by the publication in Tosk of the Books of Genesis, Exodus, Deuteronomy, Proverbs, and Isaiah. All the Tosk editions were published in Greek letters, supplemented by Roman letters and signs, while the Gheg editions were printed in the Roman alphabet, proposed for the Albanian language by Lepsius. The Tosk New Testament only and its parts are accompanied by a translation. The committee were well aware that it was most desirable to have but one alphabet for the whole nation. But the selection of such an alphabet they left to the Albanians themselves, and, in the mean time, used the alphabets known to the people for whom the books were designed. The Society's efforts met and still meet with much opposition from the Greek clergy, and especially the bishops, who regard the circulation of the Word of God in Albanian as contrary to all Church order and almost impious, while others, both clergy and laity, despise it as impracticable and ridiculous. The reflecting part of the community, however, have begun to regard the scheme as the only one that gives any hope of uniting all sections of the nation; and, as we have said, an influential committee was formed which adopted one alphabet for the whole nation, prepared various school-books, and opened an Albanian school in the city of Goritza (or Gortcha) in 1887.

Meanwhile, a young Albanian preacher, who had been educated at Samakov by the American Board's Mission for labor among the Bulgarians, was led to devote himself to the evangelization of his countrymen, and for that end entered the service of the British and Foreign Bible Society. In the prosecution of his duty he was carried off by brigands in 1884, and during a six months' cruel captivity learned from experience the miseries under which his nation groaned. He was ransomed at a high sum, and resumed his labors with energy and success. During a visit he made to Goritza, in 1887, the preaching of the Gospel in Albanian, and the singing by the pupils of the school of some hymns which he had translated, made a deep impression on the audience, among whom were many Mohammedans, and he was cordially invited to return. The supporters of the school also requested the Bible Society to publish certain portions of Scripture in the new alphabet, and engaged that the books should be read by both boys and girls, Mohammedans and Christians, of all denominations. Their request was granted, and the portions—Genesis and the

Gospel by Matthew—are now (October, 1889) in circulation.

Difficulties may arise from the government, from the Greek or Romish Churches, or from the people themselves, but we regard the multiplication of schools in which the teaching of Albanian shall have its rightful degree of attention, the circulation of the Bible, and, above all, the preaching of the gospel in Albanian in every corner of the land, together with the preparation of a cheap but wholesome Albanian literature, as the best means of elevating the nation. But we would by no means be understood as desiring to exclude the study of Greek, Turkish, and English, which we regard as essential to national progress. We merely insist that the vernacular language be made the basis of instruction, and especially that the people should everywhere have the gospel read and preached in their own tongue. Efforts are being made to prepare Albanians, male and female, for work among their own people, but little can be done without the aid of some influential body. We rejoice to learn that the American Board, that has done so much for Turkey, may at last come to the rescue, and enter on this field, in which modern barbarism and ancient civilization so strangely meet.

Albanian Versions. — (See previous article.)

(*Specimen verses.* John 3 : 16.)

Gheg.

Sepsĕ Perẹndia kaḱi e dešti botẹnc, sã̆ ða Bīrin' e vet, vetẹm-l'ĕmine, pẹr mos me uvdíerẹ ǵiθẹ-kuš t'i besoyẹ, por te ketẹ yetẹ tẹ pasŏsẹme.

Tosk.

Σὲ ψὲ Περντία κάκε ὲ δέϋι πότεμε, σὰ κὲ δὰ τὲ πίρῐ̃ ὲτὶγ τὲ βέτεμινε, κὲ τζίλι δὸ κὲ τὲ πεσόγε ντὲ ἀῐ̃ τὲ μὸς χουμπάσε, πὸ τὲ κέτε γέτεν' ὲ πὰ σόσουρε.

Albany, a city in Moosonee, British Columbia, since 1855 a station of the C. M. S.; 1 missionary and wife.

Albrecht, Christian, missionary of L. M. S. to South Africa, 1804–15. Of German birth, Mr. Albrecht was among the first company of missionaries who crossed the Orange River to begin the work of Christianizing the Great Namaqualand. They left Cape Town May, 1805. Their journey was through a wild and dreary country, long and full of hardship, before they reached the river. Here they decided to rest, while Mr. Albrecht was sent forward to explore the country and find a suitable place for the mission. On account of long continued droughts and scarcity of water, he selected a spot near two fountains, which were named "Silent Hope" and "Happy Deliverance." He returned and conducted the missionaries thither. The difficulties under which they labored were many ; lack of water compelled them to wander from place to place with the people, who were constantly moving to find pasturage for their cattle, and from time to time the stations had to be abandoned.

After varied experiences it was deemed best to remove the mission, for greater safety, to Warm Bath. Mr. Albrecht soon found it necessary to accompany his brother, Abraham Albrecht, who was failing in health, to the colony. On reaching Honing Berg his brother died. Christian Albrecht went on to the colony, where he was ordained, August 2d, 1810. On this, his third visit, he married Sophia Elizabeth Burgman, an accomplished English lady, who returned with him to his field of labor. Africaner, a warlike chief who had welcomed the missionaries on their arrival in the country, followed them to Warm Bath ; but in consequence of some imprudence among the people at the mission, Africaner became enraged, and after a month of terror the mission was abandoned. Africaner totally destroyed the mission. In 1811 Mr. Albrecht and his wife set out to re-establish the mission at Warm Bath, but before the tedious and distressing journey was ended, Mrs. Albrecht died. The mission was resumed at Pala, south of the river, but after a short time Mr. Albrecht died. In his death the mission lost one of its most zealous and self-denying men.

Alenso, a city on the right shore of the Niger, West Africa, above the delta ; an outstation of the C. M. S., founded in 1878.

Aleppo, a city of Northern Syria, capital of a Turkish vilayet of the same name on the borders of the Syro-Arabian Desert, 60 miles east of Antioch and 70 miles from the Mediterranean. Population, 100,000. Christians, 16,000 ; Jews, 4,000 ; Greeks, Armenians, Arabs, Turks. The city is encompassed by low, barren hills and irregular mounds, intersected by fertile valleys. The chalk rocks in the vicinity are concealed by the celebrated pistachio trees, and gardens of exquisite fruits and flowers. Aleppo is a city of thoroughly Oriental type, with extensive bazaars, numerous mosques, and a people remarkable for their elegant bearing. The streets are unusually good for the East ; and the stone houses, with their balconies for an evening promenade, are very well built and substantial. The city, being the only safe route between Syria and Eastern Asia, is the great centre of the Damascus and Bagdad caravans. The inhabitants are noted for their shrewdness in trade, and it has been very difficult to carry on mission work with success among them. Several times it has been occupied by the Central Turkey Mission of the A. B. C. F. M., and recently (1890) a medical missionary connected with the station at Aintab has taken up his residence there.

Alert Bay, a city of the Kwagutl tribe on the northern coast of Vancouver Island, and a station of the C. M. S.; with 1 missionary and wife, and a native teacher.

Aleutian, the language spoken by the inhabitants of the Aleutian Islands, belongs to those languages which are styled the languages of the Extreme Orient. Into this language the Gospel of Matthew was translated by the Metropolitan Innocent, and printed at Moscow in 1840, with the Russian in parallel columns. The Aleutians belong to the Greek Church.

Alexander, William Patterson, b. in Paris, Ky., U. S. A., July 25th, 1805; studied Latin and Greek at Bourbon Academy ; taught school to obtain the means to go to college ; entered Centre College, Ky., 1826 ; graduated at Princeton Theological Seminary, 1830 ; ordained by Presbytery of Cincinnati, October 12th, 1831 ;

embarked November 26th, 1831, as a missionary of the American Board for the Hawaiian Islands, reaching Honolulu, May 18th, 1832. Soon after his arrival he was appointed one of a deputation from the Hawaiian Islands to the English Mission at the Society Islands, and also to visit the Marquesas Islands to ascertain if it would be expedient to establish a mission there. A favorable report having been made, it was decided at a meeting of the mission in April, 1833, to undertake a mission at the Marquesas Islands, and Messrs. Alexander, Armstrong, and Parker were appointed to commence the new mission. They reached Nuuhiva, the largest island, November 10th. After spending eight months among the cannibals, they left the Marquesas Islands to the L. M. S., whose missionaries were then on their way thither, and returned to Honolulu, arriving May 12th, 1834. The Prudential Committee approved their decision, and commended the courage, enterprise, and self-denying zeal with which they had prosecuted their mission for eight months amid the most appalling dangers and privations. Mr. Alexander's first station in the Hawaiian Islands was at Waioli, on the island of Kauai, where he remained from 1834–43. A substantial church was built in 1835, and the congregation on Sunday numbered from 800 to 1,000. The great revival occurred 1836–38, when the natives came incessantly from early in the morning till late at night to converse on religion. In 1837 Mr. Alexander translated Legendre's Geometry, and prepared a text-book on surveying and navigation for the Lahainaluna Seminary. His efforts, in conjunction with Dr. Armstrong, to establish a boarding-school for the missionaries' children, resulted in the founding of the Ponahue School (chartered in 1853 as Oahu College). Failure of health requiring a change to a drier climate, Mr. Alexander left the Waioli parish, where he had labored for nine years, and took charge of the seminary at Lahainaluna, on Maui, in 1843. This was a high-school established for the special purpose of educating teachers. It was opened in 1831 with 25 pupils, and in 1837 had 107. Mr. Alexander's health having suffered from his sedentary employment, he was granted, in 1849, a year of respite from school-teaching. This year he spent in surveying land for the Hawaiian Government on East Maui. Here, at an elevation of 2,500 feet above the sea, he lived in a tent, and was occupied in entering trails through the forest to divide the country into sections for sale to the natives. During this period the Hawaiian Government was changed from an absolute to a constitutional monarchy, and the poor serfs were granted their homesteads in fee simple. In this movement Mr. Alexander was greatly interested, and gave its leaders his earnest co-operation. Besides his labors in the Lahainaluna Seminary, he prepared books for the Hawaiians. He published a *Pastor's Manual*, common school and Sunday-school books, two standard books on *The Evidences of Christianity*, and *A System of Theology*. Having, in 1855, by the advice of physicians, resigned his post at Lahainaluna, where he had labored thirteen years, he became pastor of the church at Wailuku, continuing there the remaining twenty-seven years of his life. In 1858 he was sent by the mission to the United States to secure an endowment and a president for Oahu College, returning in December, 1859. In 1863, by appointment of the mission, he commenced a theological school, which, in addition to pastoral labor, he taught 5 days a week for 11 years, "instructing in all 67 pupils, more than half of whom entered the ministry, and did good work in the native churches and in Micronesia." In 1869 he resigned the pastorate of the Wailuku church, in order to give more attention to the theological school, continuing to preach once on the Sabbath, assist in the pastoral care of the churches, and to take an active part in the sessions of the Presbytery and of the Evangelical Association. In 1871 he was sent as a delegate to the Marquesas Islands, where he had labored for a few months forty years before, and the following year as a delegate to Micronesia. In 1873 his long-cherished desire for a reunion of his family was fulfilled in the gathering of parents, children, and grandchildren at the old Wailuku mansion, 29 in number. In 1874, on account of failing health, he relinquished the theological school, and it was removed to Honolulu. On October 25th, 1881, his golden wedding was celebrated at Glenside, Haiku, Maui, the home of his son, Rev. James M. Alexander. It was a memorable occasion. Of the 44 living children, children-in-law, and grandchildren, 30 were present. The only death in the circle in fifty years was that of one grandchild. In April, 1884, accompanied by his wife, he visited his son Samuel in Oakland, Cal. In a few weeks he was taken suddenly ill. A slight mishap in a surgical operation resulted in his death after two weeks of intense suffering. This he bore with singular courage. His last hours were peace. The Rev. S. E. Bishop thus speaks of him: "He was especially great in counsel and executive efficiency. As an instructor he probably had no equal among his brethren. He was a very decided man, saw his way clearly and acted promptly and vigorously. The secret of the wide personal popularity of so positive a nature lay in the strong, tender, and generous sympathy of his spirit, which made him indescribably winning." Mr. E. Bailey, of Wailuku, says: "As a missionary, he was indefatigable, and never seemed to know when he had done enough. No call for help was unheeded, when it was in his power to help. In cheering the afflicted, in bearing with human frailty, in smoothing the pathway of those in trouble, he was exemplary."

General S. C. Armstrong, of Hampton Institute, pays this tribute: "He was the soul of hospitality and of all kindness. How many exhausted, wave-tossed fathers and mothers and children have been welcomed by him as they landed from the "Maria," or "Hoikaika," or "Kamehameha," or lesser coasting craft on the beach at Lahaina and ascended to Lahainaluna, and were cheered by his unfailing humor. I deeply, tenderly revere his memory. I recall his noble form, embodying the Christian and the heroic types—I can almost say, 'The noblest Roman of them all,' for did he not tower above all the fathers with his benignant smile and never-failing flow of wit and wisdom? He sowed seed, the fruition of which spread silently over the islands, the value of which cannot be estimated."

Alexandretta (Iscanderoon), a town on the northern coast of Syria, the seaport for Northern Syria and Mesopotamia. The port of landing for missionaries in the Central Turkey

and part of the Eastern Turkey missions of the A. B. C. F. M. It is low, marshy, and unhealthy, and most of those who do business there reside in the city of Beylan, on the mountains, about 12 miles distant.

Alexandria, a city of Egypt, on the shore of the Mediterranean. Founded by Alexander the Great, 332 B.C. During the Roman Empire it was the capital of the country and a large and important city. During the Middle Ages it declined greatly in importance, and at the time of the Mameluke rule (1300–1800 A.D.) the inhabitants were reduced to about 5,000. Under the Turkish rule, however, and especially during the reigns of Mohammed Ali (1811) Alexandria grew rapidly, and now the population numbers about 270,000. Of these 200,000 are natives (chiefly Mohammedans), speaking the Arabic language. The remainder are from every country in Europe and almost of the world, so that it is even more of a Babel than is Constantinople. The presence of a large number of Europeans resident there throughout the year has had a great influence in making the city one of the most attractive in appearance on the Mediterranean, with broad streets, fine buildings and pleasant drives. Being on the sea, the heat is not as intense as at Cairo, and there have grown up a number of suburbs, among which Ramleh is one of the most popular.

The general character of the people is very low, the natives having acquired most of the vices of the Europeans. Some of these foreign residents, however, are men who take an interest in the public welfare, and are liberal in sustaining hospitals and other benevolent and philanthropic undertakings.

The Mohammedans have acquired a very bitter feeling toward the Christians and the Jews, and are ever ready to join in any demonstration or insurrection against them, if they have any reason to suppose such a movement agreeable to the rulers of the city. Given a chief of police like the one in office in 1882, and another scene like that of June 11th of that year, with all its barbaric horrors and cruelty, would be enacted, for the elements suitable for such an act are ever ready.

Next to the Mohammedans the Syrian Catholics and Muscovites are quite strong. The Greek Church is wealthy and influential, but the Coptic community is small and feeble.

Mission work is carried on chiefly by the Missions of the United Presbyterian Church of the United States, who maintain two schools, one for boys and a very flourishing and efficient one for girls. There are also preaching services in Arabic, and a church with sixty-one members. There are also two schools and Sabbath services maintained by the Scotch Free Church, one by the Church of England, and a small German church, but these are for foreign residents.

Alfuor, one of the Malaysian languages, and is used in the isle of Celebes. In the year 1852 the Netherlands Bible Society published the Gospel of Matthew in that language, the translation having been made by Rev. J. Hermann.

Algiers, a seaport of the French colony of Algeria, North Africa. Population, 160,000—French, 16,000, and Jews, 6,000, who own most of the land in the city, and native Algerians. The town is built in the form of an amphitheatre, on an elevation of 500 feet, and, seen from a distance, presents a very imposing appearance, heightened by the dazzling whiteness of its houses, which rise in terraces on the side of the hill. But nearer by it will be seen that the city is very dirty, and the streets narrow and tortuous. It is surrounded by a wall 30 feet high and 12 feet thick, with towers and batteries, and has a lighthouse, arsenal, dockyard, many mosques, banks, theatres, fountains, baths, factories, hotels, synagogues, a handsome cathedral and three other Catholic churches, a Protestant chapel, six colleges, an episcopal seminary, government house, exchange, bishop's palace, and public library. In the lower part of the city arcades have been built, and the streets widened and given French names, and the whole place is fast assuming a French aspect.

Mission station of the London Society for Propagating the Gospel among the Jews.

Ali-Illahees, a sect of religionists existing among the Mohammedans of Persia and Turkey. They are known under different names, as Dawoodees, Abdoolbegees. There is great resemblance between their religious beliefs and those of the Nusairiyeh of Syria, if indeed they are not one and the same sect. They hold their real opinions in secret, while professing before Mohammedans to be strict Moslems, and in their presence conforming to all the rites of Islam. But to Christians they declare their hatred of the Mohammedan prophet and law, and do not hesitate to violate the Moslem ritual. Nevertheless, even to Christians they will not reveal their secret doctrines or practices with any particularity. They have no books. The Dawoodee division profess to have great respect for the Psalms of David. Apparently this strange religion is but a heathenish conglomeration of Pagan, Moslem, Jewish, and Christian superstitions. Its adherents number many hundred thousands in Persia. It is understood that many of them are becoming Babees. Considerable attempts have been made to lead them to Christianity, but with little success. Their gross superstitions and ignorance, with their great fear of the Mohammedans, hold them fast in their present deplorable condition.

Aligarh, a city in Aligarh district, Northwestern Provinces, India, 84 miles southeast of Delhi. Climate variable, subject to extremes of temperature. Population, 1881, of city and suburbs, 61,730—Hindus, Moslems, Jains, Christians. Language, Urdu, Hindi. Mission station of C. M. S. (1863); 1 missionary and wife, 16 native helpers, 3 out-stations, 3 churches, 26 members, 6 schools.

Alipur, a city in the district east of Calcutta, in Bengal, East India. An out-station of the Baptist Missionary Society.

Aliwal, North, a city in British Kaffraria, South Africa. A mission station of the Primitive Methodist Society, with 1 missionary and wife, 1 native ordained pastor and wife, 201 church-members.

Allahabad, capital of the presidency of the Northwestern Provinces, British India, situated at the confluence of the Ganges, Jumna, and Saraswati rivers, and is the stronghold of Hinduism, which for centuries has fought successfully in this region against Mohammedan-

ism. But it is also a stronghold for Christian missions. Population, 150,378, steadily increasing. Mission station of American Presbyterian Church North, founded in 1836, with a printing establishment, a theological seminary since 1872, and several able native preachers. Mission station of the C. M. S., with a theological school. Methodist Episcopal Church North, 12 native workers, 15 church-members, 5 schools, 84 scholars. The Church of England Zenana Mission is also very active. Population near 150,000.

Allen, David Oliver, b. in Barre, Mass., September 14th, 1799 ; fitted for college at the academies in New Ipswich, N. H., and New Salem, Mass.; studied at Williams College, 1819–21; graduated at Amherst College, 1825 ; was preceptor of Lawrence Academy, Groton, 1823–24 ; graduated at Andover Theological Seminary, 1827 ; ordained and sailed as a missionary of the American Board for India, June 6th, 1827. In 1831 he, with Mr. Read, visited important places in the Deccan to ascertain the most eligible place for a new station, and selected the city of Ahmadnagar, 175 miles from Bombay. In 1833 Mr. Allen left Bombay for the United States, arriving in May, and returned two months afterward, embarking with a company that left, July 1st, to re-enforce the Ceylon Mission. Before proceeding to his station he visited the mission in Jaffna, Ceylon, reaching Bombay, January, 1834. He spent most of 1835 and 1836 in itinerating as a Bible and tract distributer, and in oral preaching of the Gospel. In 1847 an edition of the whole Bible in Marâthi, translated by the members of the two missions, was revised by Mr. Allen, who was the editorial superintendent of the American Mission Press, and a member of the Committee of the Bombay Bible Society. He was connected with the press for many years, but in 1853 was compelled, through failure of health, to leave the mission and return home. There being no prospect of his being able to resume his work, his connection with the Board was dissolved. He received the degree of D.D. from Amherst College in 1854. Dr. Allen was a faithful worker and wise counsellor. His services, especially in connection with the press and the translation of the Scriptures, were of great value to the missionary cause. Dr. Allen published a valuable work on *India, Ancient and Modern,* and was the author of several articles in periodicals. He resided at Lowell, Mass., from 1860 until his death, from congestion of the lungs, July 17th, 1863.

Alleppi, a seaport on the flat Travancore coast, at the foot of the Western Ghats, in the Travancore native State, South India. Population, 30,000. In 1816 the C. M. S. founded a station there, principally for the purpose of redeeming the Syrian congregation, which had been settled there since ancient times, but had utterly degenerated. In the beginning the undertaking seemed destined to succeed. The Syrians even allowed the missionaries to preach in their churches, and their connection with the Roman Catholic Church became looser. But in 1836 a new bishop suddenly broke off all relations with the mission, and when it became evident that all further co-operation with the old church was an impossibility, the missionaries addressed themselves to the heathen. This movement proved a great success, and when the mission, in 1879, numbered about 20,000 Christians (1,308 catechumens and 18,539 baptized, among whom were 5,582 communicants), its leader, Speechly, was consecrated bishop ; 1 missionary (in charge also of Tiruwella), 3 churches, 240 communicants.

Almora, capital of the Kumaun district, Northwestern Provinces, India, situated among the Himalayas, 5,337 feet above the sea, on the frontier of Tibet. Climate temperate, making it a resort for invalids during the hot and rainy seasons. Population of the district, 493,599—Hindus, Moslems, Europeans. Language, Hindi (Kumauni dialect). Religion, mixed. Mission station L. M. S. (1850), 3 missionaries, 1 missionary's wife, 2 single ladies, 14 native helpers, 3 out-stations, 2 churches, 92 members, 13 schools, 1,051 scholars. Contributions, $90.69. This society also supports an asylum for lepers.

Alwar (see Ulwar), a station of the United Presbyterian Church of Scotland, in Rajputana, India.

Alway, a town of Travancore, South India, is the station of several itinerant preachers of the C. M. S.

Amahei, a town on the southern coast of Ceram, one of the Moluccas, is the seat of a preacher's assistant, appointed by the Dutch Government. The 5,129 Christians are divided into 11 congregations. (See Moluccas.)

Amalapuram, a city in the delta of the Godavari, Madras Presidency, South India. A station of the C. M. S. (since 1876) among the Telugus ; 3 native agents.

Amalienstein, a town of Cape Colony, South Africa. Mission station of the Berlin Evangelical Lutheran Missionary Society (1853) ; 551 Hottentot converts, 3 missionaries, 13 native helpers. The mission premises were originally purchased by a German lady enthusiastically interested in missions, and presented to the mission. After the transfer of Zoar from the South African to the Berlin Society in 1867, the number of baptized in the 2 stations rose to 1,227. The name Amalienstein is from that of the donor of the site of this mother-institution of that field.

Amanzimtote, or Adams, a city of Natal, South Africa, 22 miles southwest of the seaport Durban. Climate healthy and charming ; summers not excessively hot ; winters mild and delightful. Population, 478,000, chiefly natives of Zulu origin, with some natives of India and Europeans. Language, Zulu, English, Dutch, Hindi, and Tamil. Religion, various heathen superstitions, Hindu and Moslem, Protestant and Roman Catholic. Social condition, heathenish and degraded. Made up of all classes of people from many different nations and races, their society embraces the best and the worst to be found anywhere. Mission station of the A. B. C. F. M ; 2 missionaries and wives, 1 single lady, 23 native helpers, 16 out-stations, 2 churches, 120 members, 2 schools.

Amraoti, capital of East Berar, Central Provinces, British India. Population, 25,000, and, since 1871, a mission station of the Free Church of Scotland, with 20 communicants.

Amasia, a city of Asia Minor, on the Yeshil-Irmak River, 50 miles south-southwest of Samsoon on the Black Sea, and about 50 miles east

of Marsovan. Population, 25,000. It is situated in a deep valley enclosed by steep rocks, in which are some interesting tombs of Armenian kings. An important trade centre, and an out-station of the A. B. C. F. M., worked from Marsovan.

Amaswazi, a tribe of the Magwamba, in North Transvaal. The Wesleyans began a mission here in 1846, but were obliged to fly, in 1847, to Natal. They took with them the attached chief, Swazi. After vain attempts by the Berlin Society and the Hermannsburg Society, the Wesleyans have at last succeeded in gaining a foothold. It is hoped that before long the country will become a part of the Transvaal.

Ambala, a city of Panjab, India. Population near 70,000. A mission station of the United Presbyterian Church and Presbyterian Church North of America. (See Umbala)

Ambatoharanana, a town of Madagascar, near the capital, Antananarivo. Has a college founded in 1881 by the S. P. G.

Ambatonakanga, Ambohimanga, and **Ambohipotsi** are three important branch stations of the L. M. S. Chief station, Antananarivo, the capital of Madagascar. The first was founded in 1831, the second in 1862, and the third in 1863.

Ambohibeloma, a town in the province of Imerina, Central Madagascar, west of Antananarivo. Mission station of the L. M. S.; 1 missionary.

Ambohimandroso, a town occupying a central position for the provinces of Baru and Tanala, Madagascar. The neighboring districts are thickly populated, the native population being Betsileo. The uneducated people are extremely dull, superstitious, cowardly, suspicious, and incorrigibly lazy. Mission station of the L. M. S.; 2 missionaries, 84 schools, 2,981 scholars, 48 out-stations.

Amboina, one of the Molucca Islands, East Indies. Population, 33,000, of whom 22,000 are Christians. There are 2 preachers, appointed by the Dutch Government, with 2 assistant preachers: 1 for the southern part of the island, with 4,942 souls, in 13 congregations, and 1 for the northern part and Burú, with 3,275 souls, in 8 congregations. The Preachers' Seminary, founded in 1835 by Roskott, but now a State institute, is here.

Ambositra, a city of South Central Madagascar, south of Antananarivo. Mission station of the L. M. S ; 1 missionary and wife, 42 outstations, 43 schools, 11,472 scholars.

Ambrim, an island belonging to the middle group of the New Hebrides, Melanesia, containing an active volcano 1,067 feet high. The natives of the island are entirely uncivilized, and wear no clothes. A mission station of the L. M. S.

American and Foreign Christian Union.—Secretary, Rev. L. T. Chamberlain, D.D., 491 Classon Avenue, Brooklyn, N. Y.

The Society was formed in the city of New York, in the year 1849, for the uniting of all Christian denominations in the work of the world's evangelization. Its early labors were among the so-called alien populations of our own country, especially in the large cities. It also wrought vigorously in foreign lands, with main reference to giving God's Word and the preaching of the Gospel to those who were in the bondage of Roman Catholicism. Italy, Bohemia, Austria, France, Spain, the countries of South America, the West Indies and Mexico were included in its wide field. In the line of its presidents, directors, secretaries and evangelists are found some of the most honored names of the American churches. Its holy work was signally owned and blessed of God.

As, however, the several denominations became more numerous and strong, there arose the not unnatural tendency to conduct their missionary labors through their own denominational agencies. Thus the American and Foreign Christian Union found itself gradually lessened in its resources, and was compelled to limit the field of its work. At present it devotes its energies to the evangelization of France, believing that no missionary field offers greater attractions or presents greater urgency.

The Union owns the site and building of the American Church, 21 Rue de Berri, Paris, of which the Rev. E. G. Thurber, D.D., is the honored and successful pastor. The maintenance of that most important church is included in the Union's care. It also co-operates with the French missionary societies in their most devoted evangelizing efforts. At the same time the Union is trustee of the funds raised in this country for the building of an American church in Berlin.

Among the officers and directors are a number of prominent clergymen and laymen representing the different denominations in New York City—Congregational, Presbyterian, Methodist and Reformed (Dutch).

American Baptist Missionary Union.—Headquarters, Tremont Temple, Boston, Mass.

CONSTITUENCY.—*The Baptist Churches of the Northern and Western States. The American Baptist Missionary Convention (Colored) and the General Baptist Association of the Western States and Territories co-operate with this Society in some of its Missions.*

I. ***History.***—There had been in the Baptist churches, especially of New England and the Middle States, a constantly increasing interest in missionary work among the heathen for several years before 1813, prompted in part by the admirable results of the Serampore Mission, conducted by the English Baptist Missionary Society. Dr. Carey had attempted successfully the translation of the Scriptures into many of the languages of India, and so great had been the sympathy of American Baptists with this good work that, in 1812, they had forwarded to the English Baptist Missionary Society $4,650 to aid in this work of translation. The organization, in 1814, of a National Foreign Missionary Society among the Baptists of the United States was a direct result of the same causes which had, 4 years earlier, led to the establishment of the American Board of Commissioners for Foreign Missions, which, as is well known, was brought about through the efforts of Adoniram Judson and his associates (see article on A. B. C. F. M.), February 19th, 1812, and Messrs. Judson, Newell, Hall, and Nott, with their wives, and Mr. Luther Rice, sailed

for India under appointment of the American Board. During the voyage to Calcutta, Mr. and Mrs. Judson's views on the subjects and mode of baptism were changed as the result of their study of the Scriptures, and Mr. Rice, on a different vessel, and with no communication with them, was brought to the same conclusions. They landed at Calcutta, and finding that the East India Company was bitterly hostile to all missionary enterprises, they were compelled to take refuge in the little Danish colony of Serampore, where the English Baptist Missionary Society had established a mission under the eminent missionary, Carey, 20 years before. Here Mr. and Mrs. Judson and Mr. Rice were baptized a few weeks later. Mr. Judson and Mr. Rice addressed letters to the American Board, resigning their connection with it as missionaries, and also to the few Baptist ministers whom they knew, asking if the Baptists of America were disposed to sustain missions in the East. Meanwhile, before they could obtain any intelligence from their native land they were to pass through seas of trouble. England and the United States were at war with each other, and the East India Company was determined that no missionary, and, above all, no American missionary, should remain in their extended realms. They were summoned before the Council at Calcutta, and ordered to return to America immediately ; they petitioned for leave to go to the Isle of France, but the only vessel sailing to Port Louis could carry but two passengers, and they gave up their places to Mr. and Mrs. Newell, their friends, who had remained under the care of the American Board, and who were hoping to found a mission in the island of Madagascar. Subsequently Mr. and Mrs. Judson and Mr. Rice succeeded, though with great difficulty, in obtaining a passage to the Isle of France, where they arrived January 17th, 1813, and found that Mrs. Newell had died there more than two months before. On March 15th, Mr. Rice embarked for America, to preach a missionary crusade among the Baptists of the United States. Mr. and Mrs. Judson were left alone, and without intelligence from home. After four months' delay they determined to go back to India, and sailed, May 7th, 1813, for Madras, hoping to be able to establish a mission on the island of Pulo-Penang, in the Straits of Malacca. On their arrival at Madras, they were again confronted by the authority of the East India Company, and found that they could not remain there. There was no vessel there going to any eastern port, except one bound to Rangoon ; and, greatly against their wishes, they were compelled to embark on this. After a passage of three weeks, in which they suffered much discomfort, they landed at Rangoon ; and there, on July 13th, 1813, was commenced the Baptist Mission to Burma, although as yet these pioneer missionaries knew not whether there was any organization in America to support them. They only knew that, through friends in Massachusetts, provision for their needs was guaranteed for a year, and that Mr. Rice had sailed 4 months before for America, to stimulate the Baptist churches to greater interest in missions for the heathen. Communication between the East and West was slow and difficult in those days, and many months elapsed before any further intelligence reached them. Meanwhile, in America, the news of the change of views of Mr. and Mrs. Judson and Mr. Rice reached Boston in February, 1813, and was received with great joy by the Baptist ministers of that city. A meeting was forthwith convened at the home of Dr. Baldwin, and those assembled immediately formed the Baptist Society for Propagating the Gospel in India and other Foreign Parts, which at once assumed the support of Mr. and Mrs. Judson and Mr. Rice. Circulars were sent to Baptist ministers and laymen in all parts of the country, seeking their co-operation, and the secretary of the society, Rev. Daniel Sharp, D.D., was directed to apply to the English Baptist Missionary Society, asking that its missionaries might be received into the Serampore Mission, the American Baptists providing for their support. The English society, however, decided, as the L. M. S. had previously in regard to the American Board, that this course would be a very unwise one, and its secretary, Andrew Fuller, advised the American society to establish missions of its own. The churches were aroused, and the feeling everywhere prevailed that this was a divine call, which must be heeded ; yet no considerable organized efforts were made until after the arrival of Luther Rice, in September of the same year (1813). After much earnest preliminary work a convention assembled in Philadelphia, May 18th, 1814. There were present at this convention twenty-six clergymen and seven laymen, representing eleven different States and the District of Columbia. The object of the meeting was to " elicit, combine, and direct " the energies of the whole denomination into one effort to bring the glad tidings of salvation to the heathen ; and, it being the first attempt to bring together the representatives of the widely scattered churches, differences of view were to be met, and much light was to be shed on the subject of missions. As stated elsewhere, the result of this effort was the formation of a convention to meet once in three years, and hence known as the Triennal Convention. Dr. Furman, of South Carolina, was the first president, and Dr. Baldwin, of Boston, the first secretary ; the conduct of affairs was entrusted to a Board of twenty-one managers. Mr. Rice was appointed by the convention missionary to Burma, and his support, in addition to that of Mr. and Mrs. Judson, was assumed, but he was directed to remain for awhile in America for the purpose of " awakening in the public mind a livelier interest in missions, and to assist in originating societies or institutions for carrying the missionary design into execution." The Board of Managers of the Triennial Convention sent out missionaries to their first field, Burma (see below, Mission Fields of the A. B. M. U.), as fast as their means would allow, until 1823, when a great impulse forward was given to the work by the visit of Mrs. Judson to America—a visit whose influence lasted for 40 years. At the time of this visit culminated the discussion in regard to the union with the missionary society of an educational institution, and an effort for domestic missions in the frontier States and among the Indians, this plan being warmly advocated by some of the best friends of the Board, including especially the Southern members. In 1817 the constitution was so modified as to admit of its being carried into effect in 1820. The Triennial Convention of 1826, however, reverted to the original purpose of carrying on foreign missions only, but a very slight connection, involving no responsibility, was

permitted with Columbia College. This great change, and the removal of the headquarters of the Board, first in Philadelphia, later in Washington, to Boston, with several others of minor importance, were made without ill feeling and with the hearty concurrence of all.

The years 1823–29 were a time of great anxiety to the Board. For several years after its removal to Boston, its annual receipts were small, reaching their lowest point in 1829, when they amounted to $6,704. During this period Drs. Baldwin and Stoughton had died, and the missions in Burma were much disorganized; several missionaries had died, while others had left the work. But with the advent of 1830 came a favorable reaction. At the close of 1828 Mr. Judson sent to the Board the compensation he received from the British Government for his services as translator, interpreter, and diplomat, at the close of the British-Burmese war, and with it what he had taken to Burma of his own private property, the whole amounting to $6,000, the most munificent gift, considering all the circumstances, which the Board ever received. Shortly after this Mr. Judson requested the Board to deduct one tenth, and subsequently one fourth more, from the slender stipend he received, and with such an example of self-sacrifice before them, the American Baptists could not avoid giving in a more liberal fashion. During the succeeding years there was progress all along the line; existing missions were greatly strengthened, and new enterprises were undertaken. (See Development of Work.)

From its organization, in 1814, until 1845, the Triennial Convention was supported by the churches of the whole denomination in the Southern as well as the Northern States; but the period, 1840–45, had been one of great excitement and agitation on the subject of slavery, and early in 1845 the Alabama State Baptist Convention passed a series of resolutions on the subject, declaring its views on its own rights and immunities, and demanding from the Acting Board an "explicit avowal that slaveholders are eligible, and entitled equally with non slave-holders to any appointment, either as agents or as missionaries, in the gift of the Board." To this the Acting Board, while admitting the justice of the claims of the Convention in other respects, replied "that if any one should offer himself as a missionary, having slaves, and should insist upon retaining them as his property, the Board could not appoint him." As soon as this declaration was made public, the churches in all the Southern States withdrew from the Triennial Convention, and a separate association, with the title of the Southern Baptist Convention, was organized. This action necessitated a reorganization of the friends of missions in the Northern States, which was brought about at an extra session of the Triennial Convention, held in New York City in November, 1845, when a new constitution was adopted, and measures were taken to procure new charters, both in Pennsylvania and Massachusetts. These having been obtained, the new Convention went into operation in May, 1846, under the name of the American Baptist Missionary Union. The enthusiasm of both the November and May meetings was greatly increased by the presence of Dr. Judson, then visiting his native land for the first time since he left it, in 1813. Missions about to be abandoned were instead, upon Dr. Judson's earnest pleadings, re-enforced, and new work was entered upon. The debt of the Convention, amounting to $40,000, was paid, and contributions were largely increased. During the 43 years which have since elapsed, the progress of the mission has been uniformly one of steady progress; 18 new missions have been established in Burma alone; the Telugu Mission has been greatly extended; new enterprises have been undertaken in China, Japan, and Africa, and the European missions have also made great advances.

The receipts of the Union, which for the first 10 years after 1846 averaged only about $110,000 per annum during the last 10 years, ending with 1889, have averaged over $350,000, and in the 2 closing years of the decade touched $400,000, while they look forward to $550,000 as the minimum of their receipts for 1890.

But it is not alone or principally in its finances that the Missionary Union has made such great advances. The $8,870,403.27 which it has received and expended in the 75 years of its existence is indeed a considerable sum, but when compared with the growth of the denomination (from 60,000 to over 3,000,000 in the same time) seems but a mere trifle; but the educating force exerted by the Missionary Union and its kindred body, the Southern Baptist Convention, upon the Baptists of the country has been so wisely expended that the man or woman in the Baptist churches who is not interested in missions is scarcely to be found.

II. ***Organization and Constitution.*** —The single object of the American Baptist Missionary Union is to diffuse the knowledge of Jesus Christ, by means of missions, throughout the world. The Union is composed of life-members and annual members, and meets annually in the third week of May, when its officers—president, two vice-presidents, recording secretary, and one-third of the Board of Managers—are chosen by ballot. The Board of Managers is composed of 75 persons, at least one-third of whom are not to be ministers. Immediately after the annual meeting, the Board of Managers elects its officers and an executive committee of 9 (not more than 5 ministers), whose duties comprise all the management of the entire missionary work of the Union, and the control of the finances at home and abroad, the latter in accordance with the instructions and approval of the Board of Managers.

All the officers and members of the Board of Managers, the secretaries, and all missionaries employed by the Executive Committee must be members in good standing of regular Baptist churches.

III. ***Development of Work.*** 1. *Asiatic Missions.*—Owing to the fact that when Mr. and Mrs. Judson were compelled by the East India Company to leave Madras, the only vessel in which they could secure passage was bound for Rangoon, the missionary work of the Baptist Convention had its commencement in Burma rather than in India, as was the first intention. The mission thus started for the Burmese in Rangoon, in 1813, was gradually extended from Rangoon, and included, in addition to the Burmese, the Sgau Karen, Pwo Karen, Shan, Kachin, and Chin races. In 1831 the mission to Siam was commenced. In 1835 the Board of Managers directed Mr. and Mrs. Comstock,

originally appointed to Burma, to commence a mission somewhere on the coast of Arakan, a province ceded to Great Britain after the war of 1824–26. Their first station on Ramree Island proving very unhealthy, others were selected, and work among the Arakanese progressed favorably for many years, notwithstanding a climate singularly fatal to the missionaries. Further extension of work was desired by the Baptist churches, and the Triennial Convention in 1832 and again in 1835 authorized the Board of Managers to establish new missions in "every unoccupied field where there was a reasonable prospect of success." Accordingly, upon the recommendation of Rev. Amos Sutton, of the General Baptist Missionary Society (English), Mr. and Mrs. Day were sent in September, 1835, to commence among the Telugus of India the work which was afterward crowned with such marvellous success. Another outgrowth of the resolution of the Triennial Convention to occupy all new fields which gave promise of success was the mission to Assam, which lies north and northwest of Burma. This work was undertaken at the request of the English Commissioner to Assam, Captain Francis Jenkyns, who had become much interested in the Assamese, and made application to the Baptist missionaries in Burma to have a mission commenced among them. This work is now organized into 3 departments—viz., the Assamese, the Garu, and Naga missions. The mission to Siam having been undertaken principally for the benefit of the Chinese in that country, the mission to China was really commenced at Bangkok in 1833 ; a post was also held in Macao as early as 1836 ; but it was not until after the treaty of 1842 that work was begun in China proper, Dr. Dean removing from Bangkok to Hong Kong in October of that year. After the reorganization of the Convention, in 1845, these missions were largely extended, and in 1872 a mission to Japan was commenced, a little beginning for which had been previously made in the Loo Choo Islands.

2. *African Missions.*—In 1821, in response to a call from the American Colonization Society, the Board of Managers commenced a mission in Liberia, West Africa. Beyond this region the work in Africa was not extended until 1883, when, by an arrangement with Mr. H. Grattan Guinness, the Livingstone Mission, on the Congo River, was transferred to the Union.

3. *European Missions.* — European missions were not contemplated in the original purpose of the Triennial Convention. Aside from a few points on the western frontier of the United States, where domestic missions were maintained for a few years, and a mission to the North American Indians, the founders of the Convention had no thought of any missions as within their scope except missions to the heathen ; and when the way was opened for missionary work in Europe, a distinction was soon established between missions to lands where the Greek or Roman Catholic was the State Church, and those where a nominal Protestantism prevailed, though controlled by an established hierarchy. Thus, missions to France (1832), Greece (1836), and, later, Spain (1870), were conducted as foreign missions, and missionaries were sent to them from the United States, their work to be supplemented, as in Asia, by native preachers ; while the missions in Germany (1834), Sweden (1834), and in other Protestant countries (see below, Missions of the American Baptist Missionary Union) were from the first prosecuted by native preachers, the Convention exercising only a general superintendence, and rendering counsel and financial aid when necessary.

IV. ***Missions.*** BURMA. — (See also article on Burma.) As has been said, the mission to Burma was commenced in July, 1813, with the arrival of Mr. and Mrs. Judson at Rangoon. From this time the work was prosecuted with energy, although more than two years elapsed before these missionaries learned that its support had been assumed by the Baptist Triennial Convention. For an account of the thrilling experiences of Dr. Judson, and the wonderful work he accomplished, see the biographical sketches of the Judsons. Re-enforcements were sent to the Burman Mission as fast as the means of the Convention would allow, and stations were established at various points, some of which were for the benefit of the Burmese only, others for Karens, and since 1876 for Shans, Red Karens, Kachins, Chins, and Kemmees. Each of these tribes speaking a different language, a distinct missionary work is carried on for each, and the work in Burma will accordingly be described under the captions of Burman Mission, Karen Mission, etc.

1. *The Burman Mission.* There was, of course, no hope that the Emperor of Burma, himself aspiring to be a Buddh, would look favorably upon a mission whose ultimate purpose was to overthrow Buddhism ; and for a time the obvious policy of the missionaries was to remain quiet, to acquire a thorough knowledge of the language—a difficult task, as there was no dictionary—to become thoroughly conversant with the sacred books of Buddhism and the manners and customs of the people, and, as soon as practicable, prepare some clear and simple statements of Christian doctrine and belief. Pursuing this course, Dr. Judson was able, in 1816, to read and converse in Burmese, had prepared a small grammar and dictionary of the language and translated into it the Gospel of Matthew (the translation of the whole Bible was completed in 1830), and two or three tracts on the Christian religion ; but it was not until 1819 that he was able to preach in his *zayat*, and to receive inquirers there. In June of this year he baptized the first Burman convert to Christianity. In the same year the Emperor of Burma died, and the arrogance and tyranny of his successor brought on the first Burman war (1824–26), and led to the dismemberment of his empire. In 1823 Mr. and Mrs. Judson and Dr. Price had been commanded to remove to Ava, then the capital of Burma, and mission work at Rangoon was suspended until 1829, when a native preacher was ordained pastor of the Burman Church, which had been organized there before the war, and which maintained a precarious existence until 1835, while the Karen church, although not organized until 1834, and suffering much from persecution, increased in numbers. The American missionaries could only come to the city at rare intervals for a very short stay, and it was an indication of the genuineness of the conversions that, under these circumstances, but one member of the church apostatized. Dr. Judson returned to Rangoon in 1847, but the Burmese governor was opposed to Christianity, and drove out the missionaries and the native Christians. In 1852 the second

Burmese war occurred; Rangoon, Pegu, and all Southern Burma became British territory; Rangoon became again a station of the Baptist Missionary Union, and the Burman Mission began to grow. From this period Rangoon constantly increased in importance as a missionary centre, and, 1890, 17 American missionaries and 9 native preachers were devoted exclusively to work among the Burmese in the principal station and the 7 out-stations of Rangoon.

The Burman work at Moulmein has assumed large proportions, and the aspect is at present very encouraging. Of the two churches, one is self supporting, and there are four native workers. The Society of Christian Endeavor is doing much good and permanent work. In many towns and cities, earnest work for the Burmans is carried on. A detailed account of that prosecuted at Thongze will give also a good idea of the Burman work generally at the stations of Burma, in which it is now prosecuted. In general, progress is slow but sure. The important stations, besides those already named, are: Bassein, Henzada, Prome, Mandalay, and Sagaing. At Bhamo, which is 40 miles from the province of Yunnan, in China, there is a mission to Kach'ins, and at Thayetmyo and other points work for the Ch'ins is carried on.

Thongze is, in many respects, one of the most remarkable missions in Burma. It was planted (though a very small plant) in 1855. In 1859 Mrs. Murilla B. Ingalls, the widow of Rev. Lovell Ingalls, a missionary to Arakan, who, after the death of her husband, had returned to America, sailed again at the end of a year for Burma, and on her arrival went at once to Thongze. She has remained in that mission, of which she has had the entire control, for thirty years, without any male missionary except a native ordained preacher and several other native assistants to help her. A part of the time she has had one or more lady assistants sent out by the Women's Mission Societies with her, but often she has been alone, and has conducted, with great ability, a most successful mission. She pronounces no public discourses, performs no ecclesiastical functions. She teaches the women and the men in all that concerns Christian truths and church organization. She selects, indoctrinates, and encourages the native men for evangelistic services. She guides the church in the appointment of its pastor, instructs him in Bible truths, pastoral theology, including homiletical training, and supervises all the work of the station. She keeps an eye on the school at the station, and is sure to detect aptitude for teaching in any of the pupils, and sends them out to teach in the village schools. She has established *zayat* preaching, organized a circulating library, and keeps up a system of Bible and tract distribution throughout the whole district. She maintains strict discipline in the two churches of the station—more strict perhaps than exists in any other mission. She has encountered malcontents and awakened opposition in a few instances, but in every case her perfect mastery of herself, her good judgment, equable temperament, her firmness joined with kindness, her ready tact, and her Christian spirit have brought her through in triumph. No jar has up to this time produced any violent change, nor has any impediment resulted in anything more than a temporary check to the prosperity of the mission.

Recapitulation of Burman Mission.

The principal centres of work in the Burman Mission are:

1. *Rangoon*, with Burman, Sgau and Pwo-Karen, Shan, Eurasian, English and printing departments.

2. *Moulmein*, with Burman, Karen, Telugu, Tamil and English Church, Eurasian Home, and medical work.

3. *Bassein*, with Burman, Sgau-Karen, and Pwo-Karen departments; and,

4. *Toungoo*, with Burman, Paku Karen, Bghai Karen, Red Karen, and Shan departments.

Tavoy, Schwegyin and Henzada have Burman and Karen departments; Thongze, Prome, Sagaing, Myingyan, and Mandalay, Burman only; Pegu for the Talaings (Buddhists); Thayetmyo and Sandoway for the Ch'ins (Khyens); Bhamo for the Kach'ins (Kakhyens) and Shans (Buddhists); and Thibaw, the Shan capital, for the Shans.

Karen Missions.—The first mission to the Karens in Burma was founded in 1828 in Tavoy, capital of the province of the same name, by Rev. George Dana Boardman and his wife, missionaries of the American Baptist Board, assigned as missionaries to the Burmans in Tavoy in 1828. They had been detained at Calcutta, on account of the Burmese war, till 1827, and had studied the Burman language with Mr. and Mrs. Wade, who had escaped from Rangoon, but returned in 1827. When the Boardmans went to Tavoy they took with them a middle-aged Karen named Ko-thah-byu (see Ko-thah-byu), formerly a slave, who had been converted through Dr. Judson's labors, and was baptized by Mr. Boardman at Tavoy, May 16th, 1828. He was the first Karen convert and the first preacher to the Karens, and from his zeal for their conversion was named "the Karen Apostle." Mr. Boardman soon found the Karens more ready to receive the Gospel than the Burmans; and through his labors and those of his wife and assistants the first Karen church was formed in Tavoy in 1830. (For his abundant labors and early death, in 1831, see Boardman, George Dana.)

The Karens, of whom there are fifteen or twenty tribes more or less closely connected, are the peasant population of Burma. (See Karens, under article Burma.) They are divided into three classes: 1. The Lowland tribes, the Sgau and Pwo Karens, occupying the deltas of the Irawadi, the Sitang, and the Salwen, and the intervening plains. These are agriculturists, fishermen, and laborers. They are greatly oppressed and cruelly treated by the Burmans, the ruling class. 2. The central or highland tribes, the Pakus, Bghais, Geckos, Karennees, etc., occupying the table-lands and valleys of the Sitang and Salwen, of which Toungoo is the centre. 3. The hill or mountain tribes, wilder, and some of them not so certainly of the Karen family, as they differ materially in habits and language from the two preceding classes; the Ch'ins, the Toungthoos, the Kemmees, Kach'ins, who have recently been identified with the Singphos of Northeast Burma and Assam. All of these tribes are supposed to be of the Aryan stock; they were not idolaters, had some ideas of a Supreme Being and of a Divine Redeemer who would save them from sin and sorrow; they made offerings to evil

spirits, demons, *nats* or *devs*, from motives of fear, but had no temples, shrines, or idols. They had traditions of the creation, the flood, and other incidents recorded in Genesis, like other northern Asiatics. They had no written language till Dr. Wade reduced their speech to writing, and Drs. Wade, Mason, and Brayton translated tracts and the Scriptures for them. Many of them were ready to receive the Gospel at once; others, from fear of the Burmans or other causes, rejected it.

From its commencement in Tavoy, in 1830, the good work extended to Mergui, capital of the south Tenasserim Province, in 1831; to Moulmein in 1831–32; to Rangoon and Maubee in 1833 (though no churches were founded till 1834); to Bassein in 1836 (though there were no baptisms till 1838). The first books circulated were in the Burman language, but there were tracts and portions of the New Testament printed in Sgau Karen in 1835, the entire New Testament in 1843, and the whole Bible in 1853. The Pwo Karen was not reduced to writing till 1835–36. Some tracts and portions of Scripture were issued in 1844, 1845, and 1846; the New Testament did not appear till 1851, and the Old Testament not till 1881.

From the first, the work of evangelization was largely carried on by native agency, the missionaries superintending, training the native assistants, examining and baptizing the converts, and administering the Lord's Supper. This was particularly the case in Rangoon, Maubee, and Bassein, the only districts which were in Burman territory, and in which, till 1852, the converts suffered most cruel persecution, fines, imprisonment, tortures, and death from Burman officials. Moulmein, Tavoy, and Mergui were all in British territory, and none of the other stations were commenced before 1853.

The Rangoon and Maubee missions may be considered together. For nearly twenty years persecution raged almost constantly. The Karen churches were scattered, but gathered again. From January to July, 1846, 1,000 Karens were added to these missions, but in 1847 they were driven out of the region by the Burmese governor. In 1852 Rangoon was captured by the British, and though pestilence and famine followed war, the Rangoon Mission has prospered ever since. It has now the Karen Theological Seminary for young Karen preachers; the Rangoon Baptist College for younger pupils, Burman and Karen; both these are partially supported by the Karen churches of Burma and partly by the Missionary Union. It has also a girls' high-school, an Eurasian school, an English church, the large mission press, the Burma Bible and Tract Society, 80 Karen churches with 4,434 members, and 51 schools with 1,622 pupils. Both churches and schools are nearly all self-supporting. But the Bassein Sgau Karen Mission is the crowning glory and most perfect flower of the Karen missions of Burma. Begun in 1837 by the preaching of Mr. Abbott, who spent but five or six days there, the good work went on entirely through the labor of native converts and the circulation of books and tracts in Karen and Burman, till in 1839 more than 2,000 were converted, though only one had been baptized. The fires of persecution raged fiercely; the converts were beaten, chained, fined, imprisoned, sold as slaves, tortured, and put to death; but not one apostatized. Mr. Abbott and the other missionaries were forbidden to enter Bassein under pain of death, and in 1840 he removed to Sandoway, Arakan—British territory, separated from Bassein by the Yoma range of mountains; and from there he and his associates managed the Karen Mission for thirteen years. (See Arakan, Missions in.) In 1852–53 the missionaries and the Sandoway Mission were transferred to Bassein. About 20 churches and 2,000 members went from Arakan, and in all there were 58 churches, about 6,100 members, and nearly 5,000 converts not yet baptized. More than 5,000 had passed away from Burmese cruelties, cholera, and other pestilences, famine, and exposure on the mountains. The whole number of converts up to that time had been about 16,000. Their course from that time on has been one of steady progress. In 1854 the churches became self supporting, and missionary efforts for the heathen around them by native evangelists were commenced, village schools were established, and a town high-school commenced under Mr. Beecher's efforts. The spiritual condition was improved; in 1866 all the schools were supported by the churches. Mr. Abbott died in 1854, and Mr. Beecher in 1866. In 1868 Mr. Carpenter took charge, and while constantly striving for their spiritual growth, he pushed forward educational measures and a thorough system of schools, culminating in the Ko-thah-byu Memorial Hall, till in twelve years this people, steeped to the lips in poverty, expended in the building, supporting, and endowing schools $135,000, besides building their chapels, supporting their pastors, their village schools, and their native missionaries; and in 1875 and 1877 sent 1,000 rupees to the sufferers from famine in Toungoo and to the perishing Telugus. Since 1880, under Mr. Nichols, they have continued to advance. They have endowed their high-school, "the best in all Burma," with about $50,000; they have about 425 students of both sexes, a fine printing-office, and an extensive saw-mill and machine-shop. Both board and tuition are free to those who can pass the examination. They have enlarged their great Memorial Hall and built and endowed a hospital. The discipline of the churches is strict; their pastors are well and thoroughly trained; their benevolence is maintained on a system which reaches every member; and in their dress, furniture, domestic life, and social condition they compare favorably with the country churches in the United States. There are now 89 churches and nearly 10,000 members, with an adherent population in their 85 Christian villages of about 50,000 souls.

The Pwo Karen Mission in Bassein was not started till 1849; it had fewer books, and no New Testaments till 1853, and the Roman Catholics had gained a strong foothold, and are now more numerous than the Protestants; but our missionaries there have 22 churches, 21 villages, 1,367 members, 17 schools, and 516 pupils. Nearly all are self-supporting. They have just established a fine high-school in Bassein. They are growing. The Karen missions at Moulmein, Tavoy, and Mergui have been from the first on British territory, and have encountered no persecution. The last named is now given up. The Karen Mission at Moulmein has five American missionaries, besides two in charge of an English Tamil and Telugu church, and a lady

at the head of the Eurasian Home and school. It has 14 churches, 26 native preachers, 1,444 members, 24 schools with 610 pupils. Both churches and schools have Sgau and Pwo members and scholars, and are self-supporting. Tavoy has 17 churches and 984 members, all self supporting, but of the fourteen schools, less than half are self-supporting. Henzada, Tharrawaddy, and Shwegyin are the only other Sgau Karen missions of importance in Burma, and Maubin the only other Pwo Karen. The first three are outgrowths, directly or indirectly, from Bassein. All have been established since 1853, and have never suffered persecution. Henzada has prospered from the first. It has now 48 churches and about 2,300 members, 36 schools and 1,227 pupils, the majority of both churches and schools self-supporting ; Tharrawaddy, an offshoot from Henzada, has 21 churches, 584 members, and 9 schools with 234 pupils, mostly self-supporting. Shwegyin, on the Lower Sitang, is a prosperous mission, with 34 churches, 1,502 members, 34 schools and 673 pupils, and is fast approximating to self-support. Maubin, about midway between Rangoon and Bassein, has drawn most of its Pwo Karens from Rangoon. It has 15 churches and 679 members, 6 schools and 81 pupils, all self-supporting.

Toungoo is the seat of the mission to the Paku, Bghai, and Gecko tribes of Karens, and has also some churches of Toungthoos and Red Karens. It was founded in 1853 by Dr. Mason and Dr. Cross, and its early success was largely due to native evangelists from Bassein. The Scriptures have been translated into the Paku and Bghai languages. For a more full account of this mission, see Toungoo, under article Burma. The district is a favorable one for missionary work on the Sitang River and the railroad midway between Rangoon and Mandalay. It has passed through many trials, and the Bghai churches were nearly rent in twain by very unfortunate teachings. They have now 13 missionaries (only 10 on the field), 64 Paku churches with 2,600 members, and 65 schools with 890 pupils. The Paku churches are self-supporting, but their schools are not. The Bghai churches number 79, with 2,800 members, and they have 57 schools with 1,219 pupils, but neither the churches nor the schools are self-supporting. The Karennee or Red Karen churches are included with the Bghais. Both tribes are sending out missionaries to new and important places on the line of the railroad.

There are in all Burma about 480 Karen churches, with about 28,200 members. Of these about 20,000 are Sgau Karens, 2,300 Pwos, 5,400 Pakus, Bghais, etc., and the remainder Ch'ins, Kach'ins, Karennees, Kemmees, etc.

The Ch'ins have three churches at Thayetmyo, two at Sandoway, and will soon have one at Mandalay. The Kach'ins have one at Bhamo. The Shans are now accessible to the Gospel in their own country, a station having been established at Thibaw, and others are to be located soon. There are congregations of them at Rangoon and Toungoo. The Bible has been translated into their language by Dr. Cushing. They are Buddhists.

The Mission to Assam. (See also Assam.) —This mission was another result of the resolution of the Triennial Convention in 1832 (repeated in 1835) to occupy all new fields which gave promise of success. Assam lies north and northwest of Burma, on both sides of the Brahmaputra and around its head waters. The country had been independent till 1822, but after 1826 was wholly under British rule. The mountains rise on all sides from the upper valley of the Brahmaputra, extending toward Tibet on the north and China on the east. The inhabitants, belonging to many different tribes, speaking different languages, were often at war with each other. Among these were the Assamese, allied to the Burmans, and speaking a language analogous to theirs ; the Khamtis, in the east, one of the hill tribes, who seemed to be of Chinese origin, though fierce and warlike. The Singphos (Sing-paus), Garos, Nagas, and Shans were the other principal tribes. Except the Shans most were Brahmans, and very strict in their adherence to caste. The English Commissioner to Assam, Captain Francis Jenkyns, had become deeply interested in these tribes, and desirous to have missionaries labor among them. He made application, through an English friend, to the Baptist missionaries in Burma to occupy this field, offering 2,000 Rs. ($800) toward the early expenses. The missionaries selected, and afterward approved by the Board, were Rev. Nathan Brown, who had then been in Burma three years, had acquired a very thorough knowledge of the Burman language, and had written several hymns in it, and Mr. O. T. Cutter, a missionary printer. They were at first designated to the Khamtis and Shans, and the town of Sadiya, on the borders of Tibet, was selected as the point from which to begin their labors ; but upon their arrival at Sadiya (March, 1836) the missionaries found that the Assamese and Singphos would be much more easily reached. The Khamtis, being mostly on the Tibetan side of the lofty range of mountains which separates Tibet from Sadiya, were inaccessible at that time, while between Sadiya and the Shans, living in the Chinese province of Yunnan, and in Northeastern Burma, several high ranges of mountains intervened. Accordingly, work was undertaken for the Assamese, while as many Khamtis and Shans as possible were reached. Mr. Brown, who acquired languages with wonderful facility, within two years had portions of the New Testament, tracts, spelling-books, and a dictionary in Assamese, Shan, and Khamti. Schools were organized and well attended, and the missionaries preached in the different languages at the *zayats* every Sunday. Early in 1839 there was a raid by some of the hill tribes upon the Khamtis in Sadiya, and that tribe was driven over the mountains ; the schools and mission buildings were destroyed, and the missionaries were compelled to migrate to Jaipur, on one of the southern affluents of the Brahmaputra. Here there were Assamese and Singphos, but the station did not justify their expectations, and in 1840 they removed to Sibsagor, on the Brahmaputra, three days' journey farther southwest. Here they had easy access to the Nagas, one of the hill tribes. Sibsagor had a population of 8,000, and was the most suitable place for work among the Assamese. Mr. Bronson, in October, 1841, removed to Nowgong, in Southwest Assam, where, in 1843, the Nowgong Orphan Institution was established, and in 1843 Mr. Barker descended the Brahmaputra to Gauhati,

where some efforts had already been made for a mission as early as 1837. Messrs. Brown and Cutter remained at Sibsagar, the former diligently engaged in translating the Scriptures into Assamese, and the latter in printing them in the Roman characters. The first convert, Nidhi Levi, an Assamese, was baptized at Sibsagor in June, 1841, but soon after removed with Mr. Bronson to Nowgong. Other accessions followed, and in 1846 there was a remarkable ingathering, especially at Nowgong and Gauhati. A church was formed at each station, and pupils from the Nowgong Orphan Institute grew up to be efficient and faithful helpers. The New Testament in Assamese was printed and several editions were published, and much of the Old Testament was ready. In 1853 Mr. Cutter, and in 1855 Dr. and Mrs. Brown were compelled to leave the mission in consequence of serious ill health, after 20 years and more of severe and wearing labor. From 1850 to 1859 was a time of darkness for the Assam Mission. Conversions were not numerous, though there were revivals in Sibsagar and Nowgong, and much foundation work was done. The missionaries labored faithfully, as did their assistants, but one after another of their number gave up their lives, or were driven home by protracted illness, till in 1856 Mr. and Mrs. Whiting were the only missionaries left in the field, and they were disabled by sickness. But here the native preachers and pastors showed themselves faithful and competent to carry on the work. Kandura, a graduate from the Orphan Institute at Nowgong, an excellent scholar and a man of fine abilities and deep piety, relinquished his government position and became pastor of the Gauhati church, the largest in the mission, at a salary one third of what he had received from the government. "Can you hold on till some one arrives?" asked one of the missionaries. "My wish is to hold on till death," was the modest but brave reply of Kandura. And he has held on. It was the time of the great Indian mutiny, and the missionaries in Assam feared that the Sepoys, many of whom were Hindus, might rise there, as they had done in Delhi and Cawnpore. It was a reign of terror, but God mercifully preserved them. Between 1860 and 1863, a work commenced among the Garos, another of the hill tribes, the most fierce and warlike in the British dominions. The work commenced at Gowalpara, on the Brahmaputra, nearly 100 miles below Gauhati, and from the first was largely wrought out by the Garos themselves. So extensive has the work been among these, as well as among the Nagas, another of the hill tribes, that since 1876 the mission work has been organized anew into 3 missions: 1. The Assamese, at Gauhati, Nowgong, and Sibsagor. At the last named place one of the missionaries was appointed to the Kohls, a Hindu hill tribe from Chhota Nagpur, who have been brought to Assam to work in the government tea gardens, and of whom a considerable number have been converted and organized into a church; there are 16 missionaries, 13 churches, and 777 members in this mission. 2. The Garo Mission, now the most flourishing of the 3, with 8 missionaries (5 of them ladies), with stations at Tura and Gowalpara, 10 churches and 1,185 members, 132 baptized in 1889, 54 schools, and 1,072 pupils. These churches are partly self-supporting. 3. The Naga Mission, with stations at Molung, Kohima, and Wokha, in Central Assam, reporting, in 1889, 4 churches, 63 members, 8 schools, and 173 pupils. There are 8 missionaries, but 2 of them are in the United States. Total for Assam, 25 missionaries, of whom only 20 are in the field, 24 native preachers, 29 churches, 185 baptized in 1889, 1,937 members, 87 schools, 1,900 scholars. The New Testament and considerable portions of the Old have been translated into Assamese, Naga, Garo, and portions of it into Khamti and Shan; the whole Scriptures have been separately translated into Shan by Rev. Mr. Cushing, in Burma. The Garo and Kohl churches seem destined to grow. The Kohls number several hundred thousand.

Mission to Arakan. (See also Arakan.)—In 1835 the mission to Arakan was commenced. Rev. Grover S. Comstock and wife, originally appointed to Burma, were directed by the Board of Managers to commence a mission at some point on the coast of Arakan, which was one of the provinces ceded to Great Britain by the Burmese king after the war of 1824–26. Their first station was at Kyouk Phyoo, on Ramree Island, at that time the principal British station in Arakan. This proving unhealthy and otherwise undesirable, another station on the same island, called Ramree, and another, Akyab, farther north, were selected. The native Arakanese are of Burman stock, and understand the Burmese language; the mission was full of promise, and there were large accessions for several years; but the climate was singularly fatal to the missionaries, Mr. and Mrs. Levi Hall dying within four months after their arrival, and Mr. and Mrs. Comstock and two of their children, Mrs. Moore, Mr. Campbell, Mr. Knapp, and Mrs. Rose a few years later, while many of the others were compelled to leave the field. The Karen Bassein Arakan Mission was commenced in Sandoway, Arakan, by Mr. Abbott in 1840, as the only way by which the Sgau and Pwo Karens in Bassein could be reached by the missionaries, the Burmans forbidding them to enter Bassein, and persecuting the converts there. It was maintained from 1840 to 1853 by Messrs. Abbott, Beecher, and Van Meter, through native preachers and evangelists trained in Sandoway. The missionaries visited the frontier and met the native pastors and deacons, for a month's instruction, each year. There were about 2,000 Christians who settled in Southern Arakan, and formed churches and Christian villages there, connected with the Bassein Association; but these removed to Bassein, after the war in 1852–53, and the Sandoway Mission was given up. It had never had any connection with the Arakanese Mission in Northern Arakan. (See Karen Missions, under Missions in Burma.) That mission was maintained till 1856, when Mr. and Mrs. Satterlee having died within a year after their arrival, and Mr. Ingalls, who had had charge of the mission from Rangoon, having also died at sea in 1856, the missions at Ramree and Akyab, as well as a new mission to the Kemmees, a northern tribe, perhaps of the Karen family, were given up, the Board of Managers feeling unable at that time to maintain a mission which had proved so fatal to its missionaries. But after the Arakan field had lain fallow for 35 years, the mission at Sandoway, Arakan, was again revived, and has now (1889) 4 American missionaries, 9 native preachers, 7 churches, and 195

members. The work had been carried on by Karen and other native preachers from Bassein and Henzada for several years under the direction of Mrs. C. B. Thomas and her son, Rev. W. F. Thomas, and his wife, and 2 single lady missionaries. The Ch'ins (Khy-ens, a tribe allied to the Karens) are the most numerous converts, though active work has been resumed among the Kemmees. There are also, in the churches of the Sandoway district, Burmans, Arakanese, Karens, and some Telugus. The good seed sown 40 or 50 years ago is yielding abundant fruit.

Mission to Siam.—The missionaries in Burma looked with longing eyes to the countries lying in the regions beyond, and made many efforts to reach them. Siam was the first in which a mission was established. Rev. John Taylor Jones, appointed to the Moulmein Mission, arrived there in 1831; at the request of the London Missionary Society, and with the cordial acquiescence of his brethren in Burma, he went to Bangkok, the capital of Siam, in March, 1833, to start a mission there. This step met with the hearty approval of the Board of Managers, and Mr. Jones at once entered upon his work and speedily acquired the language. In 1835 he visited Singapore, to print a translation of a part of the New Testament, and there met Dr. William Dean, whom the Board had sent to Bangkok as a missionary to the Chinese, who form a large proportion of the population of that city. Other missionaries followed Dr. Dean. This mission, during the 55 years of its existence, has been for the most part a door of entrance to China, and the work for the Siamese having met with but slight success, may, perhaps, be given up. The last report shows only one Siamese church, with 13 members.

The Chinese Missions were really commenced at Bangkok, in Siam, in 1833, but no settlement was made in China proper till 1842, though Mr. Shuck held a post on the island of Macao as early as 1836. When the treaty with China was ratified in 1842, a mission was commenced at Hong Kong, while that at Macao was maintained for a little season, but soon transferred to Hong Kong. Dr. Dean (who is still living) removed from Bangkok to Hong Kong in October, 1842. The work at that city and its vicinity prospered for nearly 20 years. There were many baptisms, but the converts were not all Chinese, but of different nationalities—English soldiers and sailors, Americans, Malays, Javanese, etc. With the hope of gaining greater access to the Chinese, the Board of Managers decided to make Swatow, when opened as a free port in 1861, the principal station of the Southern China Mission.

Dr. Ashmore and Mr. Sawtelle, who had already labored there for a year or two, were joined by other missionaries from Bangkok and from America; churches were organized, and considerable numbers were baptized. These converts were mostly women and coolies; very few were from the educated classes. The Eastern China Mission had its beginning as a medical mission at Ningpo. Both of these missions, for many years after their foundation, suffered much for lack of adequate support and re-enforcement; but within recent years there has been a change in this respect, the Baptist churches having awakened to the necessities of China; and among the Chinese also great changes have taken place; there is much more readiness to accept Western ideas, and the barriers to Christianity are breaking down. In 1889 the Western China Mission was commenced at Suchau, on the western frontier of China, on the borders of Tibet; this work, it is hoped, may eventually connect with Assam and Bhamo. In 1889 there were 17 churches and 1,535 members.

The Telugu Mission.—The Telugu Mission presents a curious anomaly in the missions of the Union. It was the most hopeless at the first, and is now the most prosperous. From the least interesting and encouraging it has advanced, in less than 25 years, to be one of the most marvellously successful missions on the face of the earth. The history of Christianity in all ages and countries shows nothing which surpasses the later years of the American Baptist Telugu Mission in spontaneous extension, in rapidity of progress, in genuineness of conversions, in stability of results, or in promise for the future. The missionary marvels of the South Seas cannot parallel it. Only in Madagascar can we find anything to compare with it; and in the missions of to-day, when the amount of effort put forth and the reality of personal experience are taken into consideration, even the wonderful progress of Christianity in Japan can scarcely be placed beside it. It was begun in 1836, when the Board of Managers, acting upon the advice of Rev. Amos Sutton, of the Orissa Mission, sent Mr. and Mrs. Day to Nellore, in the Telugu country; but 30 years were spent with almost no result; time and time again the Missionary Union discussed at its annual meetings the question of removing its one missionary from India, and putting him among its other missionaries in Burma. The missionary map, always in view at these annual meetings, had upon it a number of red marks to indicate the stations in Burma. These marks looked like a cluster of stars, while across the Bay of Bengal there was but one lone star, indicating the only station of the Board in India; and at one of the meetings, when the question of abandoning or re-enforcing this mission was under discussion, it was spoken of as the "Lone Star Mission." Dr. S. F. Smith, the author of the national anthem of "America," wrote that night a poem, picturing in place of the one star a glorious constellation of stars in that region. This prophecy has been most gloriously fulfilled. Upon the earnest pleading of Dr. Judson and Mr. Sutton, it was voted to continue the mission, and Mr. Jewett was sent to re-enforce Mr. Day, and the missionaries toiled as for their lives, often with failing health, amid epidemics, famines, the great mutiny, and all possible discouragements. They were sometimes obliged to fly from the country for a time, but never abandoned the work. The Scriptures and other books were translated into Telugu, a training school for native helpers had been established, and 2 or 3 churches, composed of Eurasians, English soldiers, Tamils, and Burmans, and a very few Telugus—chiefly of the lower castes—had been gathered; only this after 30 years of labor, and in 1864, the proposition to abandon the mission was again made; but the venerable Dr. Jewett, still laboring on in faith, refused to give it up, saying that as long as life lasted, he must work for the Telugus; the Board therefore looked for some one to work with him, and the Rev. J. E. Clough was sent out in 1865. There were

not at that time, in all the Telugu country, more than 25 living converts from the Telugu people who had received baptism from the Baptist missionaries, and the success of the four other denominations in the field, laboring among its 34,000,000, had not been greater than that of the Baptist. After the arrival of Mr. Clough several years were spent in almost fruitless labor, as it appeared; but the 30 years of preparation were to result in a glorious harvest. A new station was formed at Ongole, a little to the north of the old station at Nellore, and by and by, one by one, the converts began to come. In June, 1867, a church was organized at Ongole, with only 8 members; and the converts at Nellore and one or two other points numbered between 40 and 50 more. In 1867 there were more than 50 baptized in connection with the Ongole Mission; in 1868, 91; in 1869 there were 628 baptisms, and the whole number of living members was 835; in 1870, 915 were baptized, 2 new stations occupied, 7 native preachers ordained, and a building for a theological seminary completed. In June, 1874, there were reported at Nellore 336 members; at Ongole, 2,761; at Ramapatam, 675; at Alloor, 60; total, 3,832. This was the growth of six years. Then came a time of trial; a severe famine, followed by a destructive flood; after the flood, cholera, and after the cholera, another and severer famine. Sorely were the new converts tried, but neither their faith nor the faith of the missionaries failed. Up to December, 1876, 724 had been baptized during that year, and there were 1,394 living members of the Telugu churches. Then came the great and terrible famine, extending over nearly the whole of India, and causing, directly or indirectly, the death of almost 6,000,000 of the natives. The government had to contribute largely for the relief of the starving and the employment of those without work. Mr. Clough seemed to have been raised up for such a time as this. He had been a civil engineer in his own country, and here he applied for and obtained the contracts for the construction of several sections of the Buckingham Canal, which the government was constructing, and he employed many thousands of the natives, consecrating all that he received to the help of the suffering, while he and his brethren became the almoners of the government bounty to the sick, the starving, and the dying. The work was admirably done, and the government bestowed their high encomiums on the missionaries. About 400 of the native Christians died, but the missionaries were the means of saving many thousands of lives, and the region within a radius of 150 miles of Ongole reported fewer deaths than any other part of Southern or Central India. During the whole of this period, from January, 1877, to June, 1878, Mr. Clough would permit no baptisms. The missionaries were too fully occupied for rigid examination of candidates, and there was too much danger of the people coming for the sake of food only. But after the famine had passed, those who had been pleading to be recognized as Christ's people began to press into the kingdom. The examinations were very careful and critical, and thousands were counselled to delay for a time; yet between June 15th and July 31st, 1878, 8,691 were baptized, 2,222 of them in one day. In this same July, 1,000 people from one of the Ongole pallums came into the mission compound and gave up their idols, asking for baptism. The work has continued without serious abatement. December 31st, 1884, there were 12 stations, 204 out-stations, 40 missionaries, 154 native preachers, 38 Bible women and 323 other native helpers, 42 churches, with 26,396 members, of whom 1,556 were baptized in 1884. The number of adherents (and this means much in a country where caste rules) exceeded 100,000 persons. Very considerable numbers of Sudras (the laboring caste) and merchants and the military caste, as well as a number of Brahmins, have abandoned caste, and are active Christians. The leaven has worked from below upward, and this is now the largest mission of the American Baptist Missionary Union in heathen lands. There are now 23 stations, including those of the Canada Baptist Mission, which is working in perfect harmony with the Missionary Union. The movement toward Christianity, which has centred about Ongole, seems now to be spreading northward and especially westward. The number of members is 33,838. One-fourth of the 72 churches are self-supporting, but as yet none of the 460 schools. The Bronnson Theological Seminary at Ramapatam and the Ongole High School rank very high in scholarship and numbers.

Mission to Japan.—The mission to Japan, commenced in the Loo Choo Islands by the Free Mission Society in 1868, was taken over by the Missionary Union in 1872, but has been greatly hampered by want of funds to carry on its work adequately. More than any other country, Japan requires native preachers and pastors, and a large sum of money is needed to support the training schools and theological seminaries which are required. A theological school has been established at Yokohama, and 10 churches have been organized; 41 American missionaries, with 4 ordained and 25 unordained native preachers, and 905 members make up the present missionary statistics of the Union in Japan.

Missions to Africa. *Liberia.*—The Triennial Baptist General Convention were disposed very early to aid the African Baptist Missionary Society in planting a mission in Africa in the vicinity of the present republic of Liberia. The American Colonization Society had planted a colony there in 1821, and two of the African Missionary Society's appointees, Messrs. Lott Cary and Colin Teague, colored preachers from Richmond, who had been ordained and assisted by the Board of Managers of the Triennial Convention, were at the Cape Mesurado station from its commencement. Their work was blessed, and a church constituted which had, in 1826, about seventy members. Rev. Lott Cary was slain in 1829, while defending a fort attacked by the slave ships. Up to 1836, the Board of Managers had sent ten white missionaries into that field, but all but one had either died or been compelled to leave the country within a year or two. There had been no record up to this time of the conversion of a single idolater. The five churches, with perhaps 250 members, were composed entirely of colonists who had come from the United States, and who had been, in most cases, members of colored Baptist churches there. Of all the native tribes around them, the Bassas seemed most approachable, and in 1836, Rev. W. G. Crocker, the only surviving white missionary, commenced reducing the Bassa language to writing and preparing books in it. His labors were blessed, and

in 1839 there was a Bassa church with forty-four members, and a mission-house and school at Edina. Of the new additions to the missionary band, eight in number, five either died or had to fly from the country, to escape the deadly fever before the close of 1840, and Mr. Crocker, whose wife had succumbed to the disease in August, 1840, had been compelled to return home with his health utterly shattered. After he had lain at death's door for more than three years, he at length recovered so far as to return with a second wife to his work, but died February 24th, 1844, the day after reaching Monrovia. His second wife returned to the work, but died in 1853. Rev. Ivory Clarke, after a service of ten years, was compelled, in December, 1847, to return to the United States, but died at sea in April, 1848. The work was left in the hands of Bassa converts till 1853, when two more missionaries and their wives joined the mission; but within two years two had died, and the other two returned. In 1856, the mission was suspended by order of the Board. An attempt was made to revive it in 1868, and an experienced colored missionary, a man of rare ability and education, who had already spent eighteen years in missionary work in Africa, was selected to lead the enterprise. He undertook it with great zeal and energy, but just as he was about to sail, died of sudden illness. Since that time the Union has had no missionaries in Liberia or among the Bassas; the Liberian Baptist Convention, which has 31 churches, has founded Rick's Institute, a self-supporting Industrial High School for native Africans, near Monrovia, and has a mission among them, aided by the Women's Foreign Mission Societies.

Livingstone Inland Mission. — "Meanwhile," says Rev. Dr. Murdock, the secretary of the Union, "the executive committee of the Board continued to study the map of Africa, with a view to locating a mission among some of the purely heathen tribes of the country. But nothing feasible presented itself till 1883, when the Livingstone Inland Mission was tendered to the Union by its founders, Rev. and Mrs. H. Grattan Guinness. The mission had been opened only a few months after Stanley had emerged at the mouth of the Congo from his memorable journey across the continent, bringing an account of the wonderful river and the beautiful land through which it flows. Stanley was an American citizen, and our people were deeply interested in his heroic labors and his great discoveries. Our large African population, after their emancipation, had been offered the blessings of education, and large numbers had availed themselves of the opportunity; and now they were looking forward to fields of missionary labor, and especially among their kindred in Africa, where their best men could go, and those who remained behind could aid in their support. The Livingstone Mission had been the first planted in this Congo Free State; it had been energetically pushed forward, and with ample resources. Mr. and Mrs. Guinness were known to be well qualified in every way to establish such a mission, and their only object in transferring it to other hands who would carry out their views was that they might be able to push on still farther into the heart of the Dark Continent to preach the Gospel in the regions beyond. When therefore Mr. and Mrs. Guinness, in 1883, offered to the Missionary Union all the property and rights of the mission on the Congo River, with six well-established stations, with their supplies and buildings and twenty-five carefully selected missionaries, men and women, as a free gift, with the single condition that the mission should be vigorously sustained, the executive committee and the special committee of the Union felt that the opening was providential, and they reported to the Missionary Union, in 1884, in favor of its acceptance. The property had cost $125,000, and there had been many valuable lives lost in its establishment; but the country was healthy, and the missionaries acclimated. Mr. and Mrs. Guinness were in this country while the negotiations were pending, and many protracted and prayerful conferences were had with them on the subject, and on September 9th, 1884, the transfer was made. Since the adoption of the mission land has been secured from the African International Association for three stations on the navigable waters of the Upper Congo, above Stanley Pool, the most remote of which is at Stanley Falls, nearly 1,500 miles from the Atlantic Ocean. The steamer "Henry Reed," which cost $25,000, a gift from Mrs. Henry Reed, of Tasmania, to the mission, was launched on Stanley Pool, November 24th, 1884, and has been plying on the Upper Congo ever since. New stations have been opened above the Pool; one of them, of great importance, known as Equator Station, gives promise of the most gratifying success. Friends in England have furnished the funds and the men to push forward to Stanley Falls, and when the railroad so long delayed around Stanley Pool is completed, the missions will achieve very great results. There have been many difficulties and discouragements. It was the first instance in the history of modern missions where a large mission, well equipped in every respect, was transferred without compensation from one nation to another only on the consideration that it should be vigorously maintained; when the missionaries were not of the same nationality or exactly of the same denomination with the Union which accepted them, and the environment was not in all respects what would have been desired; the terrible traffic in the vilest liquors from the West, and the fearful increase in the traffic in slaves by Arab and Portuguese slave-traders on the East Coast and far into the interior, were serious obstacles to success; yet it is not believed that for a day the Baptist Board of Managers of the Missionary Union have regretted their acceptance of this mission. On the contrary, they have had great cause for thankfulness. There are now 39 white and 13 native missionary workers, 5 churches, 156 baptisms in 1888, 386 members, one church—that at Banza Manteke—having had a revival in which several hundreds of natives were converted, and a church of 200 members was organized, and is still a strong and working church; 8 schools, with 6 native teachers and 471 pupils, 4 church edifices valued at $39,500; while native contributions to the amount of $370 were reported at the beginning of 1889. These are not very great results, but compared with other missions not yet five years old, they are encouraging and full of promise. The new work among the Balolo, an intelligent tribe, whose language is spoken by millions, commenced by Mr. and Mrs. H. G. Guinness in April, 1889, is in accord with its plans. The expense of conducting the

mission, notwithstanding the munificent gifts which attended its inception, is about $44,000 to $48,000 annually ; but these are not out of proportion to the work accomplished, and the Missionary Union ought never to forget that, having received much from the Lord, they are bound to give the more."

EUROPEAN MISSIONS. 1. *France.*—The work of the Union in France dates from 1832, and was the result of the report of a committee sent by the Union to investigate the need of and opportunity for missionary work in that country. Under the administration of Louis Philippe, the American missionaries were allowed to preach and teach, but the native pastors and preachers were frequently fined and imprisoned for teaching doctrines contrary to the Roman Catholic Church, which claimed to be the State Church. The revolution of 1848 professedly granted toleration, yet up to 1876 the distribution of tracts and, in the provinces, other missionary work was punished by fines, confiscations, and imprisonments, at the prompting of Roman Catholic priests and through the bigotry of mayors and prefects. In 1856, through the illness of the American missionary, the mission in France was left in the hands of native pastors, and the small theological seminary at Douai was suspended. At this time there were 15 small churches and not quite 300 members. Ten years later, the number of members had increased to 599. For more than 20 years progress was slow ; the pastors were faithful, earnest, self-sacrificing men, but they lacked leaders. Within the past few years such leaders have been found. They have affiliated with the McCall work, and one or more of their chapels have become stations of that mission ; during the week any converts who are disposed to become Baptists having the opportunity to do so. Rev. Reuben Saillens, well known as a journalist, author, and member of the Chamber of Deputies, who so ably and powerfully rebuked the French Government for their oppression and cruelty to the Malagasy in 1885–86, is a Baptist, and is leading these Baptist pastors and churches to take a higher stand in the French nation. He is also an able and efficient promoter of the McCall Mission. In the report of 1888–89, it is stated that there are 13 ordained ministers, 10 churches ; 44 baptisms were administered, and there were 800 church members actively engaged in missionary work. During the great Exposition of 1889 in Paris the Scriptures were largely circulated, and very many not only of the French people, but of other nations, were brought under Gospel influences. During the years 1880–82 the theological seminary for training young ministers, which had been given up, was resuscitated and placed under the charge of Professor E. C. Mitchell, now at the head of Leland University, New Orleans ; two of the Parisian pastors assisted him, and the students were also admitted, by arrangement, to the lectures of the Protestant Theological School of Paris.

2. *The Baptist Mission in Germany* was commenced at Hamburg, April 22d, 1834, when Rev. Barnas Sears, D.D., LL.D., afterward President of Brown University, baptized seven persons at night in the Elbe near that city. One of these seven was Johann Gerhard Oncken, then an agent of the Edinburgh Bible Society for Hamburg, and a bookseller and publisher in that city.

Mr. Oncken had embraced Baptist sentiments some time before his baptism. He was a man of education and of remarkable ability and energy. The next day the 7 persons baptized, with some others who had been connected with Baptist churches elsewhere, were organized as a church, and Mr. Oncken, who had preached occasionally for some years, was, soon after, called and ordained as their pastor. The church grew with considerable rapidity, its members being all active workers, visiting the poor and the thousands around the docks and wharves, distributing Bibles and tracts, and conversing with them on religious subjects. Mr. Oncken also visited other cities, such as Berlin, Oldenburg, and Stuttgart, preaching, baptizing converts, organizing churches, and ordaining pastors over each ; these pastors were, in all these early churches, of their own members. In 1838, four years after, there were 4 churches thus organized, the Hamburg church having 75 members, and the four, 146 members. Persecution was now commenced against Mr. Oncken and his followers, by the officers of the Lutheran (National) Church ; at first by the action of the Senate of Hamburg, which issued decrees against Mr. Oncken in 1837, 1839, and 1840, in the latter year imprisoning him, seizing and selling his furniture, and prohibiting him from administering baptism, or the Lord's Supper, and forbidding any one to attend his family worship except his own household. This oppressive action called forth most earnest protests and memorials from the Board of Managers of the Missionary Union, from various religious bodies of different denominations in the United States and England, and from distinguished individuals ; one of these memorials bore 5,000 signatures, pleading for religious liberty for these Baptist brethren. The President of the United States also made representations through the American Consul at Hamburg, to the Hamburg Senate, which caused the annulling of the obnoxious statutes ; and the activity and usefulness of the Baptist Church during and after the great fire in Hamburg, caused its founder and members to be regarded with great favor. But the persecuting spirit was manifested with still greater intensity in Berlin, Oldenburg, Stuttgart, Bavaria, Pomerania, and the kingdom of Hanover, at Marburg in Hesse, and in Denmark, as the missionary work reached those States and cities. The ministers were thrown into jails, fined and banished. The assemblies were scattered by the police, the members were compelled to bring their children for baptism to the priests of the National Church, and were punished for their participation in the so-called heresies of their pastors. In Berlin, baptisms in the open air were prohibited ; in Hanover, the Baptists were imprisoned and their property confiscated ; in Marburg, they were fined and banished. As late as 1851, Mr. Oncken was expelled from Berlin for preaching there on a single Sabbath. In Denmark matters were still worse. Rev. Peter Munster, the pastor of the Baptist Church in Copenhagen, was twice imprisoned, the second time for a year, and was banished from the country, his only offence being the preaching of the Gospel. The efforts of the English Baptists and Friends, aided by delegations from the United States and by the British Minister, were at length successful in causing the passage of an act of amnesty, but this proved of but little value.

Meanwhile, the mission work made great progress. In 1841 there were 14 churches and 350 members. Mr. G. W. Lehmann, who had been baptized and ordained as pastor of the little church in Berlin, and Mr. Köbner, baptized in 1836 and ordained in 1844, had proved themselves wonderfully efficient and earnest workers, and as soon as their churches attained a little strength, they sent out missionaries to the regions beyond. In the beginning of 1845, after 10 years' labor, there were 17 preachers and assistants, 26 churches, and nearly 1,500 members. In 1847, the Hamburg church built itself a new chapel, and sent 2 missionaries to Hungary and Austria, who were very successful. Other churches sent missionaries to Switzerland, and 2 churches were formed there. In January, 1849, the churches which had been formed into 4 associations, to which the Danish Association was added later, formed a Triennial Conference, which held its first sessions at Hamburg, January 17th to 26th, 1849. There were at this time 28 churches, not including 3 in Denmark ; the baptisms of the year previous had been 453, and the whole number of members was 2,800. The Prussian Association supported a missionary in Silesia. A school for training preachers had been established in Hamburg. In 1851, there were 32 churches in Germany, 5 in Denmark, and 2 in Switzerland. In this year missions were sent into Russia, Lithuania, and into the Silesian Mountains. Between 1847 and 1854, several converts from Sweden had come to Hamburg for baptism and ordination, and thus the flourishing Swedish Mission was, in some sense, born in Germany. In 1854 there were 693 baptisms and 5,049 members. The church in Memel, Eastern Prussia, the largest of the German churches, in addition to a liberal support of its own missions, gave that year $100 to aid the American Baptist Missionary Union in its work among the heathen in Asia, and in subsequent years supported 2 missionaries to the heathen. Between 1855 and 1860 the work had extended to Poland, Western Russia, and Kurland, among the Letts, and in Lithuania was making great progress. In 1860 there were 66 churches in Germany, 855 out-stations and preaching places, and 8,935 members. Persecution had ceased in Germany. At the dedication of the Baptist chapel in Berlin, in November, 1861, the king and royal family were invited, and the city officials, who had erstwhile visited its pastor and members with fines, imprisonment, and banishment, participated in the public exercises. In 1865 missions had been opened in Poland, Wallachia, and Turkey, and the German churches had sent missionaries to a German colony in British Caffraria, South Africa, which was abundantly blessed. Twenty-six young men graduated from the Hamburg Theological Seminary, and were soon all at work. In Middle Russia, in Bulgaria, in Bosnia, and in Tiflis, in Caucasia, in the Netherlands, and in Central Austria, churches were organized and the Gospel preached with great success. At the Triennial Conference of 1870 there were 120 delegates present, and it was reported that the German Baptists had entered all the quarters of the globe. During the 3 years, 1867–69, the number of baptisms was 5,346. The wars of 1866 and of 1870–71 (the Franco-Prussian War), while they interrupted to some extent the ordinary mission work, were utilized in putting into circulation more than 2,000,000 copies of the Scriptures, tracts, and religious books in French and German. In 1877 there were in Germany 15,287 members ; in Denmark, 2,114 ; in Russia, 3,686 ; in Poland, 1747 ; in Austria, Holland, Switzerland, Turkey, and South Africa, about 1,200 more, making in all 24,033. There were 121 churches, 1,371 preaching stations ; 1,358 members had emigrated to America that year, and 1,479 had been added by baptism. In 1888–89 the Russian Union of Baptist Churches and the Danish Union had both been set off as separate missions, so that only the churches in the German Union remained. In the mission thus curtailed there were 606 preachers (217 ordained and 389 unordained), 112 churches, 1,517 baptisms, and 20,990 members ; the loss from emigration is very large—not less than 1,500 yearly—and the additions by baptism cannot do much more than keep pace with the losses. Oncken and Lehmann are gone to their reward, and Köbner will soon follow them ; but the present superintendent at Hamburg, Rev. Dr. Philip Bickel, is a worthy successor of Oncken, and the younger Lehmann and others are well filling the places of the fathers.

The Missionary Union has had no American missionaries in Germany, though Dr. Bickel and some others had been pastors here ; but it has sustained a part of the missionaries, aided in building chapels and churches, helping the theological seminaries, etc. The missions to Denmark and to Russia, both the outgrowths of the German Mission and connected with it in the Triennial Conference till 1888, have now grown so large that they prefer to report directly to the Missionary Union. Denmark had, in 1889, 58 preachers, 18 of them ordained, 21 churches, 308 baptisms, and 2,710 members. Emigration has carried off large numbers of their members and will do so still, but they rejoice in a fair net increase.

3. *Russia.*—The mission in Russia has had a phenomenally rapid growth in the midst of severe persecution. They are making good progress in St. Petersburg, where they have a good and commodious church edifice and an excellent pastor. There are 25 missionaries in Southern Russia, and some churches in Roumania, Bulgaria, Bosnia, and the Caucasus. The statistics of 1889 are, 97 preachers, of whom 25 are ordained, 45 churches, 1,110 baptized in 1888 ; total membership, 11,882. Germany has thus, in the missions planted in the German Empire and those established by her missionaries in adjacent lands, 178 churches 761 preachers, of whom 260 are ordained, 2,876 baptisms in 1889, and 35,882 living and resident members, while within the past 15 years not less than 15,000 of her members have emigrated to the United States. In the present German Mission are included the churches in Switzerland, Holland, Belgium, Austria, Hungary, and South Africa ; in the last there are 612 members and 17 preachers. The churches of the German Union are almost without exception poor ; they are mainly from the working classes, and the building of their churches and chapels, the support of their ministry and of missionaries to the heathen and to the perishing in the nations around them, have drawn very heavily upon their scanty means. Yet they manage to bear the greater part of these expenses. In 1884 their contributions for the year, including

the churches of Russia and Denmark, were $405,122, and of Germany alone, $322,800. The Missionary Union have granted them in these 55 years about $350,000, and are now aiding them to the extent of about $7,400 a year; but a part of this is expended outside of the German Empire.

4. *Sweden.* (Adopted by the Missionary Union in 1866.)—The first work done in Sweden or Norway in the present century was by 5 or 6 Norwegian and Swedish sailors in 1817; they had been seamen on the vessel which carried 2 missionaries of the Baptist Triennial Convention, Messrs. Colman and Wheelock, to Burma, and were converted through their labors on board the ship, and on their return they told their friends and neighbors what great things the Lord had done for them, and a revival resulted. Two of the number came to Boston, Mass., and there also a revival commenced. Other men who followed the sea, and notably, in 1834 and 1835, Captain G. W. Schroeder, of Gothenburg, and F. O. Nilsson, both afterward preachers and missionaries in Sweden, were converted in New York City, and the former was baptized there, and the latter by Mr. Oncken at Hamburg. The first Swedish Baptist Church was organized in Gothenburg by F. O. Nilsson in September, 1848, with 6 members. Mr. Nilsson was ordained in Hamburg in 1849, and the same year was arrested by the Lutheran magistrates, for preaching and administering baptism and the Lord's Supper, when he had not received Lutheran ordination; he was thrice imprisoned, forbidden to speak in the Lord's name, tried twice before the high court, and finally banished from Sweden, the king approving the sentence. But he left behind him a church of 56 believers. He went to Copenhagen, remaining there for two years, one year being pastor of the Baptist church there. He then, at the earnest solicitation of his Swedish friends, emigrated with them to the United States, and the party, already organized as a church, with Nilsson as their pastor, settled in one of the Western States in 1853. But the most conspicuous of the founders of the mission in Sweden and Norway, was Rev. Andreas Wiberg, an eminent scholar and graduate from the University of Upsala, who was converted in 1842, ordained as a Lutheran in 1843, and officiated in the State Church till 1849. He became a Baptist, after a long struggle, in 1852, was baptized at Copenhagen in July, 1852, by F. O. Nilsson, and soon after published three books on Baptism, and spent two or three years in connection with the American Baptist Publication Society, translating and stereotyping several Swedish tracts and books for circulation among his countrymen. In 1855 Mr. Wiberg was appointed by the Publication Society to labor as superintendent of colportage in Sweden, and commenced his work at Stockholm, October 7th, 1855.

Meanwhile, under the labors of others, many had been converted and were desirous of baptism. One of their number, Mr. P. F. Hejdenburg, went to Hamburg in the spring of 1854, was baptized and ordained by Mr. Oncken, and returned to Stockholm, where he baptized, before the close of 1855, about 500 believers. A Missionary Union was formed in March, 1856, for sending out missionaries and publishing and circulating books and tracts. Besides editing these publications, Mr. Wiberg issued a semi-monthly paper, called the *Evangelist*, which had a wide circulation. A school was also opened the same year, to train men for the ministry. At the close of 1856 there were 21 churches, 24 ministers, and 961 members; 492 had been baptized during the year; there were 8 Sunday-schools and about 400 scholars. As in Germany and Denmark, bitter and cruel persecution was commenced speedily by the Lutheran magistrates and priests, and many of the ministers and members were called to suffer. Mr. Hejdenburg was tried and imprisoned 16 times. Others were fined 500 crowns (about $130), and an additional sum for breaking the Sabbath by preaching. Others had large fines, imprisonment in close, foul cells, on a diet of black bread and water, or with heavy fetters.

In June, 1857, the first conference of the Swedish Baptist churches was held, and the three brothers Palmqvist, who had been laboring as missionaries among the Swedes in the United States, were added to the working force of the mission; 1,292 had been added to the churches by baptism this year, and notwithstanding large emigration, there were 44 pastors, 45 churches, and 2,105 members.

From 1857 to the close of 1866 the progress was constant and rapid. Men of high rank and education and of great earnestness and zeal came into the mission, and did a good work. Among these were Rev. Adolph Drake, a nobleman and a graduate of the University of Upsala; Mr. K. O. Broady, and J. A. Edgren, who had been, respectively, the colonel of a regiment in our Civil War, and the captain of a gun-boat. These were all men of high character and education, and noble, earnest workers. Mr. Wiberg had visited England and America to raise funds to aid in building a large chapel in Stockholm, which was completed in 1865 at a cost of $35,000; and though it seated 1,200 people, it was crowded from the day of its opening. The mission in Sweden had hitherto been under the charge of the American Baptist Publication Society, but the work had grown so largely that the society, which was a home institution, felt that it should be transferred to the Missionary Union. The Union decided to accept it, and on March 1st, 1866, the transfer was made. Mr. Wiberg was designated to give his strength to the preparation of an evangelical Baptist literature; Messrs. Broady and Edgren to preaching and pastoral work in Stockholm and its vicinity, and at the same time to have charge of a training school for an able and efficient ministry; and Mr. Drake to have a general oversight of denominational matters in both Sweden and Norway.

At the close of 1866 there were in Sweden 9 associations, 176 churches, and 6,606 members. The theological school was opened in October, 1866, and has prospered very greatly. In February, 1867, mission work was commenced in Norway, and made rapid progress. There were extensive revivals there and in many parts of Sweden; the work has been attended with revivals almost from its commencement. This year also the Swedish missionaries entered Finland, and in that Grand Duchy there was soon a powerful work of divine grace. The Norwegian churches pushed northward, and in 1869–70 a church of 50 members (soon increasing to 100) was constituted at Tromsoe, north of the Arctic circle, in latitude 70° north. In 1872 the Swedish Conference organized a Foreign Missionary So-

ciety to send the Gospel to the heathen, and liberal sums were raised for the work. The same year the Laplanders were visited by missionaries, and a good work begun there. In 1874 there were 10 associations, 228 churches, 10,075 members, and 68 meeting-houses. Three years later there were 253 churches, 13,695 members, and 95 houses of worship ; 2,360 were baptized in 1877. Thousands of the converts have emigrated to America, and thousands more are still coming ; but the churches still continue to hold their own. The following are their latest statistics (1889), but we are not certain that these include the churches of Norway, Finmark, Lapland, or Finland, which would add at least 2,000 to their membership. The 19 associations seem to be all in Sweden : associations, 19 ; churches, 516 ; organized during the year, 23 ; houses of worship, 208 ; preachers, 470 ; baptized in 1888, 2,597 ; members, 33,521 ; Sunday-school scholars, 32,202 ; contributions of the churches, $85,438. The Swedish churches are mostly self-supporting, and are carrying on missions to the heathen. The Missionary Union make appropriations for some of the professors of the Bethel Theological Seminary, the superintendent of missions, and the editors of their papers and publications, and aid in the support of evangelists who go to the outlying districts. They have also given aid to the building of some of the city churches and the Theological Seminary, though in special cases, appeals have been made to the churches in the United States, with the sanction of the Union. The chapels in Stockholm and Gothenburg and the buildings of the seminary are among these. The appropriations for some years past have averaged a little more than $7,000, and for the whole period since the establishment of the mission, about $230,000. In no missionary field within our knowledge has zealous labor produced such large returns, whether we consider the time, the amount of money expended, or the population reached.

5. *Greece.* — The mission to Greece, established in December, 1836, after being continued with considerable spirit but very moderate success for nineteen years, was suspended, so far as American missionaries were concerned, in 1855, and the only remaining native assistant, Demetrios Sakellarios, left the mission in April, 1856. Eight missionaries had labored there faithfully, but they had been arrested, imprisoned, and forbidden to preach or hold meetings. The converts had been few, and many of them unstable. The mission was suspended for fifteen years, and then resumed in 1871, by the appointment of Mr. D. Sakellarios as a native missionary. He and his wife labored earnestly, and with some native help, and obtained funds from abroad to erect a chapel and establish a school in Athens ; but the government prevented them from occupying either the chapel or the school, and would not allow Mr. Sakellarios to hold any religious meetings except in his own house. After sixteen years of struggling, the Missionary Union decided to relinquish the mission.

The Mission in Spain, which had its origin in the labors of Professor W. J. Knapp as an independent missionary in Madrid in 1868-69, was adopted by the Union in August, 1870, and for six years, during Mr. Knapp's residence there, continued to prosper. Churches were established in Madrid, Barcelona, Alicante, La Scala, Valencia, Linares, and Alcoy. Native pastors were ordained over these churches, and though the political revolutions in Spain hindered the work, the number of baptized converts was reckoned at about 200 in 1872. In 1874 the number baptized was 62, and the number of members 244. There were further political complications and disturbances in 1875 and 1876. Some of the native preachers proved unworthy and intrigued with the political leaders. The station at Linares was broken up ; that at Alicante passed through great trials ; Mr. Knapp dissolved his connection with the Union and returned to the United States. Not long after the pastor at Madrid died, and the chapel was closed. The other stations were also relinquished ; one of the pastors (Mr. Ciffre) was arrested and put under bonds, and though he made a further attempt to establish a station at Barcelona, and all the mission work was centred there, there was again a defection from the ministry, and now Barcelona, Figueras, and La Escala are the only points where Baptist worship is maintained. Rev. Eric Lund, a Swedish missionary, and Rev. M. C. Marin, a native preacher, are laboring at these points, and they report, in 1889, 5 native preachers, 2 of them ordained, 3 churches, 5 baptisms, and 100 members. The expenditure of the Union for Spanish missions in 1889 was $2,-776.19.

Educational Work.—The Missionary Union has always placed the preaching of the Gospel in the forefront of all its missionary agencies, but it recognizes the fact that the school has its place also in heathen lands, and the policy of furnishing educational facilities for converted heathen and their children has been forced upon it by the necessities of the case, and within the last twenty-five years great progress has been made in educational work. In 1864 there were in all the missions of the Union, 200 schools, with 4,150 pupils. In 1890 the number of schools, ranging from the jungle and village schools to the highest grade station schools, was 1,030, with 20,615 pupils. Within this period the Collegiate Institution at Rangoon has been established, also the Industrial and Normal Institute and the Pwo High School at Bassein, high-grade station schools at Toungoo, Rangoon, Henzada, Moulmein, Tavoy, and Mandalay. A marked event in the history of the Missionary Union during this last quarter century is the organization of women for work in missions, and the numerous boarding-schools in Burma and India are the result of women's work. The most important branch of the mission school work consists of the biblical training-schools for preachers. The Theological Seminary at Rangoon is sending out year by year well-instructed preachers, who will help supply the 520 churches in Burma, and furnish recruits for that native missionary force which is operating in the central provinces of Burma, in the Kach'in Hills, and on the borders of Siam. The Theological Seminary at Ramapatam and the Ongole High School are doing a grand work for the Telugu Mission. Biblical schools are also sustained at Swatow and Ningpo, in China, and at Yokohama, for the training of Japanese preachers. The German Baptist Theological School, at Hamburg, is sending its students throughout Germany, Russia, Bohemia, and Poland ; and last but not least, the Bethel Seminary at Stockholm, Sweden, has sent out some hundreds of able

ministers of the Gospel, who are laboring in all the cities of Sweden and in the Swedish settlements of the United States. Graduates from both Hamburg and Stockholm are laboring also in India, Africa, and Spain, and many more are pressing into the ranks of those who are grappling with heathenism in its strongholds.

BIBLE TRANSLATION.—The work of Bible translation was begun in the infancy of the Baptist Society, and has been vigorously prosecuted throughout its career. Dr. Judson's Burmese Bible was completed in 1830. The translation of the Sgau-Karen Bible was printed in 1853, that of the Pwo-Karen not until 1884; the Paku and Bghai between 1872 and 1876. The translation into Assamese, begun nearly fifty years ago, is now finished, and translations in the Garo and Naga dialects are in progress; and now that the Shan country is fairly open to missionary labor, Dr. Cushing has the Shan Bible ready for its people. Dr. Jewett has been engaged many years in revising the Telugu New Testament, and during the last year it has been printed. In Japan Dr. Brown's translation of the New Testament into the phonetic characters is now very popular, and in Africa the missionaries are providing various parts of the New Testament in three of the Congo dialects. In China there have been three versions made by Baptist missionaries: one in the Mandarin, or classic language, one in the colloquial dialect, and one of the New Testament in the Hakka dialect.

HISTORICAL CATALOGUE OF MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

1. *Rangoon*, 1813.—Founded by Judson. 1. Burman Mission, suspended 1823–28; resumed, 1831; 2. English Mission, 1833; 3. Sgau Karen Mission, 1835, and Pwo Karen, 1837—all suspended, 1840–44; sub-station of Moulmein, 1844–53; resumed, 1853; Shan Mission, 1866; now has theological seminary, college, and large printing establishment, 84 churches, nearly 5,000 members.

2. *Missions to American Indians*, 1817–65.—Pottawattamies, 1817; Ottawas, 1826; Cherokees, valley towns and west of Mississippi, 1818–38; Choctaws, 1826; Creeks, 1823-32; Otoes and Omahas, 1833–37; Delawares, 1831–33; Shawanoes (afterward Delawares), 1831; Ojibwas, 1828. Part of these discontinued prior to 1842; several transferred to American Indian Association, 1842; one (the Creeks) to Southern Baptist Convention, about 1846; two (Cherokees and Delawares in Indian Territory) to American Baptist Home Missionary Society, in 1865. Mission to Hayti, 1835–38.

3. *Liberia.*—1. Monrovia, 1825; 2. Bassa Cove, 1835. Both closed, 1856; resumed, with colored missionaries, 1869. Stations among Bassas and Congoes; suspended, 1876; now only three schools.

4. *Amherst.*—Burma, 1826; after 1827 only a sub-station till 1863. In 1886 made an outstation for the Telugus or Peguans.

5. *Moulmein*, 1827.—A Burman station; in 1832, a Karen station added; in 1840, English, Tamil, and Telugu station added; many schools, an Eurasian Home, and seventeen churches.

6. *Tavoy*, 1828.—The first Karen station in Burma, and a small Burman Mission established here same year. Sgau New and Old Testament translated here by Dr. Mason, 1843–51. Tavoy Native Missionary Society formed, 1834.

7. *Mergui*, 1829.—1. Burman Mission, 1829–37; 2. Pwo Karens, 1837; 3. Salongs, 1844; given up, 1850; sub-station, 1853, and finally abandoned, except by native pastors.

8. *Siam*, 1833.—1. Bangkok, Siamese; 2. Chinese, 1834; Scriptures translated into both languages. Not much success with Siamese. Chinese missionaries transferred to Southern China Mission, and Bangkok becomes a sub-station in 1889. Mission to the Karens in Northern Siam, sustained by native Karens in Burma, started 1882.

9. *Arakan*, 1835–55.—Three stations at first for Arakanese and Ch'ins. In 1840 Karen department founded at Sandoway. Karens fled from persecution in Burma. Several thousands baptized. In 1853 and 1854 (after the war) these returned to Bassein, and the Sandoway Mission was discontinued in 1854. In 1888 it was reopened for Ch'ins, Kemmees, Burmans, and Arakanese.

10. *Ava*, 1824–61.—Begun by Judson and Price in 1824, but broken up by the war of 1824–26; again started by Kincaid in 1833, but closed in 1837; in 1850, but closed by second war; resumed in 1855, but relinquished in 1861—not a success.

11. *The Telugu Mission*, 1836.—Conducted with slight success till 1866: since that time has prospered so greatly that it is now the largest single Protestant mission in the world, with 72 churches and 33,838 communicants.

12. *Mission to France*, 1834.—After 55 years of faithful labor there are 5 stations, 38 outstations, 10 churches, 800 members.

13. *The German Mission*, 1834.—Rev. J. G. Oncken, founder. Extends all over Central Europe. It has now 11 missions, 606 preachers, 112 churches, and 20,990 members.

14. *Mission to Greece*, 1836.—Patras, Corfu, Zante, and Athens. American missionaries at first, but their success was small, and they withdrew in 1856. Suspended for fifteen years. Native missionary appointed in 1871, but mission relinquished in 1886.

15. *Assam*, 1836.—At first the Assamese and Singpho Mission. The Garo Mission was added in 1867, and the Naga Mission in 1868. Kohl Mission commenced in 1889. All are flourishing, with 30 churches and 1,900 members.

16. *Bassein*, 1837–46.—Three missions: Sgau Karen, 1837; Pwo Karen, 1849; Burman, 1854. The Karens, persecuted and driven out of Burma by the officials, escaped to Arakan, where some thousands were baptized and organized into churches. After the war in 1853–55 these returned to Bassein province, and under excellent management there are now (1890), in the 3 departments, 12 missionaries, 109 preachers, 107 self-supporting churches, 10,080 members.

17. *Southern China Mission*, 1836–42.—At Macao, 1836; Hong Kong, 1842–61; Canton, 1844, and Swatow, 1861–90. Connected with Bangkok from the first. At Swatow and its outstation there were, in 1889, 12 missionaries, 26 native preachers, 2 churches, 1,138 members, 10 schools, 163 scholars. This exclusive of a flourishing mission among the Hakkas, established in 1882.

18. *Eastern China Mission*, 1843.—Ningpo and three sub stations—Shaohing, Kinhwa, and Huchau; 21 stations, 23 missionaries, 30 native helpers, 14 churches, 384 members.

19. *Western China*, 1889.—Suchaw, in Szchuen province, just commenced.

20. *Henzada*, 1853.—Two missions, Burman and Sgau Karen ; 7 missionaries, 77 out-stations, 55 native helpers, 69 churches (68 of them Karen), 2,350 members, 38 schools, 1,312 pupils.

21. *Shwegyin*, 1853.—Mostly Karen ; on the Sitang River ; 5 missionaries, 35 native helpers, 35 out-stations, 35 churches, 1,520 members, 34 schools, 744 pupils.

22. *Prome*, 1854, *on the Irawadi*.—Burman Mission ; 4 missionaries, 8 native helpers, 6 churches, 374 members, all Burmans.

23. *Thongze*, 1855.—Prome and Rangoon R.R.; 2 missionaries, both ladies, who have managed the mission entirely from the first ; 7 native preachers, 1 church (self-supporting), 287 members, all Burmans, acknowledged to be the best-conducted mission in Burma.

24. *Toungoo*, 1853.—Five separate missions—Burman, Paku Karen, Bghai Karen, Red Karen, and Shan. Scriptures translated in all except the Red Karen, and portions in this. In all the departments there are 16 missionaries, 187 native preachers and helpers, 142 out-stations, 141 churches, 5,396 members ; 64 of the churches are self supporting, 79 are not.

25. *The Mission to Sweden*, 1848. — First church constituted, 1854 ; mission organized, 1855 ; transferred from Am. Bapt. Pub. Soc. to Am. Baptist Missionary Union in 1866 ; now has branch missions in Norway, Denmark, Finland, and Lapland. Extraordinary growth in 24 years. In Sweden alone in 1888-89 there were 19 associations, 517 ministers, 516 churches, 208 houses of worship, 33,521 members ; contributions, $85,438. The branch missions would give over 2,000 more.

26. *Japan*, 1872 ; *Yokohama*, *Tokio*, 1874 ; *Kobe*, 1881 ; *Sendai*, 1884 ; *Shimonoseki*, 1886 ; *Merioka*, 1887 ; *Hachinohei*, 1889 ; *Yamaguchi*, 1890, *Nemuro*, 1890.—All these stations well manned—41 missionaries, 29 native preachers, 10 churches, 905 members, 6 schools, 216 pupils, and a theological school at Yokohama.

27. *Zigon*, 1876.—Pwo Karen ; 2 churches, 4 native preachers, 232 members, 6 schools, 114 scholars.

28. *Maubin*, 1879.—A new town in the delta of the Irawadi, but rapidly growing. It had in 1889 12 native preachers, 15 churches, 679 members (Pwo Karen), 6 schools, 81 pupils.

29. *Tha-tone*, 1880, is on the Salwen, near Moulmein. It is a mission for Karens and Toungthoos, and is conducted by Miss E. Lawrence Kelley. It has 3 native preachers, 1 church, and 26 members. It is the only Toungthoo church in Burma.

30. *Bhamo*, 1877.—On the Upper Irawadi, 180 miles above Mandalay and 200 miles from Yunnan, in Southwestern China. The mission met with many disasters, but now promises success. It is principally devoted to the Kach'ins. It had, in 1889, 7 missionaries, 4 native preachers, 1 church, 57 members. There is a large Shan population there.

31. *The Mission to the Shans*.—This mission had no fixed abiding-place until 1890, when a mission was established in Thebaw, the capital of the Shan States, and others are to be commenced at once. The Shans are very numerous in Northeastern Burma, Western China, and Siam. The Bible has been translated into their language.

32. *Pegu*, 1877, is the seat of a mission to the Talaings, an ancient people of Burma, once its rulers. It is now the only mission to them. Churches, 2 ; members, 148 ; schools, 3 ; pupils. 78.

33. *Mandalay*, 1886.—The present capital of Burma, a city of 180,000 inhabitants, is destined to be one of the largest missions in Burma. From it ready access can be had to Burmans, Ch'ins, Kemmees, Shans, Red Karens, and Chinese, etc. It has now 1 church and 80 members.

34. *Thayetmyo* (Ch'ins), 1887; *Myingyan*, 1887 ; *Sagaing*, 1888 (both Burman) ; *Meiktilu*, 1889, and *Yemethen*, 1889, are stations newly established and favorably situated for future and, in some cases, rapid growth. Probably there are not now more than 200 members in the four stations.

35. *Tharrawaddy*, set off from Henzada in 1889, is a flourishing Karen Mission, with 2 missionaries, 21 churches, 584 members, 9 schools, 234 pupils.

36. *The Mission to Spain*, started in 1870, has, from political revolutions and disturbances, the efforts of political demagogues to use it, and the treachery and defection of some of the native leaders, been greatly disabled, but is recovering to some extent. It has three stations—Barcelona, Figueras, and La Escala. It has 5 preachers, 3 churches, and 100 members, and a few others in disbanded churches in Madrid and elsewhere.

37. *The Congo Mission*.—Founded in 1878 ; transferred to the Missionary Union in 1884. Among the different tribes on the Congo River, from its mouth to Stanley Falls, 1,500 miles above, 8 stations, 39 missionaries, 5 native preachers, 5 churches, 386 members, 10 schools, 471 pupils. It is destined to be a powerful mission for the millions of Central Africa

38. *Denmark*. — Originally a branch of the German Mission, set off as an independent mission in 1887. It has now 58 preachers, 18 of them ordained ; 21 churches, 2,710 members.

39. *Russia*.—Also a branch of the German Mission till 1888 ; now independent. It is suffering from the persecution of the Russian (Greek) Church, but is doing good missionary work in the regions beyond. It had, in 1889, 97 preachers, 25 of them ordained ; 45 churches, scattered all over Russia ; 16,882 members.

American Baptist Publication Society, The.—Headquarters, 1420 Chestnut Street, Philadelphia, Pa.

The American Baptist Publication Society was organized in the city of Washington, D. C., in 1824. Its original name was the "Baptist General Tract Society." Its beginnings were very small. It did not contemplate anything more than the publication of a few denominational tracts and their circulation, generally gratuitously, among the people. The receipts of the first year were $373.80. It contemplated no missionary work. The society was removed to Philadelphia in December, 1826, where it has since remained.

During the first 20 years of its existence the society, whose annual receipts did not average more than $9,000, had a Benevolent account amounting for the 20 years to $8,565 (an average of about $428 a year, though gradually increasing). Most of these sums were contributed by benevolent individuals and churches for the circulation of tracts, denominational books and Bibles among the churches and congregations

throughout the country, and after 1840 for the partial payment of colporteurs. (This society claims to have been the first in this country to employ colporteurs.) A portion of these benevolent contributions were also used in sending tracts, books, and Bibles in the German and Swedish languages to Germany and Sweden, where there was an urgent call for them.

It was not until the close of the third decade of its history, in 1854, that the missionary work of the society was organized and kept separate from the Business Department. This Missionary Department was to conduct three kinds of missionary work : 1. The distribution of Bibles and other religious books among the poor ; 2. The organization of Sunday-schools, and the supplying them with Sunday-school books and Bibles ; 3. Aiding in the circulation of the Scriptures and religious books in foreign countries.

But the progress was very slow. In 1857–58 the receipts of the Business Department were only $42,146.21, and of the Missionary or Benevolent Department, only $14,072.17, and a large part of this was from the Business Department. Moreover, these amounts were considerably in advance of any previous receipts. It was a critical time with the society. The financial panic of 1857 was just passing, business was prostrated, and the society in debt. The corresponding secretary, the depository agent and the treasurer had all resigned. In May, 1857, Rev. Benjamin Griffith was elected corresponding secretary and proved remarkably well adapted to the place. In a short time he added to his duties as secretary the direction and general management of the Editorial, Publishing, Sales and Benevolent departments, and he has retained this fivefold duty ever since. In the 32 years which have passed since he took office the annual receipts of the society have advanced from $56,213 to $626,320, or about twelve-fold ; the Business Department from $42,146 to $461,342, or about eleven-fold ; the Benevolent or Missionary Department (including the recently organized Bible Department) from $14,072 to $165,019, or nearly twelvefold ; and the capital or net assets of the society from about $8,000 to $791,692, or ninety-ninefold.

But we have to do only with the Missionary Department of the society. From the commencement of Dr. Griffith's secretaryship there was an increase in the missionary receipts from outside contributions, but owing to the Civil War and the great demands upon the society, the increase was not large until 1864, when the Missionary Department was more efficiently organized, new colporteurs and Sunday school missionaries were put into the field, and larger grants made to foreign missionary fields. In that year the receipts of that department were doubled, being $31,101, and from that time forward there was a steady and rapid increase, rising in 1889 to $165,019. These sums were generally donations and legacies or the interest of special funds donated to the society. The Business Department has from time to time made donations varying from $5,000 to $25,000 to the Missionary Department, either in books or money. Since 1881 a special Bible Department has been organized, with a secretary who raises money for the circulation of the Scriptures in our own and foreign lands. By agreement with the American Baptist Missionary Union and the Foreign Mission Board of the Southern Baptist Convention all the money for the circulation of the Scriptures in foreign languages is paid over to them ; the remainder is expended under the direction of the missionaries of the Publication Society. The receipts of this Bible Department for 1889 were $34,595. The present methods of the society, in its missionary and Bible work, are these : 1. A Sunday-school missionary is appointed for each State or Territory supported by the society. He surveys his whole field and sends to each destitute place a colporteur, who visits, preaches, organizes Sunday-schools, and with the aid of the Bible colporteur provides for the supply of Bibles and Testaments ; and a Sunday-school library, either as a gift or by the contribution of enough for the purchase of another library of equal value. If the field is a promising one a church is organized, to which further help is accorded. 2. The establishment of a Children's Day in June and a Bible Day in November, for raising funds by the Baptist Sabbath-schools for these special objects. 3. The formation of Women's Bible Bands for the promotion of this mission enterprise, including, in many cases, the distinctly missionary work of reading the Bible to the poor. 4. Special efforts to promote the circulation of the Bible among the freedmen of the South.

But the missionary work of the society is not confined to the United States of America. As early as 1843, German tracts and pamphlets were sent to Rev. J. G. Oncken, the founder of the Baptist Mission in Germany, which has since extended so widely over Central Europe. Further grants of books, and stereotype plates, and money were sent to him from time to time, and his depository at Hamburg, carried on for 35 years, became a means of enlightenment to all Germany and other nations of Europe. The mission work there was, and still is, under the control of the American Baptist Missionary Union ; but in 1878, when Dr. Oncken was laid aside from his work by age and feebleness, and made over his establishment to the Bund, or General Missionary Association, that body sent for Philip W. Biekel, D.D., an eminent German pastor of Cleveland, O , to take charge of it as the General Superintendent of Missions at Hamburg, and appealed to the Publication Society to assume his support, without which the enterprise was in danger of failing. The society responded, assuming his support for three years, then for another three years, and now have put him permanently on their list. They have also granted aid to the Publication Department at Hamburg.

In 1855 Rev. Andreas Wiberg (deceased in 1887), a Lutheran minister in Sweden, who had become a Baptist, but had not been allowed to preach in Sweden and had come to America, was sent to Sweden by the society as a missionary colporteur, with four others. In 1866 the Mission in Sweden was transferred to the Missionary Union, at which time there were 176 Baptist churches there, with 6,606 members. Dr. Wiberg devoted his whole time thenceforward to instruction in theology and to editorial work. In 1882 a second call came to the society from Sweden to sustain Rev. Jonas Stadling as a Publication missionary there, to inaugurate and conduct a publishing and colporteur work. The society responded, and still aids in his support. Work has also been done by special missionaries in Italy (now transferred to other hands) ; in Mexico, by colpor-

teurs ; in British Columbia and Manitoba, New Brunswick, and in Norway ; but not to a large amount. In 1883 the society sent Rev. J. B. Haygooni, M.D., as a missionary colporteur and evangelist, to Turkey. He was stationed at Constantinople. He offered himself to the Missionary Union, but they did not feel at liberty to employ him in that field, where his mission would be a violation of the existing amity between the Union and the A. B. C. F. M. Dr. Haygooni has now returned to this country ; but the society is still sustaining missionary colporteurs and evangelists at Arabkir, Erzeroum, Pera and Baghchejuk, in Bithynia, all in the field of the Turkish Missions of the American Board. They are all professedly missionaries to the Armenians. Their salaries, which in 1889 amounted to $3,855, are said to have been contributed for this special purpose by friends.

The amount received for missionary and Bible work from the organization of the society to April 1, 1889, was $2,186,757.90.

American Bible Society.—Headquarters, Bible House, Astor Place, New York City, N. Y., U. S. A.

Undenominational, representing all the evangelical communities of the United States. Combines both home and foreign work.

Income for year closing March 31st, 1890, $597,693.05.

History.—Prior to the Declaration of Independence, the American colonies of Great Britain had been dependent on the mother country for all their English Bibles. The hostilities which ensued cut off the supply of books printed in London, and a memorial was addressed to the Continental Congress urging that body to undertake the publication of an edition of the Scriptures. The committee to which the matter was referred, after consultation with printers in Philadelphia, reported that the cost of an edition of the Bible would exceed £10,000, and that neither the type nor the paper could be procured in this country, but recommended the purchase, at the expense of Congress, of 20,000 copies in Holland, Scotland, or elsewhere. During the next thirty years private enterprise did much to meet the immediate wants of the nation, but failed of course to reach the homes of indifference and poverty. The organization of the British and Foreign Bible Society early in this century served at once as a stimulus and a model to American philanthropists, and numerous local Bible societies were formed with the well-defined object of putting the Scriptures into every destitute family within the immediate circle of their direct influence, and through the thinly settled regions on the frontier.

Samuel J. Mills, one of the four who, at the haystack prayer meeting at Williams College, gave the impulse that resulted in the formation of the A. B. C. F. M., after his graduation from Andover Seminary in 1812 made two tours of investigation, and the report that the number of families found without the Bible far exceeded all expectations raised a deep conviction that some more efficient means must be found for meeting the want.

Early in 1816 Elias Boudinot, President of the New Jersey Bible Society (formed in 1809), made a public communication in favor of a national Bible movement. The New York Bible Society (1809) followed this with formal action, resulting in the calling of a convention, which met May 8th, 1816, in the consistory of the Reformed Dutch Church in Garden Street, and organized the American Bible Society. Thirty-five local organizations united in this action, and eighty-four became auxiliary to it during the first year of its existence.

In the earlier years the offices of the Society were in the lower part of New York, but the great increase of work necessitated better accommodations, and in 1853 it took possession of the commodious building known as the Bible House, Astor Place, New York City. The building is of brick, with sandstone copings, six stories in height, and affords all the necessary room for the processes of manufacturing and for the storage of plates and printed volumes. Here also are the offices of the Society and the Managers' Room, with a valuable collection of portraits and a unique library of nearly five thousand books, composed principally of Bibles and Testaments in many languages. Rooms not needed for the Society's business are occupied by tenants, so many of whom are actively engaged in missionary operations that the Bible House has long been known as a central point of Christian work. The outlay involved in the purchase of this property and the erection of the Bible House was provided for by individual subscriptions made for the purpose and by rentals received after its completion, no funds raised for the publication and distribution being invested in it. The cost of some recent improvements has been met by a temporary loan, to be liquidated in time by the increased rentals, which for many years have sufficed to pay the salaries of the executive officers, so that donations may go directly into the work of the Society.

Constitution and Organization.—The American Bible Society is an organization incorporated under the laws of the State of New York for the sole purpose of publishing and circulating the Holy Scriptures everywhere without note or comment. Its endeavors are directed primarily to the circulation of the Scriptures in all parts of the United States and Territories, by sales at cost to those who are able to purchase, and by free gifts to the destitute. At the same time, it looks beyond to other lands, Christian, Mohammedan, and pagan, and seeks every opportunity which the providence of God affords for promoting the distribution of the sacred book among all nations in their own vernacular tongues. While it has a valuable building, with presses and ample facilities for printing and binding, it is a charitable and not a money-making institution, being required by its laws to put the prices of all its publications as low as possible, and practically selling them at lower prices than would be charged if all the ordinary elements of cost were taken into account. It is also unsectarian in its organization and in its work, reaching out for the supply of the destitute without regard to denominational peculiarities, and opening the way for missionaries of every name to follow up the teachings of the Scriptures with their own explanations and with the permanent institutions of Christianity.

The business of the Society is conducted by a Board of Managers consisting of thirty-six laymen, residents of New York or its vicinity, one fourth of whom go out of office every year,

but may be re-elected. Any minister of the Gospel who has been made a life-member by the contribution of thirty dollars is entitled to be present and vote at the monthly meetings of the Board, with all the power of an elected manager.

Matters of business are prepared for the consideration of this Board by standing committees, usually composed of seven members, on Versions, Finance, Publication, Distribution, Agencies, Legacies, Auxiliaries, and Accounts. Three corresponding secretaries, a treasurer and a general agent devote their entire time to the interests of the Society. The general agent has the immediate oversight of the purchase of materials and the manufacture of books. The machinery and presses have a capacity for the production of about 2,000,000 volumes of the Scriptures, large and small; but the actual yearly production is only about one half that amount, or, in round numbers, 350,000 Bibles, 480,000 Testaments, and 100,000 portions. The printing at the Bible House is usually done from plates which have been prepared with great care, special pains being taken with the proof-reading.

Methods of Work: *Home.*—1. Auxiliary societies, numbering about two thousand, located in all parts of the United States, have always been the chief reliance of the Society in its home work. They purchase their Scriptures at a small discount from the Bible House in New York, and sell them at depositories or by colporteurs or voluntary agents, always at the Society's prices, meeting the expense involved by collections and subscriptions. They are expected to see that their own districts are well supplied, and then to donate any surplus revenue to the parent Society for its general work. 2. Twenty district superintendents have general oversight of the work of the auxiliaries, superintend colporteurs, and collect funds. 3. A number of Bible societies not auxiliary look to the general Society for their Scriptures, and relieve it of much expense in certain sections. 4. The trade is a constant though not a large customer, as the prices are so low as to allow little profit to the ordinary bookseller. 5. Grants to benevolent societies and individuals for special distribution.

Foreign.—1. Direct through special agents and colporteurs. Until 1874 the Society had only two special agencies, in the Levant and La Plata. That number has been increased, until now it has its own representatives in La Plata, Brazil, Venezuela, Peru, Cuba, Mexico, Turkey, Persia, China, Japan, and Siam. These agencies are, some of them, quite large, and have the charge of the translation and manufacture of Bibles, as well as of their distribution, chiefly through colporteurs, numbering, for 1889, 386 persons. 2. Indirect, through the various missionary societies that naturally look to it as an American organization for assistance in their Bible work, or through other local Bible societies—*e.g.*, the Russian Bible Society. This takes the form of grants of Scriptures when the versions used are published by the Society, and sums of money for expense of colportage or purchase of Scriptures not published by the Society.

In the foreign field the aim is always to work in complete harmony with other organizations of whatever kind that have the same end in view. Whether at home or abroad, it is the conviction of the Society that the best results are reached by *sale* rather than by free distribution. This does not preclude special grants, but such are discouraged rather than encouraged.

Versions and Translations of the Bible Circulated.—As early as 1818 plates of the New Testament in Spanish were procured for the Spanish-speaking nations of America, and at the same time provision was made for giving the printed Gospel to some tribes of North American Indians. Others followed, until the whole number comprises more than eighty languages and dialects. Many of these have been printed on the Society's own presses, or immediately at its own expense, while others have been printed or purchased by means of grants to missionary societies. At New York it has printed the entire Bible in English, French, Spanish, Portuguese, Welsh, German, Danish, Swedish, Reval-Esthonian, Armenian, Arabic, Zulu, and Hawaiian; also the New Testament in Italian, Bohemian, Bulgarian, Slavonic, Ancient Syriac and Modern Syriac; also for the Indians of North America, the Dakota Bible, the Muskokee and Ojibwa New Testament, the Cherokee and Choctaw New Testament, with portions of the Old Testament, besides smaller portions in Seneca, Mohawk, and Nez Perces. Versions of parts of the Bible have also been printed in Arrawack and Creolese for South America; in Dikele, Benga, Mpongwe, and Grebo for Africa; in Japanese, and in the dialects of Kusaie, Ponape, and the Marshall, Mortlock, and Gilbert islands. Its foreign operations include also the circulation of various copies manufactured at its expense abroad, among which may be mentioned the Classical (Bridgman and Culbertson), the Mandarin, the colloquials of Canton, Foochow, Soochow, Swatow, Ningpo, Amoy, and Shanghai, in China; the Japanese, Siamese, Corean, and Mongolian; the Hindi, Urdu, and other languages in India and Ceylon, and the Turkish, Armeno-Turkish, Græco-Turkish, Azerbijan, Ancient and Modern Armenian, Koordish and Hebrew-Spanish, in the Levant.

A large portion of these versions have been prepared by missionaries of different societies, the expense of publication having been cordially assumed by the Society whenever it has been called for. Within the first seven years $37,000 were thus expended. The establishment of distinct foreign agencies has lessened the amounts paid directly to the Missionary Boards, but the Society always looks to the missionaries of every name for the hearty cooperation which it has received in the past, and though "the Board will favor versions in any language which in point of fidelity and catholicity shall be conformed to the principles upon which the American Bible Society was originally founded," ordinarily no translation is printed and published until a committee of missionaries or other persons skilled in the language have given it their approbation.

The publications of the Society are the *Bible Society Record* (monthly), the usual Annual Reports, Manual, Jubilee Memorial (1867), and specimen verses of languages and dialects.

Statement of Foreign Agencies.—Spanish South America, or La Plata, agency, with headquarters at Buenos Ayres and Callao.

This includes Uruguay, Paraguay, Argentine Republic, Bolivia, South Brazil, Chili, Peru, and Ecuador. North Brazil and Venezuela are separate agencies.

Interest in the Spanish colonies of America led the Society as early as 1818 to procure plates and print the New Testament in Spanish, and in subsequent years large numbers of books were sent to various correspondents in South America. They were received with such favor that the demand often exceeded the supply; merchants bought for their customers, and statesmen and officials favored the circulation of the Bible and its use in common schools. After a time revolution, political dissension, and the exclusion of the apocryphal books, caused this welcome to abate.

Between 1833 and 1836 Mr. Isaac W. Wheelwright visited the principal towns along the western coast of South America, as the agent of the Society. From 1854 to 1857 Rev. R. Montsalvatge served the Society in Venezuela and Granada. Rev. David H. Wheeler was sent to Nicaragua in 1856, but unfortunately soon lost his life. In 1857 Rev. D. V. Collins visited the southern part of South America, but became discouraged after a few months. In 1876 Rev. J. de Palma made a tour of exploration in Venezuela.

In 1864 Mr. Andrew M. Milne became agent for Uruguay and the Argentine Republic, and the field under his charge has been extended to include Paraguay, Bolivia, and the south of Brazil. In 1866 he visited the other republics and sold 7,812 volumes of Scripture (of which 1,628 were complete Bibles) in Venezuela, Colombia, Ecuador, and Peru. Since June, 1864, Mr. Milne has distributed, chiefly by sale, more than 200,000 volumes.

As one result of his journey around the continent, the Rev. F. Penzotti, who was his companion in travel, was stationed at Lima to look after the West Coast; and the Rev. William M. Patterson, D.D., long a devoted missionary in Mexico, was appointed agent for Venezuela, with his residence at Caracas.

The territory included in the agency is over two-thirds the area of the United States, and has a population of 10,500,000, a large portion of whom are, however, unable to read. The Quichua language, prevailing from Argentine to Ecuador, is spoken exclusively by upward of 3,000,000 of people. The Scriptures circulated are mostly in the Spanish language, though there is a translation of the Gospel of John into Quichua.

The circulation by eighteen regular colporteurs in 1889 was as follows:

	Bibles.	Test's.	Portions.	Total.
Sold	6,377	6,961	13,205	26,543
Donated	225	297	13,196	13,718
Circulated	6,602	7,258	26,401	40,261
La Plata	3,811	4,385	20,655	28,851
Pacific Coast	2,791	2,873	5,746	11,410
Totals	6,602	7,258	26,401	40,261

Languages in which the Scriptures have been circulated: Spanish, Italian, Portuguese, French, English, German, French Basque, Spanish Basque, Greek and Hebrew.

Number of books distributed by this agency from its commencement to the close of 1889, 267,701. Proceeds from sales during the same time, $53,982.08 United States gold.

THE LEVANT, including European and Asiatic Turkey, Eastern Roumelia, a portion of Bulgaria, Syria, and Egypt. Headquarters at Constantinople. Sub-agencies at Beyrout and Alexandria. The first agent was Rev. Simeon H. Calhoun, of Beyrout, appointed in 1836. After his resignation, in 1844, the Bible work was transacted through the missionaries of the A. B. C. F. M., except as the field was covered by the British and Foreign Bible Society. In 1854 Rev. Chester N. Righter was appointed, and made a journey through Greece, Turkey, the Crimea, Egypt, Palestine, and Mesopotamia. He died at Diarbekir, but his reports were so encouraging that in the following year Rev. Isaac G. Bliss was sent out to take charge of the general work of the Society, with his headquarters at Constantinople. Under his efficient superintendence the work of the Society was greatly enlarged. The circulation, which was 2,500 for the first year, increased to an average of about 50,000 for the last ten years. *Twenty-five Years in the Levant*, published in pamphlet form by the Society, gives a graphic account of the work done.

There are few agencies that reach so great a number of races and languages as that in the Levant. The Scriptures are constantly sold in Arabic, Turkish (printed in three characters—Arabic, Armenian, and Greek), Armenian (Ancient, Ararat, and Modern), Greek (Ancient and Modern), Koordish, Persian, Syriac (Ancient and Modern), Hebrew, Judæo-Spanish (Spanish printed in the Rabbinic character and used by the Jews), Bulgarian, Slavic, Roumanian, Croatian, Russian, besides all the languages of Europe.

Special versions have been prepared, some of them of the whole Bible, as the Arabic, Turkish, Armenian, Bulgarian; others of portions in special dialects. These have been printed in almost innumerable editions, and made to suit the taste of every class of men, from the Turkish or Christian ecclesiastic to the poorest day laborer. The total circulation of nearly 1,000,000 copies has been almost entirely by sale, the prices, however, being placed within the reach of the people, with comparatively little regard to the cost of the book. Thus a Bible in plain binding, which costs the Society $2 for printing and binding alone, is sold for 60 cents.

The agency has represented seven different missionary societies, and has worked most cordially with that of the British and Foreign Bible Society, dividing the outlying territory and sharing the large cities. In 1880 Persia, which had till that time been a part of the Levant agency, was set apart by itself, and in 1887 Greece was placed under the sole care of the British and Foreign Bible Society.

The great extent and detail of the work necessitated the appointment of sub-agencies at Beirout (where the manufacture of Arabic Scriptures is carried on) and Alexandria. The sub-agents do not give their whole time to the Society, but carry on also their duties in other departments of educational and missionary work. One of the most influential and important elements in the Bible work of the Levant is the Bible House at Constantinople. (See Constantinople.) This, although not owned by the Bible Society, but by a separate Board of Trustees, is the centre of Bible influence throughout the land. The death of Dr. Bliss, in 1889, left the agency in charge of Rev. M. Bowen. (See biographical sketch of Isaac G. Bliss.)

The distribution, by colporteurs, etc., amounted to

	Bibles.	Test's.	Portions.	Total.
Sales	5,209	9,053	20,668	34,930
Grants	442	379	542	1,363
Total distribution	5,651	9,432	21,210	36,293

The remaining issues include transfers to other agencies, the British and Foreign Bible Society, etc.

The issues of the Levant Agency for the thirty-two years ending December 31st, 1889, amount to 1,119,258 copies.

Including the native superintendents, 107 men have been engaged as colporteurs during the year, for an aggregate period of 1,102 months.

Brazil.—Though Scriptures were freely sent to Brazil, no agent was commissioned for the empire until 1855, when Rev. J. C. Fletcher, who had been a resident of the country, was deputed to visit several of the provinces. After circulating many volumes of the Scriptures in Portuguese, he resigned the next year and was succeeded by Mr. Robert Nesbit, who spent several months at Para, where he found the people eager to buy his entire stock. From there he went up the Amazon, intending to go as far as Peru, but died of fever before his purpose was accomplished.

Rev. A. L. Blackford was appointed agent for Brazil in 1876, and Rev. William M. Brown in 1880. The latter resigned in 1887, and was succeded by the Rev. H. C. Tucker.

The work of Bible distribution has been extended more and more into the interior of the country, meeting with great difficulties in the form of illiteracy of the people, drought, and consequent famine and disease, and the political revolution which has greatly agitated the public mind. Men have little concern about religious matters, but everybody wants to know what kind of laws they are to have—what security to life, to property, etc. When things become settled, there promises to be the most auspicious time in the history of the nation for putting before them the word of life. One act of the provisional government has already been to separate Church and State, and to grant liberty alike to all religions. The need of a better Portuguese version of the Bible is deeply felt.

General Summary for 1889.

	Bibles.	Test's.	Portions.	Total.
Sales	2,126	1,647	2,516	6,289
Grants	144	427	817	1,388
Total	2,270	2,074	3,333	7,677

Total circulation for ten years, over 60,000 copies.

Mexico.—The attention of the American Bible Society was turned toward Mexico as early as 1826, at which time Mr. J. C. Brigham expressed the opinion that in the whole republic, comprehending a population of 7,000,000 of people, not more than 2,000 Bibles had ever been distributed. In 1829 a gentleman, who had travelled extensively in Chihuahua, was convinced that among the 121,000 people in that State, there could not be found eight copies of the Bible in Spanish.

Frequent grants and consignments of Scriptures were sent to both eastern and western ports and to the interior of Mexico from 1826 onward. In 1834 Mr. Sumner Bacon was appointed agent for what was then the Province of Texas. In 1848 Rev. W. H. Norris was sent as a special agent to the capital, then occupied by United States troops. Miss Melinda Rankin's labors on the border, from 1852 onward, led to the introduction of many Bibles into Mexico, and were followed in 1860 by the appointment of Rev. R. P. Thompson as agent. Rev. James Hickey succeeded him in 1863, and after his death in 1866 Mr. Thomas M. Westrup held the same office for three years. No agent had a permanent residence in the capital until Dr. Arthur Gore went there in 1878. He was followed the next year by Rev. H. P. Hamilton, during whose agency about 130,000 volumes of Scripture have been put in circulation; and it is estimated that since 1861 no less than 300,000 Bibles, Testaments and portions (including those sent directly from London and Madrid) have found their way into the hands of the people. Bible colporteurs have been employed in every State of the Republic.

Summary for 1889.

	Bibles.	Test's.	Portions.	Total.
Sales	2,250	1,862	1,874	5,986
Donations	520	626	1,411	2,557
Total	2,770	2,488	3,285	8,543

China.—The first regular agent of the American Bible Society to China was Rev. Luther H. Gulick, M.D., who was appointed in 1876. A son of a veteran missionary to the Sandwich Islands, and himself connected with mission work in Micronesia, and afterward in Italy and Spain, he proved admirably adapted to the work of organization that devolved upon him. Japan was also at first included with China under Dr. Gulick's care, but was, in 1881, made a distinct agency, and Siam was added, but was itself also made independent in 1889.

As was natural, the first efforts of the agency were put forth in the line of Bible translation, and as fast as portions could be prepared they were offered for sale. The number of copies sent out from two of the three presses during the first year were 39,371, of which over 33,000 were portions. This number was nearly doubled the next year, and in 1889 the total circulation amounted to 162,447, of which 129 were Bibles, 3,041 Testaments, and 159,277 portions.

Dr. Gulick's health became so much impaired that in 1889 he was obliged to seek rest in Japan and then in the United States, and in 1890 his connection with the Society closed.

Colportage Work During the Year 1889.

Foreign Colporteurs.	Places Visited.	Sales. Bibles.	Test's.	Portions.	Total Books.
6	682	128	2,212	54,449	56,789
Native Colporteurs.					
32	5,401	1	786	102,649	103,436
38	6,083	129	2,998	157,098	160,225
Grants			43	2,179	2,222
Total distribution		129	3,041	159,277	162,447

Japan and Korea.—On receiving information in 1872 that a Japanese version of some of the Gospels was nearly complete, the Society promptly made a grant to promote its publication. It subsequently assumed the support of Drs. S. R. Brown and D. C. Greene, and bore a considerable part of the expense of translating the New Testament, which appeared in parts and was completed in 1880. That same year it published also an edition of the New Testament in Roman letter, having issued a bilingual edition of the Gospel of John seven years be-

fore. In 1878 the Gospels, in 1880 the New Testament and Psalms, and in 1883 the entire Bible, were issued in *kunten* or Chino-Japanese. In 1875, by request of native Japanese, a part of the Gospel of John was issued experimentally in raised Roman letter. The Old Testament has been printed in instalments in connection with other societies, and the first edition of the complete Bible appeared in 1888. Another edition, with full references, will be published early in 1889.

The Gospels and Acts in Chino-Korean have been published as a means of access to the educated classes, and a Korean version of the Gospel of Mark, made at the Society's expense by Rijutei, was printed in Japan in 1885.

Japan was connected with China under the care of Dr. Gulick from 1876 to 1881, when Rev. Henry Loomis, formerly a missionary of the Presbyterian Board, was appointed agent. When Dr. Gulick commenced his work there were in circulation only the four Gospels, whose sales, at twenty-five cents each, numbered 7,500. In 1880, 65,973 volumes of the whole New Testament in six different styles, besides portions of the New and Old Testaments, were sold, and the price had been reduced to four cents for a Gospel and thirty-seven cents for a Testament. From no colporteurs at all the distributing force arose to twenty-two native and two foreign colporteurs, while large numbers of Scriptures were put in circulation through the Japanese booksellers. The narrowness of the field and the peculiar intermingling of interests have led to an arrangement, in 1890, between the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland to act in unison, apportioning the territory between them, so that colporteurs need not interfere with each other.

SALES FROM JANUARY 1 TO DECEMBER 31, 1889.

Year.	Bibles.	Test's.	Parts.	Total Vols.
1889...	2,131	17,274	20,646	40,291

COLPORTEUR SUMMARY.

Year.	Men.	Days Employed.	Places Visited.	Sold.		
				Bibles.	Test's.	Parts.
1888....	123	24,382	6,978	1,583	20,828	25,371
1889....	102	19,149	5,710	1,251	15,236	14,533

SIAM.—Bible work in Siam was for many years carried on by the missionaries of the Presbyterian Board, North, U. S. A., under the general direction of Dr. Gulick; but as the work enlarged both in China and Siam, a division became necessary. In 1889 Rev. John Carrington, formerly a missionary in Siam, was appointed agent. No special reports of the work are available as yet.

PERSIA.—The Bible work in Northern Persia, both translation and distribution, was for many years carried on in connection with the Levant agency of the American Bible Society. Its great distance from Constantinople, however, made it impossible to visit it as often as was desirable, and two visits by Rev. Edwin M. Bliss, assistant agent, in 1878 and 1879, brought out very clearly the fact that if that great country was to be properly supplied with the Scriptures, there should be a special agent. Accordingly, in 1880, Rev. W. L. Whipple, formerly a missionary at Oroomiah, was appointed agent. The chief languages of distribution are: the Syriac (Ancient and Modern), the Azerbijan Turkish, the Ararat Armenian, and the Persian. Mr. Whipple has made his headquarters at Tabriz, but with the development of the work in Eastern Persia it has seemed necessary for him to be stationed at Tehran.

RÉSUMÉ OF SALES AND GRANTS FOR TEN YEARS.

Total Sales, 10 years.....	3,368	16,035	17,924	37,327
Total Grants, 10 years.....	232	998	1,443	2,673
Total Circulation, 10 years....	3,600	17,033	19,367	40,000

CUBA.—Special organized effort for the circulation of the Scriptures began in December, 1882, when the Rev. E. T. R. Fripp, of Key West, went to Havana, and spent several months in preliminary work, and a colporteur, employed at the expense of the Female Bible Society of Philadelphia, also entered the field.

The Rev. Thomas L. Gulick made a tour of exploration in 1883, and another in 1884, and Bible colporteurs have been constantly employed since that time. Beginning in December, 1884, Rev. A. J. McKim has been to the extreme parts of the island, with house to-house visitation, offering the Scriptures in Spanish for sale. About 30,000 Bibles, Testaments, and portions have been sold since January, 1883. The circulation of the Bible was immediately followed by the opening of Sunday-schools in Havana and Matanzas, and by organizations for Protestant worship; and several churches have since been formed in different parts of the islands.

The circulation for 1889 amounted to 2,300 volumes, of which 339 were Bibles, 362 Testaments, and 1,599 portions.

VENEZUELA.—Rev. William Patterson, long a missionary in Mexico, took charge of this field in the latter part of 1888, and visited many portions of it, finding a much more hearty welcome than he expected from the people and protection from the Government. His sudden death from yellow fever, in 1889, has checked the work, which will, however, be continued.

RUSSIA.—The American Bible Society has no regularly organized work in Russia, though an American merchant residing in St. Petersburg has for many years acted as representative of the Society in its relations with the Russian Bible Society. During 1889 provision was made for the support of three colporteurs at the expense of the American Bible Society, and the number of copies reported as having been put in circulation is 33,829. One of the colporteurs, Golubeff, in Central Asia and the Trans-Caspian region, travelled by horse conveyance 4,300 miles and left one copy of the New Testament at each one of the 286 post-houses and wayside stations which he visited on the way. In the vicinity of Tashkent he disposed of 1,800 copies in the course of two months. He had access to fortresses and barracks and found the soldiers ready purchasers, most of them having ready money of their own, which they had carefully saved up, and perhaps brought from Western Siberia, where they were recruited. The officers on the whole were friendly to his work. In his two expeditions, which occupied ten months, he distributed 9,280 copies of the Scriptures.

During part of the year another colporteur, Alisanoff, was on the Austro-German frontier, where he had to travel long distances on foot, passing from fortress to fortress. The military

authorities allowed him entrance to the fortifications, in which large numbers of troops were massed, and as the men were often shifted from one place to another, he was brought in contact with a very large number of people.

In pursuance of its policy in favor of Russianizing the empire by the prohibition of other languages than the Russian, the Russian Government prohibited the use of the Reval-Esthonian version prepared by the American Bible Society. Those restrictions are still (1890) in force, but something is accomplished in other Baltic provinces.

The entire circulation throughout the agency was 3,692 Bibles, 3 488 Testaments, 2,187 portions, a total of 9,367 volumes.

GENERAL SUMMARY.

Volumes issued, 1816–90	52,736,075

SUMMARY FOR YEAR ENDING MARCH 31st, 1890.

Volumes issued, Home	933,240	
" Foreign	562,817	1,496,057
Income, General	$597,693.05	
For investment	42,316.05	$540,009.10
Expenditures		$529,955.74
Auxiliary Societies, U. S. A.		2,056
District Superintendents, U. S. A		20
Colporteurs, U. S. A.		144
Agents, Foreign		11
Distributers, Foreign		339

American Board of Commissioners for Foreign Missions.—Headquarters, 1 Somerset Street, Boston, Mass., U.S.A.

Constituency. Chiefly the Congregational Churches of the United States.

I. ***History.***—The period marked by the close of the eighteenth and commencement of the nineteenth centuries was one of special interest in the subject of Foreign Missions. The seven years from 1792–98 had seen the formation of three great societies in England. The sermons preached by Dr. Haweis and others in connection with the London Missionary Society had been widely circulated in Scotland, from there sent to Maine and Massachusetts, and in connection with the general interest felt on every hand, helped to fan into a blaze the flame that had at no time died out since the Pilgrims landed at Plymouth, with the avowed object not merely of gaining freedom of conscience for themselves, but of spreading the knowledge of Christianity among the Indians. In 1806 at a gathering of four students of Williams College, under lee of a hay-stack where they had taken refuge from a thunder-storm, one of the number, Samuel J. Mills, proposed that they attempt to send the Gospel to the heathen, and said, "We can do it if we will." Two years later, several, among them Mills, Richards, and Gordon Hall, signed a pledge binding themselves to the foreign work, should it be possible for them to go. In 1810, Mills, again leading, with Judson, Newell, and Nott, all students at Andover Theological Seminary, met a number of ministers in the parlor of Professor Stuart, and in response to their appeal to be sent to foreign lands, received the assurance, "Go in the name of the Lord, and we will help." The next day two of those ministers, Drs. Spring and Worcester, on their way to the General Association of Massachusetts, at Bradford, formed the plan of the American Board of Commissioners for Foreign Missions which, three days later, June 29th, 1810, was adopted by the Association. The Board was formally constituted, September 5th, at Farmington, Conn., by the adoption of a constitution and the election of officers.

Realizing the great responsibility of their undertaking, they thought it wise to confer with the London Missionary Society as to the advisability of a joint support of missions, and Judson was sent to England for that purpose. It was, however, rightly decided that two controlling powers so widely separated could not act with unity and decision, and the American churches were compelled to rely upon themselves. In the financial distress of the times, just preceding the war with England, it seemed hazardous to attempt anything beyond what the actual cash in hand would warrant, and at a meeting of the Prudential Committee, on January 27th, 1812, there was at first but one vote in favor of pledging the support of the men already selected. That one vote however, presumably Dr. Worcester's, carried the day, and it was decided to advance, trusting that, as it seemed clearly the will of God that those men should go, by His aid and the use of proper means, the requisite funds would be obtained. From this principle the Board has never departed.

On February 6th, 1812, Messrs. Judson, Hall, Newell, Nott, and Rice were ordained at Salem, Mass., and on the 19th, Judson and Newell, with their wives, sailed from Salem for Calcutta, while on the 22d, Hall, Rice, and Nott, with Mrs. Nott, sailed from Philadelphia for the same port.

The work thus fairly inaugurated, the next step was to secure a charter from the Massachusetts Legislature. This met a good deal of opposition, though of just what nature it is impossible to say, as no report, or even abstract of the debates can be found; of five Boston newspapers not one gives even an intimation of the discussion. Two mention the "rejection of the bill by the Senate," and significantly attach a couple of exclamation points.

At last on June 20th, 1812, the charter was granted. The Board thus acquired a legal personality which has been found sufficient in all parts of the world for property holding and financial needs.

It is probable that the original plan of the new Board did not contemplate connection with any other than the Congregational churches of New England. At its second meeting, however, in 1811, it suggested to the General Assembly of the Presbyterian Church the forming of a similar body of its own, with which the Board might co-operate in the work of Foreign Missions. The Assembly's response, dated June 12th, 1812, endorsed with hearty sympathy the proposal of the Board, and approved of the Presbyterian churches aiding by contribution, but expressed a doubt as to the advisability, on account of extensive engagements already made, of its taking a part in the work. Acting upon this suggestion, at the annual meeting in 1812, eight Commissioners were added from among the most prominent members of the Presbyterian Church. These were joined in 1814 by one member from the Associate Reformed Church, in 1816 by one from the Reformed (Dutch) Church, and at a subsequent time from the Reformed German Church.

These relations were at first voluntary rather than organic, but in 1825 a Committee of the Foreign Missionary Society formed in 1817 by the three Presbyterian bodies for special work among the Indians, met the Board at Northamp-

ton with a proposition for the amalgamation of the two societies, on the ground that two organizations were not needed, were an unnecessary expense, gave opportunity for collision and mutual jealousies, and that the general sentiment of the churches demanded such a union. The union consummated, the General Assembly by a formal vote commended the Board to the favorable and Christian support of the churches and the people under its care. The General Synod did not enter into the plan as cordially, and in 1812 the Western Foreign Missionary Society was formed, which was afterward adopted by the old school on their separation from the new school. These latter continued their connection with the Board till the reunion in 1870, when they withdrew, joining the Board of Foreign Missions of the Presbyterian Church.

The Reformed (Dutch) Church, which since 1816 had practically co-operated with the Board, in 1832 made their connection with it more formal, but withdrew in 1857, feeling that it was wiser for each denomination to develop its own work and resources.

Not a few individuals connected with these different denominations have continued to act with the Board ; but since 1870 it has practically been confined to the churches of the Congregational denomination, though often receiving large gifts from other sources.

Co-ordinate with the growth of the Board itself has been that of its great auxiliary, the Woman's Board. As far back as 1812 there were female missionary associations, and these were gradually so systematized that in 1839 there were no less than 680, with nearly 3000 local agents. The first organization was effected in 1868. See article on Woman's Missionary Societies.

II. ***Development of Foreign Work.*** —The famous administration and impeachment of Warren Hastings had turned the eyes of all England to India, and it was natural that the first efforts of the new missionary societies should be directed to that vast empire. When the infant Board in America sought the counsel of the London Missionary Society, India was mentioned as giving the most favorable prospect for their work, though they were urged not to forget the great tribes of their own continent.

At the meeting of the Board in 1811, when Judson's report of his London conference was given, it was decided to move in two directions : (1) Toward Burmah, which, "not being within the lines of the British Empire, was therefore not so much within the province of the British Missionary Societies ;" (2) "To the Cahnewaga Indians of Canada."

The commencement of the war with England disconcerted the latter plan, and the mission was never commenced.

The two missionary parties that sailed for Calcutta had Burmah for their objective point, but the hostility of the East India Company and the change of views on baptism by Messrs. Judson and Rice resulted in the establishment of the Marathi Mission at Bombay in 1813. The next step, in 1816, to Ceylon, where Newell and his wife had visited, was a natural one, and the mission to Madura, in 1834, was but a branch of that in Ceylon. Meanwhile the interest grew, and mindful of the need of the heathen nearer home, the Board sent an exploring committee through Georgia and Alabama, whose report resulted in missions to the Cherokees, in 1817, and to the Choctaws, in 1818. In 1825 several missions started by the United Foreign Missionary Society were accepted, and in 1830–35 several other tribes were brought within the scope of the Board's work.

Attention was then turned to the Levant, the original home of Christianity, where popular superstition and priestly rule had so degraded its very name that the Moslem looked on in scorn and derision at the services of the Oriental churches. There arose, too, the vision of a re conquered Jerusalem, and an ingathering of the Jewish people to accept as their Messiah the one whom their fathers had pierced. So in 1819 Pliny Fisk and Levi Parsons were sent forth to "go to Zion and view her battlements, and from her towers get visions of the land" that was to be reconquered for Christ. They landed first at Malta, then removed to Smyrna, and made that their headquarters for visits to Palestine, Alexandria, Syria, and Cyprus. The plan of a special mission to Palestine was given up, but their visits and the translation and press-work done at Malta and Smyrna laid the foundation for the missions to Syria, Egypt, Asia Minor, Persia, Greece, and Bulgaria.

Simultaneously with the sailing of Fisk and Parsons for the Levant, Bingham and Thurston, with several associates, set sail for the Sandwich Islands, just then brought forcibly before the attention of the Christians of America by Henry Obookiah, who had died just on the eve of his return to the land he had left as a boyish adventurer. The work thus commenced, has been the wonder of the Christian world, covering not only its own field, but extending, in 1852, into Micronesia, and gathering such fruits that nearly one sixth of the present membership of the Board's mission churches is found in the islands of the Pacific.

The ten years from 1819 to 1829 were chiefly spent in strengthening the work already commenced ; but then again the impulse forward could not be resisted. Bridgman and Abeel sailed for Canton to open up the wonderful empire of the Celestials. The next year Eli Smith and Dwight conducted one of those grand exploring tours, such as mission enterprise has so often undertaken, which resulted in the commencement, in 1831, of the station at Constantinople, the general enlargement of work among the Armenians throughout Asia Minor, and the establishment, in 1834, of the mission to the Nestorians at Oroomiah, Persia. The struggle of the Greeks for national existence had attracted the attention of the Christian world, and in 1831 Jonas King commenced a station at Athens. Abeel's journey from Canton to Singapore and Bankok resulted in the formal opening of mission work in those places two and three years later. The slavery question and the efforts of the colonization societies had excited much interest in Africa, hardly yet known even as the Dark Continent, and the Gaboon mission to Cape Palmas on the West Coast was started in 1834, and that to the Zulus in Southeastern Africa in 1835. The passage of missionaries by South America on their way to the Sandwich Islands had drawn attention to the shores of that continent, and in 1834 an exploring expedition was sent to Patagonia, but it was not deemed wise to make a permanent mission there.

The rapid opening up of Japan to foreign influences, consequent upon the treaties and the overthrow of the Shogunate, called the Board's

attention to that empire, and the first mission was established in 1869.

Three years later, as a result of the discussion of the question of the economy in the superintendence of benevolent societies and under the great pressure of the churches, the Board accepted the work that had hitherto been carried on in Papal lands by the American and Foreign Christian Union, and in 1872 the missions to Spain, Austria, Italy, and Mexico were inaugurated.

The explorations of Livingstone and Stanley brought again before the Christian world most vividly the claims of Africa, and the great strides of Islam emphasized the need of a corresponding advance of Christianity. The Board, anxious to enter the work, yet fearing to cripple what was already begun, hesitated until the munificent bequest of Asa Otis, amounting ultimately to over one million of dollars, made it possible to do what they had long felt not only desirable but imperative, and in 1880 and 1883 missions were established to West and East Central Africa.

During these years a number of new missions were started, as the Assyria Mission in 1851, European Turkey (Bulgaria) in 1871, Foochow and North China in 1847 and 1854, etc., but they were all rather the expansion of existing missions and the division necessary in order to efficient supervision than new undertakings.

In 1857 the Amoy Mission in China and the Arcot Mission in India were handed over to the Reformed (Dutch) Board, and in 1870 when the New School Presbyterians also withdrew, the Persian, Syrian, and Gaboon missions and two of the Indian missions were transferred to their care.

The other missions to the North American Indians were either developed into self-supporting churches or were placed under the care of the Home Missionary Societies, the last being that to the Dakotas, transferred to the A. M. A. in 1883.

The Christianized Sandwich Islands were also removed from the category of foreign missions in 1871, though missionaries continued to reside there and labor in connection with the Board.

Subjoined is an historical catalogue of the missions that are now or have been connected with the Board. The general statistics of the work will be found in the Appendices.

In regard to development of methods of work, the A. B. C. F. M. has always taken a foremost rank among the missionary societies of the world. Those methods in general will be found treated under a special head, "Methods of Missionary Work." It is only needful here to state that in their discussion the position occupied by the Board and its missions has been at all times that the great object was the establishment of independent self-supporting native churches. The great questions of education, church relation, polity, have always been looked at in their bearing upon this great object. The peculiar cosmopolitan character of the Board has helped much in this regard. There have been occasional efforts to turn it into distinctive denominational lines, but they have not as yet succeeded.

III. ***Constitution and Organization.*** —The A. B. C. F. M. is a company incorporated under the laws of the State of Massachusetts, U.S.A., "for the purpose of propagating the Gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Holy Scriptures." It is composed of 223 (1889) corporate members, of whom one third are by law laymen, one third clergymen, and the remaining third may be chosen from either of these two classes. It is self perpetuating, having full and sole power to fill all vacancies in its own body, elect officers, and give final decision on all matters relating to the management of the missions under its charge. It has no ecclesiastical character or relations, no organic connections with any church or body of churches, and is amenable to no authority except that of the Legislature of the State of Massachusetts, and to that only as it violates the terms of its charter. The fact that it is so completely a close corporation has both its advantages and disadvantages. It insures a continuity and business unity and responsibility that it would be far more difficult to secure in a body subject to the varying changes of popular opinion, and the fact that no banking-house in the world has a wider or more substantial credit in business circles is an eloquent witness to the skill with which its affairs are conducted. On the other hand, such an organization comes far more easily under the practical control of a faction which may carry out its own particular views regardless of those of the community at large. The fact that this has not been the case, but that the Board, during a period of seventy-nine years, has held the unwavering confidence and support of the churches of the Congregational body as well as of the Presbyterian and Reformed (Dutch) churches, during their connection with it, is a tribute to the large-mindedness of its members, which goes far to overbear any criticisms that may be made. Of late, however, it has seemed to some desirable to find a method by which the Board, without violating its charter, may come into closer union with its constituency, and such a change will undoubtedly be effected.

The regular meetings of the Board are held annually in different sections of the country, commencing ordinarily on the first Tuesday in October, and closing on Friday. They have become an institution not excelled in its wide influence by any other for spreading an interest in foreign missions, and have drawn such increasing crowds in attendance that they proved to be a burden to the churches that invited them, so that sorely against their wishes the Board has been compelled to circumscribe the invitations that have hitherto been sent out broadcast.

The actual business of the Board is intrusted to a Prudential Committee consisting of the President, Vice-President and ten members—five laymen and five clergymen—and to the executive officers, at present two Foreign Secretaries, one Home Secretary, a Field Secretary, Editorial Secretary, Treasurer, and General Agent. The committee meets every Tuesday afternoon at the rooms, at 1 Somerset Street, Boston. The officers attend the deliberation, but have no vote. They present all matters pertaining to the work and administration of the Board, and carry out the decisions of the committee. The fidelity with which the committee performs its work is instanced by the fact that the average weekly attendance of eight of the members for the fifty-two meetings of one year was seven. Many of them are active business men; all serve gratuitously.

The offices occupied in the earlier years of the Board's history were chiefly small rooms in

tenement-houses, except from 1826 to 1831 when they were in the basement of Dr. Lyman Beecher's church in Hanover Street. In 1838 the Mission House at Pemberton Square was built. When the new Congregational House was inaugurated, it was earnestly desired that the Board should move their quarters. Accordingly, the building in Pemberton Square was leased, and the proceeds pay the rental of the new and commodious rooms at No. 1 Somerset Street.

The actual business of the Board may be classified under three heads : (1) The selection and appointment of missionaries ; (2) The collection and management of the funds for their support ; (3) The conduct of the foreign missions.

1. The ordinary method of selection of missionaries is for candidates to present to some one of the secretaries a formal application expressing their desire to enter upon the foreign work. The secretary then sends a copy of the Manual of the Board, with certain questions, to which the candidate replies. Should these replies seem in the opinion of the secretaries to render further questions useful, they are asked ; and, if practicable, a personal interview is obtained wherein the whole question is gone over in detail. After full consideration on formal application, the candidate's name is presented to the Prudential Committee, and, if favorably acted upon, the candidate is appointed. Arrangements are then made for an assignment to some mission field, the commission signed, and the candidate becomes a regular accredited agent of the Board.

2. The collection of funds. In its early history there was a large number of district agencies, but it was finally decided to retain only two, one in New York and one in Chicago, and to rely more upon the interest and efforts of the pastors of the churches. This resulted in a great saving in the expense of administration, and the increased reliance upon the churches has proved to be well founded. With the exception of some invested funds, the Pemberton Square property, and the two great legacies devoted by special vote to certain distinct lines, the whole income of the Board, ranging from $999.52 the first year, to over $600,000 in some later years, has been gathered from the churches and individuals in sums ranging from a few cents to several thousand dollars. There is a most complete scrutiny of all financial transactions, and the financial credit of the Board is of the highest.

The committee after making a careful estimate as to the amount that may reasonably be expected from the churches, divide that among the different missions according to their best judgment, and each mission is notified of the amount within which it must bring its estimate. If, as is invariably the case, the amount does not cover even the necessary expenditures, to say nothing of what would be advantageous, the mission, at its annual meeting, divides those estimates into two classes : (1) Regular, within the limit set by the committee, including salaries of missionaries and the greater part of the native helpers, rentals, general administrative expenses, etc. ; (2) Contingent, including in order of importance all other items. These estimates are sent in, and after the annual meeting of the Board in October are acted upon. The regular estimates are accepted and returned to the missions as appropriations. Should the income be more favorable than has been anticipated, the contingent estimates are acted upon and returned as appropriations.

3. Conduct of the foreign missions. The missionaries are regularly accredited agents of the Board, organized into bodies, with officers having regular meetings and conducting their affairs on a strictly business basis, and have no ecclesiastical character or relations. The Board has full power of appointment and dismissal, and absolute authority for final decision in all matters, from which there is no appeal. The details of administration are naturally almost entirely left to the local missions and stations, but the Board reserves its right to step in and reverse any decision of the missions. That during a period of seventy-nine years, there has been no case of serious difficulty is a marked tribute to the tact, courtesy, and wisdom of the management.

Statements of the different Missions.

I. India, from the first 12 Missions, present number, 3.

1. *Marathi Mission.*—Messrs. Newell and Judson, with their wives, reached Calcutta via the "Caravan," on June 17th, 1812. The British East India Company was at that time all-powerful in India, and inimical to the missionary work, fearing lest it should affect the relations of the company with the native states, and thus interfere with trade, and the new missionaries were ordered home in the vessel that brought them. Their distress was great, but was relieved by a modification of the order allowing them to go where they pleased, so that they leave the territories subject to the company. Meantime, Messrs. Nott, Hall, and Rice, in the "Harmony," had reached Mauritius and sent word to their brethren of a favorable reception and an opening for missionary work. Accordingly, on August 4th, Mr. and Mrs. Newell, as there was not room for all the four in the vessel, embarked for Mauritius, which place they reached in November. They had buried their first-born at sea, and on November 30th Mrs. Newell died. The memoir of this noble woman has done much to kindle missionary zeal in the home land. Mr. and Mrs. Judson, having changed their views in reference to baptism, withdrew from the Board and commenced the Baptist mission in Burmah. A similar change also took place in Mr. Rice's mind and he returned to the United States to enlist the American Baptist churches in the work. This was the origin of the American Baptist Missionary Union (q. v.). Messrs. Hall, Nott, and Rice reached Calcutta in the "Harmony" in the beginning of August, and were ordered to return immediately. After much anxiety and many vicissitudes the two former, Mr. Rice having separated from them, as already mentioned, found themselves on February 11th, 1813, at Bombay, whose new governor, Sir Evan Nepeau, was a vice-president of the B. and F. Bible Society, and a cordial friend of missions. But complications arose which subjected them to severe trials, anxiety, and even imprisonment. On April 10th, 1814, the new charter of the East India Company went into effect. This charter recognized the right of missionaries to reside in India, but contained provisions which left it doubtful whether the American missionaries would be yet allowed to remain. The matter came be-

fore the directors of the company in London, and a resolution was presented censuring all their servants who had abetted the missionaries, and requiring the removal of the American missionaries from the company's possessions in India. The venerable Charles Grant presented an argument defending the missionaries. His argument prevailed, and the missionaries were allowed to remain, though they were left in anxiety as to the decision until some time in the next year. Thus was planted the American Board's first foreign mission. Mr. Newell, bereft of wife and child, embarked at Mauritius in a Portuguese vessel which was to touch at Ceylon. Arrived at Point de Galle, he learned that his brethren were at Bombay. Believing that they would not be allowed to remain at Bombay, and being assured of the protection of the Governor of Ceylon, he engaged with fervor in the work there until January 28th, 1814, when he received intelligence which induced him to join his brethren in Bombay. The work proceeded slowly. In the course of the year Mr. Nott's health failed. Sickness and death were frequent experiences. Years passed before the first Hindu was converted. But the missionaries never faltered. Once admitted into the country, British sentiment at home and British power in India became their protection. Bombay is an intrinsically difficult field, and the reapers have not rejoiced as the planters toiled, but American hearts beat warmly at mention of this "Plymouth" of the American Foreign Missionary enterprise. By schools, Christian literature, zenana work, itinerant preaching, development of native agency, etc., the strongholds of cruelty, licentiousness, and superstition have been assailed, and now the Marathi Mission, which includes a population of over 3,000,000, distributed in 30 cities and 3,570 villages, has 7 stations, 110 out-stations, 13 male and 17 female missionaries, 33 churches, 1,988 communicants, 6,221 adherents, 3,078 pupils under instruction, 293 native laborers, and the native contributions for 1888–89 amounted to $2,306. During the past decade the organized churches have increased 50 per cent., church-membership 76 per cent., and pupils in schools fourfold. A high-school for the children of native Christians in Bombay, established in 1877, was the first in India to adopt the plan of co-education. It has 150 pupils and 2 boarding departments. Every member of the 3 upper classes is a professed Christian. The mission college at Ahmadnagar has won a high place for itself in government esteem, as has also the girls' school at the same place. A most important work is being accomplished by the industrial school at Sirur, which has received special commendation from Queen Victoria. Three high-caste girls' schools in the suburbs of Bombay have been established, and one at Sirur. Special attention is given to village schools, while the work among the women is vigorously pushed in the districts by means of medical and preaching tours, the visits of Bible women and other agencies. English officials make generous contributions, in token of their appreciation of the work, and government grants-in-aid to the mission schools for work satisfactorily done and tested by strict examination are made from year to year. In 1888–89 these grants amounted to $3,400.

2. *Ceylon.*—Of this island the American Board occupies the greater portion of the northern peninsula of Jaffna, which is peopled by about 300,000 Tamils, with a sprinkling (5,000) of Mohammedan traders. The Portuguese, commencing with 1,617, tried to propagate Roman Christianity; nearly half a century later the Dutch took possession and attempted to evangelize the people by compulsion. But in 1816, when the American missionaries opened their work, all traces of Protestant Christianity had disappeared, though many Roman Catholics were found. Newell had, in 1814, strongly recommended Jaffna as a place to be occupied by a mission, and when, on June 21st, 1815, Daniel Poor and his companions were set apart to missionary work at Newburyport, Mass., it was expected that the greater part of them would establish a mission in the northern part of Ceylon. On March 22d of the following year, Richards, Meigs, Poor and Bardwell arrived at Colombo, Ceylon, and after some months' detention there Richards, Meigs, and Poor arrived in Jaffna-patam, with permission to instruct youth, preach the Gospel, establish a press, and do whatever should be necessary to forward the object of the mission. Bardwell joined the Bombay brethren. The Ceylon Mission began at Batticotta and Tillipally in the ruins of two Portuguese churches older than the settlement of America, and at Oodooville, in the residence of an ancient Franciscan friar. Revivals soon commenced in this mission, where the first native convert of the American Board's missions was brought to Christ. In 1826 the Batticotta Seminary was established. It continued doing good work till 1856. In 1872 Jaffna College, supported by endowments raised in America and Jaffna, was opened. It has about 70 students, all boarders, paying their own expenses. It has come to be well known for its high educational character and earnest Christian spirit, the great majority of its students having become Christians. The Oodooville Female Boarding School was started in 1826. It is self-supporting, depending on its endowment and the tuition fees of pupils to supplement the government grant-in-aid. It has trained 1,000 girls for the Church, mostly from heathen homes. A training-school at Tillypally and a girls' school at Oodoopitty are also doing a good work at a very small expense to the Board. The former teaches cabinet-making, tin-work, bookbinding, printing, taxidermy, photography, and masonry. Over 100 medical men have been trained in this mission. About 8,000 pupils (1,600 of them girls) in 129 village schools under missionary control, but at a very slight expense to the Board, is a strong point in the work. The first native pastor was ordained in 1855. There are now 10. Of 15 native churches 10 are self-supporting. The contributions of the natives average $3 per year, or the equivalent of 30 days' wages. A Foreign Missionary Society (native) supports 3 preachers in the islands to the southwest of Jaffna. Tent-work, moonlight meetings, and house-to-house visitation are among the means employed. During the past twenty years the church-membership has increased from 492 to 1,442; Bible women, from none to 29; the pupils and teachers connected with institutions of higher education have increased threefold, and the same may be said of the village educational work.

3. *Madura.*—The British Government, having

admitted the first few missionaries to India, steadily refused to admit others until 1833. In that year the restriction was removed, and the Ceylon Mission received a re enforcement which enabled it to establish, in 1834, the Madura Mission among the Tamil people on the continent. This district covers about 10,700 square miles of territory, and has a population of about 2,083,000. The "Collectorate" comprises the Madura district proper, the Dindigul subdivision and the two estates of Ramnad and Sivaganga. The A. B. C. F. M. work extends over all the Collectorate, except a portion of the Ramnad estate on the sea-coast, which is occupied by the S. P. G., of England. The Tamil is spoken by 1,730,020, Telugu by 307,637, Suratti by 30,510, Hindustani by 12,877 (Mohammedans), Marathi by 1,957 (Brahmans). English is spoken by a very few. Thirteen ordained missionaries, 2 of them physicians, 1 teacher, and 20 female assistant missionaries, 1 of them a physician, compose the foreign missionary force; 19 pastors, 129 catechists, 17 evangelists, 254 teachers, and 35 Bible women, the native force. There are 141 common schools, 3,663 pupils; 10 station boarding-schools, 251 pupils; Pasumalai Collegiate and Theological Institute, 400 pupils; Madura Girls' Normal, High, and Middle Schools, 137 pupils; Melur and Palani Middle Schools, 105 pupils; 18 Hindu girls' schools, 788 pupils; total of pupils, 5,775. There are 12 stations, 236 out-stations, 36 churches, 3,439 church-members, 12,036 adherents; native income from all sources in 1889, $7,213. When the missionaries in 1834 took up their residence in Madura the influential Hindus treated them with haughty indifference, and tried to persuade the people that they were outcasts of the white race. When, however, that idea was dispelled, and Dr. Poor's vigorous educational policy was established, the native attitude changed to opposition, but the inherent power of the truth asserted itself until the signs of promise became such as to call forth from both British officials and natives of influence the testimony that Christianity is not only undermining the old faiths, but permeating the ideas of the country and the lives of the people to such an extent as to justify the prediction of her final complete triumph in the country. Work for woman has been prosecuted with great success. In the report for 1874 we read of a woman's prayer meeting of about 60 in an out-station, conducted with great tact and profit by the wife of the native pastor—"a sight for the Woman's Board!" Native Bible women in city and village teach the women to read and to think and "to know Christ," whom to know is, for the women of India, life temporal as well as eternal. Opposition stirred up by Hindu preachers, in the majority of instances only served to establish the faith and develop the courage of the Bible women, and test the interest of the heathen pupils, and their determination to learn at all hazards. Many were beaten, their Bibles taken from them and torn up or burnt or locked away, but most of the women continued their studies. The Hindu girls' schools established in each important town of the mission afford instruction in the ordinary branches, including needlework and the Bible, to girls between the ages of 8 and 13 or 14 years. The Madura Female Normal School occupies an important position in training female teachers, and "is proving itself worthy." In 1889 a female medical missionary treated 20,551 cases, and in the hospital the Bible women and missionary ladies enjoy a most favorable opportunity of preaching the Gospel. The whole district is divided into 13 stations. A missionary family is in charge of each station. The native pastors are settled in the central villages or towns, and have the spiritual oversight of several neighboring villages, where, as far as possible, catechists are stationed. Each month the missionary meets in conference with the workers of his district, who gather from the 30 or 40 villages and towns to get new inspiration and direction in their work.

The Pasumalai Institution, with its boarding department of 200 pupils, its normal school, theological classes, middle and high-schools and college, its Y. M. C. A., gymnastic teacher, and hospital assistant to look after the health of the 400 pupils, is well organized and doing an invaluable work. It has furnished the field with hundreds of native helpers, and has prepared many young men for the Madras University. In 1889 it furnished 16 workers from its normal and theological departments, while 22 in the lower departments, 4 of them from the heathen, made profession of their faith in Christ. During the famine of 1877-78, about 60,000 persons in Southern India cast away their idols and sought Christian instruction; 2,207 of them became adherents of the Madura Mission. The jubilee of the mission was celebrated at Madura City in 1884, commencing February 26th. For three days meetings were held, at which not less than 2,000 people were present. A procession of 1,500 Christians, with music and banners, marched through the city, passing in front of the famous heathen temple singing Christian hymns.

The first band of missionaries in India toiled for years without gaining a convert, nevertheless Judson well expressed their faith and spirit when he wrote: "If any ask, What prospect of ultimate success is there? tell them, As much as that there is an Almighty and faithful God. . . I know not that I shall live to see a single convert; but, notwithstanding, I feel that I would not leave my present situation to be made a king." The 3 missions of the A. B. C. F. M. in India now number 26 stations, 371 out-stations, 1,065 native helpers, 84 churches, 6,869 members, 18,138 pupils in schools, while the native contributions during the year 1888-89 amounted to $14,965. The hold which Christianity has gained in the country may be illustrated by the failure of organized attempts made by Hindus to check the progress of the work. Tracts were published, and paid agents sent out to circulate them and preach against Christianity. One of the tracts says: "Do you not see that the number of Christians is increasing, and the number of Hindu religionists decreasing every day? How long will water remain in a well which continually lets out, but receives nothing?" In Madura, during 1888-89, a determined effort was made: the Bible and Christianity and Christians were abused; fanatical mobs stoned the Christian preachers; efforts were made to draw the children from Christian schools; but ultimately the leader of the movement was compelled to leave the city in disgrace, having been robbed and beaten by his own friends. He had even to beg his railway fare from the Christians, who were not unwilling to give it to him. His

successor also left the field, and the Christian community, having gained in nerve and strength during the persecution, is the better prepared for all such movements in the future.

4. *Madras.*—Messrs. Winslow and Scudder started a mission at Madras in 1836, the design being that it should be chiefly a printing and publishing establishment for the benefit of the whole Tamil race. Work was commenced vigorously in united endeavors with the L. M. S. missionaries. In 1838 the mission had 16 schools, with 500 pupils under its care, and distributed during that year 18,000 portions of the Scriptures and 30,000 tracts. The report for 1842 states that the whole amount of printing from the beginning of the mission had amounted to 53,180,467 pages, and the press was able not only to refund its purchase-money, but to pay all expenses and clear a goodly sum for the mission work. Dr. Scudder labored till 1854, and died at the Cape of Good Hope in 1855. Mr. Winslow continued his labors till 1864. Frequent changes in the district led to its occupation by other societies in 1851, and the Arcot district became a separate mission. It never was the plan of the committee to enlarge the Madras Mission any further than to enable it to accomplish its object of printing the necessary books and tracts for the Tamil Missions. A grand total of 444,617,020 pages had been printed, and the appropriate work of the mission had been so far accomplished that it was considered wise to discontinue the mission, especially that the territory was well occupied by the English societies. Accordingly, the printing establishment was transferred to other hands, and the mission was closed in 1866.

5. *Arcot.*—H. M. Scudder opened a station at Arcot in connection with the Madras Mission in March, 1850. Arcot was soon erected into a separate mission. His medical skill greatly facilitated the work. In four weeks he had 40 to 50 patients daily. He opened a dispensary. Re-enforcements arrived, and other stations were opened. The missionaries resolved not to encumber their efforts with educational establishments, but preach to the masses. Churches, however, were formed, and schools established, not for heathen children, but to train helpers. Tracts and books in Tamil and Telugu were prepared and distributed. In 1857 the mission had 4 stations, 1 out-station, 5 missionaries, 1 physician, 5 female assistant missionaries, 4 helpers, 5 schoolmasters, 5 churches, with 126 communicants; 6 schools, with 106 pupils. The mission was established by two sons of Dr. John Scudder, and at the time of its transference, in 1858, to the care of the Reformed Dutch Church, it was manned by his five sons, all members of that church. (See article Reformed [Dutch] Church.)

6. *Sumatra.*—Revs. Samuel Munson and Henry Lyman, with their wives, embarked in 1833 to explore the Indian Archipelago. They reached Batavia in September. There they left their wives, and, visiting many points, collected much information. Reaching Tapanooly, in Sumatra, they proceeded to visit the Battas of the interior. Advancing only 10 or 12 miles a day, on account of the difficulties of the journey, they reached the village of Sacca on June 28th, 1834. A petty war was in progress, and the missionaries fell victims to the suspicious rage of the natives. Both were murdered, not being given opportunity to explain their character and intentions. When, however, it became known that the strangers were good men who had come to do the people good, the neighboring villages leagued together and laid Sacca waste with fire and sword. A thick jungle covers the spot, and even the name of the village has perished from the place. The mission, thus sadly checked, was not resumed.

7. *Siam.*—Mr. Abeel found a favorable opening for missionary labors in Bankok, capital of Siam, in 1831. The Portuguese consul received him kindly. He, with Mr. Tomlin, of the L. M. S., dispensed medicines and distributed tracts and books to crowds of Chinese, Malays, and Burmans. He was hedged about with restrictions, as the king would permit no change in the religion of the country. In 1834 re-enforcements were sent out with a view of establishing a permanent mission in Siam. They arrived at Bankok in July, and found that the little company of converts gathered by Mr. Abeel, who had been compelled to leave on account of ill-health, had been formed into a church by a missionary of the American Baptist Missionary Union. A press, with Siamese type, was set up, and many tracts and books printed. It was found that a majority of the men and many of the women could read. Schools for the Chinese were opened. It was found difficult to establish successful schools among the Siamese, chiefly because of the provision made in connection with the heathen temples for education of men and boys, and their instruction in religion. In 1844 a "liberal" party is spoken of, led by a Siamese priest. They bought many books from the missionaries, and seemed inclined to criticise the traditions of their elders and to fraternize with the missionaries. The Chinese work was withdrawn, as it was thought better that all work for the Chinese at present should be carried on in China itself. Much of the Scriptures was translated. In 1848 it was reported that 11,600,813 pages of Scriptures and tracts had been printed in Chinese and Japanese. Change of view of some of the missionaries on the matter of perfectionism and infant baptism developed difficulties in the mission itself; other societies also either had entered, or were about to enter, the field, and so it was decided that the efforts of the A. B. C. F. M might be better expended in re-enforcing some of their other missions than in continuing that in Siam, which was accordingly dropped in 1850. (See article Presbyterian Church [North.])

8. *Singapore.*—In 1834 a permanent mission was established in Singapore, as a central point for all the missions in Southeastern Asia and the adjacent islands. Singapore was a British seaport, and had large printing establishments, with Roman, Malay, Arabic, Japanese, Siamese, and Bugis type, with a foundry for casting type in all these languages. This establishment had been under the direction of the L. M. S., and was now for sale. It was purchased, and Mr. Tracy was sent out to carry on the mission. During the same year he printed 1,000 copies of the Gospel of John, and extracts from Matthew and Acts. Next year a dispensary was opened, a Bible-class commenced, and more than 2,000,000 pages printed. A mission seminary was opened, with 20 pupils, in 1837. The decision of the Government of Netherlands India to exclude all but missionaries from Holland, from the greater part of the countries

centring about this mission, made it a less favorable site than had been expected. Hindustan and Eastern Asia were also judged to be relatively more important as fields for missionary labor, and in 1844 the affairs of the mission were settled, and the only remaining missionary family left Singapore to join the Madura Mission.

9. *Borneo.*—This mission, undertaken in 1836, was composed of members of the Reformed Dutch Church, and derived its support through the American Board from that denomination. Efforts were directed specially to the Chinese and Dyaks. Many difficulties were encountered, both on the part of the Dutch Government and because of the nature of the field. The missionaries labored faithfully until 1848, when failure of health compelled those then in charge to withdraw, and the failure to find recruits caused the mission to be discontinued.

10. *Satara Mission.*—In 1852 Satara and Malcolm Peth, up to that time stations of the Bombay Mission, were erected into a separate mission, which was manned by Messrs. Burgess and Wood and their wives. There was one church, with eight members. At first the services were interrupted by people laughing, talking, hissing, and throwing stones. Girls' schools were established and books distributed. As this mission was among the Marathis, and connected by telegraph with Bombay, it was reunited with that mission in 1859.

11. *Ahmadnagar.*—Between 1841 and 1859 Ahmadnagar, till 1841 a station of the Marathi Mission, was conducted as the central station of a separate mission. In 1859 a meeting of the missionaries of the three Marathi missions—Bombay, Satara, and Ahmadnagar—was convened at the last-mentioned place. Delightful meetings were held; more than 200 native communicants—the largest number hitherto gathered together in Western India—sat down at the Lord's table; the three missions were formally united amid great enthusiasm.

12. *Kolhapur* was occupied as a mission from 1853 to 1857 by Royal G. Wilder, formerly of the Ahmadnagar Mission. In 1857 Mr. Wilder and family returned to America, and the mission was not resumed.

II. Pacific Islands. 2 Missions.

1. *Hawaiian (Sandwich) Islands.*—In the autumn of 1809 Samuel J. Mills heard from Henry Obookiah his simple story. His parents had been slain in a civil war, and when he fled with his infant brother on his back, the child was killed with a spear, and he was taken prisoner. At the age of 14 he came to New Haven with a sea captain. He lingered around the college there, thirsting for instruction, and when no opportunity offered he sat down on the college steps and wept. To Mills he said: "The people of Hawaii are very bad; they pray to gods made of wood. I want to learn to read this Bible, and go back there and tell them to pray to God up in Heaven." Two other Hawaiian lads came to America with Obookiah, and were converted to Christianity in 1813. The interest in these lads became so great that a foreign mission school was organized under the A. B. C. F. M. at New Haven, in 1817, with five Hawaiian lads, among others, as its first pupils. Obookiah died nine months afterward. He had longed to preach the Gospel to his countrymen. Perhaps his consistent Christian life and peaceful death did more for his people than he could have done had he been spared to labor long years for them. His touching story moved many hearts, and two years after his death a missionary company, including Hiram Bingham and Asa Thurston and others, was ready to plant the cross in the Sandwich Islands. On Saturday, October 23d, 1819, the missionary band, after services of great interest and solemnity, set sail for their field. On March 31st, they reached the islands, to find that a revolution had taken place on the death of the old king. Idolatry had been discarded, though not, it would appear, from religious motives. When the brig bearing the missionaries anchored in Kalui Bay, a fourteen days' consultation between the king and chiefs followed. Some foreigners opposed the landing, saying: "They have come to conquer the islands." The chiefs replied: "Then they would not have brought their women." Messrs. Bingham, Loomis, Chamberlain, and one of the native lads, Honoree, went to Oahu; Messrs. Ruggles, Whitney, and Tamoree to Kauai, whose chief was Tamoree's father. The king and chiefs, with their families, were the first pupils, and the king's mother, Keopuolani, the first convert. In 1824 the principal chiefs agreed to recognize the Sabbath, and adopt the Ten Commandments as the basis of government. The missionaries and converts were bitterly persecuted, and their lives often in danger, at the hands of British and American sailors, who were deprived, by the moral reformation which took place, of the opportunity of satisfying their lusts. In eight years from the date of the landing of the first mission band there were 32 missionaries, 445 native teachers, 12,000 Sabbath hearers, and 26,000 pupils in schools in the islands. Many influences were at work, the Bible was circulated, high chiefs were converted and began to work vigorously, the people gathered from great distances in crowds to hear the Word, and in 1828, simultaneously and without communication, a revival unexpectedly commenced in Hawaii, Oahu, and Maui. For weeks and months the missionaries could scarcely get time for rest and refreshment. In 1836 a strong missionary re-enforcement was sent out, and in 1838 there began one of the most remarkable revivals in history. During the six years it lasted 27,000 persons were received into the churches.

In 1850 the Hawaiian Missionary Society was formed—an organization of the native Christians for the purpose of carrying the Gospel to other islands. When the Board decided to open a work in Micronesia, the Hawaiian Society, in 1851, contributed liberally for the outfit and support of two native missionaries and their wives for that field. In 1853 a call came to the Hawaiian Society from the Marquesas. A Hawaiian, left by a vessel sick at those islands, made a deep impression upon the high chief Mattunui, who himself went to Lahaina to seek missionaries for his people. The Hawaiian Society sent two native pastors and two native teachers and their wives. One of the pastors was Kekela, to whom President Lincoln once sent a letter thanking him for rescuing the mate of an American ship from cannibals. One foreigner, an English mechanic, afterward ordained a preacher, had a share in the work. Otherwise the whole undertaking

was Hawaiian, and was attended with gratifying success. Up to 1863 some 50,000 souls had been received into the communion of the Hawaiian churches, of whom some 20,000 still remained in the churches. The islands were Christianized and educated. The Bible was found in every hut; churches and schools were provided for all the inhabitants; two female seminaries, a normal school, a theological institute furnished the higher education to legislators, teachers, and preachers; "a greater proportion of the population could read and write than in New England;" 18 foreign missionaries had been sent to the Marquesas; and so in that year the A. B. C. F. M. practically withdrew from the field.

The last report (1870) of the Sandwich Islands Mission to the Board showed that there were 14 ordained missionaries, 21 female assistant missionaries, 49 ordained natives, of whom 9 were missionaries in the Marquesas and Micronesia; 12 licensed preachers, 224 common schools (supported by government), with 5,938 pupils; 29 schools, in which English was taught, with 1,458 pupils; 15 boarding schools, including Oahu College, attended by 280 boys and 251 girls; 59 churches, with 15,108 members. At the Marquesas the Hawaiian Board had 7 stations, 4 churches, 55 members.

But the native populations are steadily decreasing, largely on account of the vices introduced by the foreign traders. In 1773 there were 400,000 people on the islands, in 1830 there was a population of 130,000, and in 1866, 62,000. The population of Honolulu is doubled during the whaling season by the influx of transient seamen, who bring tremendous evils with them. There are about 20,000 Chinese found now in the islands. The great ingress of foreigners and their deleterious influence made it desirable that the Board resume help to the native churches, and the project is being attempted of placing a missionary in each of the principal islands. There are now two missionaries of the Board, with their wives. One of the missionaries is principal of the North Pacific Missionary Institute, which prepares young men for the Gospel work and for the ministry in the Hawaiian churches. The Hilo Boarding-School for Boys furnishes industrial and literary training, and has between 30 and 40 pupils. In Honolulu a church has been organized among the Chinese. There and in other islands boys' and girls' schools have been formed, and other Christian agencies are at work.

2. *Micronesia.* (See article Micronesia).—The missions of the A. B. C. F. M. are carried on in the Gilbert, Marshall, and Caroline groups. In the year 1851 three missionary families left Boston for Micronesia. Arrived at Honolulu, they were joined by two Hawaiian missionary families. The king gave them a noble letter of recommendation to the Micronesian chiefs, and with solemn and affecting services they set sail from Honolulu and arrived at Kusaie on August 21st, 1852. Work was begun there forthwith, and a fortnight later at Ponapi. Successive re-enforcements enabled the missionaries to occupy other islands, being led thereto by remarkable providences, clearly showing the Divine Hand removing obstacles and overruling opposition. More than 30 islands are now occupied. The "Morning Star" makes an annual trip to Honolulu for the mail and for missionary supplies. About eight months of the year is consumed by its tour among the islands, enabling the missionaries to pay brief visits to the various points where work is carried on, examining applicants, establishing schools, procuring boys and girls for the training schools, organizing churches, and preaching the Gospel as they may find opportunity. That the supervision of the churches may be more thorough an additional vessel, to be called the "Robert W. Logan"—about 50 tons burden, to cost, with furnishings, not over $5,000—for the touring work among the Western Carolines, is to be built. The translation of the Bible into the language of the Gilbert Islands by Rev. Hiram Bingham was completed on April 11th, 1890.

III. Missions to the Oriental Churches.

1. *Palestine and Syria.*—The first missionaries from America to the Oriental churches were Pliny Fisk and Levi Parsons, who were appointed on September 23d, 1818, to labor in Palestine. Mr. Fisk stopped at Smyrna to prosecute his studies in the language, and Mr. Parsons reached Jerusalem February 17th, 1821. He had with him the Scriptures in 9 languages and several thousand religious tracts. But that same year he was compelled to leave on account of civil commotions, the result of the Greek revolt, and he died at Alexandria in 1822. Mr. Fisk, with Rev. Jonas King and Joseph Wolf, reached Jerusalem in 1823. They distributed many copies of the Bible and thousands of tracts to pilgrims and others. But the project of continuing a mission at Jerusalem was abandoned, and the Palestine Mission was merged in the Syrian in 1826. In 1823 Bird and Goodell established a station at Beirut. Soon a remarkable state of religious inquiry appeared, and the missionaries were thronged by inquirers. Persecution also arose, often encouraged by French and Russian authorities, and enforced by Moslem power. The Maronite Patriarch proved a bitter persecutor. The missionaries' lives were often in danger. Rumors of war between England and Turkey compelled them, in 1828, to retire for a time to Malta, and the schools were broken up. War and pestilence again and again broke over their labors. In 1860 the horrible butchery of Christians by the Druzes took place. In 1865 came plague, locusts, and cholera, and in 1867 a Maronite rebellion. Persecution was constant. The first native church was organized at Beirut, with 19 members, in 1848. The Word prospered mightily. Many schools were opened, and the old communities (Druzes, Maronites, Greeks) were compelled, in self-defence, to establish schools of their own. The mission opened a girls' boarding-school at Sidon, a seminary with a theological department at Abeih, a female seminary at Beirut, a press in the same city which issued annually great numbers of tracts, and many thousands of volumes of Scriptures and religious and educational literature; while the college at Beirut was a true child of the mission. In 1870 the Syrian Mission was transferred to the care of the American Presbyterian Church, and has been remarkably prosperous. (See Missions of the Presbyterian Church, North, U. S. A.)

2. *Armenians.*—Mr. Parsons, on his first visit to Jerusalem, in 1821, met there some Armenian pilgrims, who said they would rejoice if a

mission should be sent to their people. Mr. Fisk, at Smyrna, recommended such a mission in a letter to Boston. Among the earliest converts at Beirut were two Armenian ecclesiastics; one of these translated Dr. King's farewell letter, written on leaving Syria, in 1827, and sent it to Constantinople, where it produced a wonderful effect. In 1829 Messrs. Smith and Dwight were sent out on their exploring tour in Asia Minor, Armenia, and Persia, and in 1831 Dr. Goodell began his work at Constantinople. (For a history of this mission, see Missions to the Armenians under art. Armenia and the Armenians.) Constantinople is the business centre of the missions; the treasury is there, and there the publication work is carried on. (See Constantinople.)

In connection with the Western Turkey Mission, a considerable work is being accomplished among the Greeks. Greek schools and services in the Greek language have been established in several quarters of the city of Constantinople, as also in Smyrna, the headquarters of the Greek Evangelical Alliance (see below), and in several of the stations and out-stations of the mission. The statistics are included in the above enumeration.

The Greek Evangelical Alliance, developed out of the work for Greeks, commenced at the Smyrna Rest mentioned below. In January, 1883, three Greek brethren met for consultation, and afterward issued an appeal to the Gospel-loving Greeks of Smyrna and Manisa to form an organization for the dissemination of the Gospel among their own people, through the press, school, and pulpit. The Alliance, formed January 31st, 1883, has a president, secretary, treasurer, and a prudential committee. It had in 1885 a membership of 50, besides a few honorary members and benefactors. In December, 1883, a woman's branch was formed. The payment of $4.40 (1 Turkish lira) constitutes the giver an *honorary member;* 5 liras constitutes the giver a *benefactor*. The first work of the Alliance was to organize a church of 13 members and ordain a Greek pastor at Manisa. A day school for small children and a boarding-school for boys were started in Smyrna, and preaching services at the Evangelical Hall, in connection with the Rest and elsewhere, were maintained. Much bitter persecution has been endured. The report for 1888 shows that the Alliance attempts to reach directly or indirectly 120,000 Greeks in different parts of the empire. It has formed 4 churches, at Smyrna, Manisa, Baindir, and Ordoo, and received 140 members. It sustains 4 preaching places, 5 Sabbath schools, 5 day schools, and has 4 preachers and 8 teachers. During the 6 years of its existence it has used in the work $11,286, of which sum the A. B. C. F. M. contributed $3,595. Its expenditure in 1888 was $3,080, of which sum $977 was a grant-in-aid from the A. B. C. F. M. An instance of indirect influence is the establishment, at considerable cost, of a preaching service in the Greek Orthodox Church at Smyrna. This service is held twice each Sabbath throughout the year. The Alliance is also an active agency in the distribution of Christian literature. Rev. George Constantine, D.D., a native of Athens and educated in America, is the organizer and president. The woman's branch has contributed about $200 to the funds, and has sent five of its members to serve as teachers.

The Smyrna Rest was established largely by the efforts of Miss Maria A. West, an assistant missionary of the A. B. C. F. M. Its design is to provide a "Rest" for sailors of all nationalities calling at the port. Simple refreshments are provided, tracts and Scriptures are distributed, a reading-room is sustained, and Gospel services conducted. The preaching of Dr. Constantine attracted large numbers of Greeks until a hall close by, with a seating capacity of 250, was rented. Sermons, lectures, the magic lantern, and the night school were made use of. Often nearly 400 were crowded into the hall. It was estimated that about 10,000 persons annually heard the Gospel there. After seven years' use the hall was given up, on account of the peremptory, though illegal opposition of the Turkish authorities.

The Rest has since passed under the control of some English ladies who are cheered by letters received from all parts of the world whither ships go, telling of the good influence its work has had. During 1888, 239 visits were paid to ships, 108 bags of books were sent out, 86 blue-ribbon pledges taken, 3,090 visits were made to the Rest by sailors, 1,812 persons attended the meetings, 446 Bibles, Testaments, and Portions were given away. The Rest is sustained by profits from the coffee-room counter (over $300 in 1888) and donations from friends of the work, largely in England. The expenses for 1888 amounted to $2,270.

A similar work was inaugurated in Constantinople in 1879 by Miss West. The report for 1888 shows 1,034 visits to ships, 77 bags of books sent out, 164 blue-ribbon pledges taken, 2,859 visits by sailors to the Rest, 1,974 attended the meetings, 68 Bibles, 147 Testaments, and 267 Portions given away. The expenditure was $1,347, the receipts, $1,335, leaving a deficit of $12. Jensen, the former boatman of the Rest, an Englishman, opened a coffee-room in the slums of Galata. Sailors began to frequent it, and realizing its advantages, they entreated sleeping quarters. He fitted his small upper room with 8 berths, making his tables, benches, and berths himself, and securing pictures and texts, he has formed a Christian retreat in one of the worst quarters of the metropolis. This is now associated with the Smyrna Rest under one general management.

Under the Western Turkey Mission may properly come a notice of the mission to the Jews in Turkey.

The Ladies' Society of Boston and Vicinity, for Promoting Christianity among the Jews, having offered to support a missionary of the Board, William G. Schauffler was appointed in 1831 to proceed to Turkey (either Smyrna or Constantinople) to open a work among the Jews of that land. He arrived in Constantinople July 31st, 1832. The Jews in Constantinople were estimated at about 80,000, nearly all of them descendants of those banished from Spain in 1492. Among these Spanish Jews Mr. Schauffler commenced his labors. Their language is Spanish, somewhat corrupted, and written with Hebrew letters. Mr. Schauffler devoted himself to revising the Hebrew-Spanish Old Testament, preparing a lexicon, tracts in Hebrew-German, etc. His first convert, baptized in 1835, was a German Jew. In 1838 Mr. Schauffler's edition of the Psalms in Hebrew and Hebrew-Spanish was publicly denounced and prohibited in all the synagogues. There

was much commotion, but it soon quieted down, and the distribution of books and tracts continued. To superintend the printing of his Hebrew-Spanish version of the Old Testament, Mr. Schauffler went to Vienna in 1839. The work was completed in 1842. It has been since revised by Rev. Dr. Christie, of the Scotch Free Church Mission. The Spanish Jews had already a Hebrew-Spanish New Testament, translated by a missionary of the London Jews' Society. Mr. Schauffler returned to Constantinople in 1843. He still continued his preparatory labors in providing literature in the vernacular, also conducting services in the German language. In 1846 the Free Church of Scotland, which had a mission among the German Jews in Constantinople, pushed forward her work to such an extent as to render it inexpedient for the Board to re-enforce its Jewish mission in that city, as intended. Attention was directed to Salonika, and in 1848 Messrs. Dodd and Maynard and their families occupied that station, where they found about 3,500 rabbinical and 5,000 Mohammedan Jews. Regular preaching was commenced in Salonika November 16th, 1850. Two native helpers—Armenians—were employed. In 1852 ill-health compelled the removal of the missionaries to Smyrna. There a school was opened and placed under the care of a converted rabbi from Salonika, and many indications of interest appeared. In 1856 the mission was discontinued, Dr. Schauffler devoting himself to the Moslems and the other missionaries uniting with the Armenian Mission. The grounds for discontinuance were : 1. Limited extent of the field, and the fact of its occupation in part by the London Jews' Society and the Free Church of Scotland. 2. The greater promise of the Armenian field, which was peculiarly the heritage of the American Board, and the belief that all races in Turkey, including the Jews, could best be reached through the evangelization of the Armenians.

The statistics of the three missions are here given separately :

(*a*) *Western Turkey Mission.*—Eight stations, 106 out-stations, 23 ordained missionaries, 1 treasurer, 45 female assistant missionaries, 33 churches, 2,967 members, 26 pastors, 254 preachers, teachers, and other helpers, 1 theological seminary, with 14 pupils ; 1 college, 118 pupils ; 8 high schools, 7 girls' boarding-schools, and 137 common schools, 6,334 pupils ; pecuniary contributions, $31,890.

(*b*) *Central Turkey Mission.*—Two stations, 50 out-stations, 6 ordained missionaries, 1 teacher, 1 physician, 18 female assistant missionaries, 33 churches, 4,188 members, 19 pastors, 134 other helpers ; average congregations, 10,249 ; pecuniary contributions, $6,797 ; 1 theological seminary, with 6 pupils; 1 college, 94 pupils ; 6 boys' high schools, 4 girls' high schools, 89 common schools, 3,777 pupils. In this mission a revival took place during the spring and summer of 1889, resulting in about 800 additions to the churches not included in the above statistics.

(*c*) *Eastern Turkey Mission.*—Five stations, 113 out-stations, 15 ordained missionaries, 1 physician, 31 female assistant missionaries, 28 native pastors, 271 other helpers, 40 churches, 2,686 members; average congregations, 11,002 ; contributions, $12,749 ; 1 theological seminary, with 12 pupils ; 1 college, 239 pupils ; 14 boys' and 5 girls' high schools, and 148 common schools, 6,092 pupils. With this mission was united, in 1860, the Assyrian Mission.

3. *The Assyrian Mission.*—The good seed sown in Mosul by the mission to the mountain Nestorians and Mutran Athanasius had taken permanent root, mainly through the intelligent piety of Shemmas (Deacon) Meekha, who had been interpreter both for Mutran Athanasius and for the missionaries in their labors among the Jacobites, and continued to be a strong pillar of the truth until his death.

The mission took its name from the territory, rather than from the people, because so many different sects came within the sphere of its labors. Besides Moslems and Yezidees were Nestorians and Papal Nestorians, known as Chaldeans and Jacobites and Papal Jacobites, or Syrian Catholics, as they were called, also Armenians ; but the territorial name included them all.

The mission to the mountain Nestorians was broken up in 1844 by the massacre of that people in 1843 ; but the report of the spiritual life still existing in Mosul led Rev. J. Perkins, D.D., and Rev. W. R. Stocking to visit Mosul in 1849, and they found things so full of promise that Rev. J. E. Ford was sent there from Aleppo before the close of the year. His stay, however, was temporary.

Rev. D. W. Marsh arrived March 20th, 1850, and Rev. W. F. Williams, brother of Dr. S. Wells Williams, of China, from the Syrian Mission, joined him with his wife early in 1851. A church was organized in November of that year, and still exists. Miss Salome Karabet, of Beirut, went with Mr. Williams to take charge of a school of 30 young women.

At Diarbekir, in 1850, Rev. B. Schneider found nearly 50 Armenians, accustomed to meet together on the Sabbath for the reading of the Bible, and Rev. Azariah Smith, M.D., then of Aintab, though Mosul was his first field of labor, organized a church at Diarbekir in 1851. On account of some misunderstanding concerning the Scripture conditions of church-membership, this church was reorganized in 1854, and has prospered since that time. About that time, also, the external condition of things greatly improved, for at first the missionaries were liable to be stoned in the street, and when they were thus treated the Pasha had refused all redress ; but now an English consul and a new Pasha wrought a complete change in all this, and it gives some hint of the progress made in general enlightenment that a large part of the Jacobite Church in 1855 openly avowed that they remained in it only because they hoped to bring it over bodily to the truth, and forced their bishop to read the Scripture lessons in the vernacular, so that they might be understood, instead of in the Ancient Syriac, which was to them an unknown tongue.

Rev. G. C. Knapp and wife arrived at Diarbekir in April, 1856, and that year the number of church-members was doubled. Finding that his health would not permit him to remain in Diarbekir, Mr. Knapp removed, in May, 1858, to Bitlis, a city more elevated and healthy, and thus a new station was added to the mission. The same year Rev. W. F. Williams commenced another station at Mardin, which has since become the centre of missionary operations for that region. It is not far from Deir Zafran, the seat of the Jacobite Patriarch, and contigu-

ous to Jebel Tûr, the home of the Jacobite Church.

Meanwhile, the missionaries at Mosul suffered exceedingly from the excessive heat of that city. Mainly for this reason the Assyrian Mission, in 1860, was merged in what is now known as the Eastern Turkey Mission. The work is not abandoned ; it is only readjusted. Mosul, instead of being a missionary centre as before, is now an out-station. The missionary and his family spend two-thirds or three-fourths of the year in labor there, and the rest of the time retreat to a cooler region, where the work is carried on in the same language, if not among the same people, and if only the requisite means are provided to prosecute the work with vigor, there is no reason why we may not speedily, under the present arrangement, see more blessed and extensive results than ever before.

4. *Nestorians.*—Messrs. Smith and Dwight, in their tour, became deeply interested in the Persian Nestorians. In September, 1833, Justin Perkins and wife embarked at Boston to commence a mission among them. Perkins, prostrated by a dangerous sickness, was carried twenty miles on a bed to his berth in the vessel. He soon rose to vigorous health. They were warmly welcomed at Tabriz by Mar Yohannan, a Nestorian bishop, and others. In 1835 Perkins and Grant took up their quarters at Oroomiah. The work was slow at first—scarce half a dozen converts in eight years. But schools were opened, seminaries for boys and girls were established at the headquarters of the mission. That for girls commenced in 1844, with 2 pupils, whose number increased to 6 that winter, and afterward to 25. But one woman — the Patriarch's sister—could read when the missionaries commenced the work. In 1857 Miss Fiske sat at the communion table with 92 women, whom she had personally led to Christ. In the winter of 1845–46, revivals occurred which spread from the schools to even the mountain villages. Again, in 1849, a season of revival still more remarkable set the work forward. In the year 1870 there were 100 native helpers, 58 of them ordained ; 85 preaching places, 1,000 pupils in the schools, 500,000 pages of religious and educational matter issued from the press, and a prospect so hopeful that a wider movement was contemplated and a change of name from the "Nestorian" to the "Persian" Mission. In that year (1870) the mission was transferred to the care of the American Presbyterian Church. (See Missions of the Presbyterian Church North.)

In 1834 Rev. James L. Merrick sailed from Boston to engage in an exploring tour among the Mohammedans of Persia. Reaching Tabriz, he engaged in the study of the language. In 1836 he, with others of the Basle Missionary Society, visited Teheran and Ispahan, where an excited mob attacked them. The governor protected them. Mr. Merrick proceeded to Shiraz, where he spent several months. He found that even there a renunciation of Mohammedanism would be followed by a violent death. He returned to Ispahan and Oroomiah, and then took up his work in Tabriz in 1838. He found no opening for direct missionary work among the Persians, though he assisted the Rev. Mr. Glen in revising the Persian translation of the Old Testament. He also completed his work on the Life and Religion of Mohammed, as contained in the Persian traditions. In 1841 the Prudential Committee, finding no reasonable hopes of success, resolved to discontinue the station at Tabriz, and Mr. Merrick was authorized to join the station at Oroomiah. (See article Persia.)

5. *Greece.*—The struggle of the Greeks for independence had excited a lively sympathy throughout the Christian world. Americans volunteered in the Greek army; a committee of ladies in New York sent liberal supplies to the suffering people, and the Rev. Jonas King, as their agent, went to Greece to superintend the distribution. Christian people were filled with enthusiasm to start a mission in that land. Dr. Anderson, in 1828–29, to gather information with a view to such a mission, and to accomplish other objects which just then required attention, visited Malta and Greece. It was decided to commence by providing schools and school-books in the Modern Greek, which should convey evangelical instruction. In 1830 Mr. King resumed work under the Board, and had that year under his care, at Tenos, a school of 30 or 40 girls, and was actively engaged in distributing Bibles, tracts, and school-books. That same year Dr. Korck, in the employ of the C. M. S., and co-operating with the A. B. C. F. M. missionaries, gave a list of twenty places in liberated Greece and ten in Greek settlements in Turkey where schools had been furnished by the aid of English and American Christians. Several Greeks were brought to the United States for instruction, and one of them, Evangelinos Sophocles, became professor in Harvard University. In 1833 Rev. Elias Riggs joined Mr. King at Athens, and in 1834 opened a station at Argos. Between 1834 and 1836 nearly 9,000 New Testaments in Modern Greek and 87,000 school-books and religious tracts were distributed. In 1836 Argos was relinquished. Persecution and interference on the part of the synod and government resisted the work and ultimately closed the schools. But Dr. King and Mr. Benjamin continued to preach, prepare books, and distribute evangelical literature in Athens until 1844, when it was considered best that Mr. Benjamin enter the wider field of usefulness among the Armenians of Turkey. Work among the Greeks in a great measure ceased, but Dr. King continued to reside and labor at Athens till his death, in 1869, which event closed the mission of the A. B. C. F. M. to Greece. The work had not been in vain. As many as 200,000 copies of the New Testament and parts of the Old had been put in circulation in the modern language, 1,000,000 copies of books and tracts had been distributed, a score of Greek young men had been liberally educated, and more than 10,000 Greek youths had received instruction at the various mission schools in Greece and Turkey. The W. T. M. (see above) has some work, increasing from year to year, among the Greeks of Asia Minor. (See article Greece.)

6. *Bulgarians.*—In 1858 Rev. Mr. Morse entered Adrianople to commence work among the Bulgarians. Sophia, Eski Zagra, and Philippopolis were occupied in 1859, Samokov in 1862, and Monastir in 1873. There is a station also at Constantinople for literary and publication work. Until 1870 the work was connected with the W. T. M., but that year was organized separately as the European Turkey Mission. The first fifteen years—1858 to 1873—were spent in translating and publishing the

Bible and other books, religious and educational, and in establishing the Collegiate and Theological Institute and Girls' Boarding school at Samokov. The Herzegovina rebellion (1875), Bulgarian rebellion and massacres (1876), and the Russian war (1877–78) seriously interfered with the work. Eski Zagra, one of the stations, was utterly destroyed. Since 1878 the work has made rapid strides. The influence of Robert College and the Constantinople Home (now the American College for Girls) on the development of Bulgaria has been marked. The Bulgarian Evangelical Society, which is a native home missionary society, and a conference of native churches, and is entirely under native management, though receiving aid to the amount of nearly one-third of its expenditure from the American Board and the American Bible Society, publishes a monthly periodical, sustains a book-store in Sophia, engages in home missionary work, and does much in its annual meetings (attended by from 400 to 500 persons) to educate the people in church work and missionary zeal. The European Turkey Mission has 4 stations, 26 out-stations, 9 churches, with 682 members ; 10 missionaries, 13 female assistant missionaries, 58 native helpers, 1 theological seminary, with 12 students ; Collegiate Institute, 73 pupils ; 2 girls' high schools, with 66 pupils ; 8 common schools, with 434 pupils. Native contributions (1889), $6,287. A special work among the Albanians (q. v.) is projected.

IV. Missions to China.

1. *Canton.*—Elijah C. Bridgman, accompanied by David Abeel, who went out under the Seaman's Friend Society to labor among the seamen, but who afterward joined the A. B. C. F. M. Mission, left New York in October, 1829, and arrived in Canton February, 1830. The first years were spent in Canton and Macao, studying the language. In 1831 Mr. Bridgman issued the first number of the *Chinese Repository*, now published at Shanghai. In 1833 S. Wells Williams and Ira Tracy joined the mission. The opium war, begun in 1840, totally suspended missionary labors in China. By the treaty of 1842, Canton, Amoy, Foochow, Ningpo, and Shanghai were opened to commerce, and Hong Kong was ceded to England. The work in Canton was resumed in 1845, and carried on under many restrictions. Tracts and portions of the Bible were published, preaching tours were made, and schools for boys and girls opened. A civil war in 1854 and a war with England in 1856 again interrupted the work, and the dwellings, printing establishment, and many books of the missionaries were destroyed by fire. The treaty of 1858 guaranteed the toleration of Christianity in all parts of the empire, and the mission was again resumed. Other societies commenced work in Canton, and the better outlook of the Board's work at Foochow and in North China seemed to render a withdrawal from Canton advisable on the death of the two missionaries stationed there. Mr. Bonney died in 1864 and Dr. Ball in 1866, in which year the Board withdrew.

2. *Amoy.*—Established in 1842 by Mr. Abeel, who was joined in 1844 by others. These missionaries were members of the Reformed (Dutch) Church, which was then co-operating in missionary work with the A. B. C. F. M. The first converts were baptized in 1846, and in 1857, the year the Reformed Church withdrew from co-operation with the American Board, the number was 170. The mission was transferred that year to the care of the Reformed (Dutch) Church in America, and has since prospered.

3. *Foochow.*—Was begun in 1847. The first church was organized with only 4 members in 1857. Boys' and girls' boarding-schools were commenced in 1853. The New Testament was translated into the Foochow dialect, and the first edition published in 1866. This and other important literary work was carried on in connection with the Methodist Episcopal missionaries. The Old Testament translation was completed in 1888. The American Board Female College was dedicated in 1881. Medical work has been a great aid, thousands of patients being thereby brought under the moral and spiritual influence of the missionaries. In the Foochow Mission are 3 stations, 24 out-stations, 7 ordained and 16 assistant missionaries, 15 churches, with 402 members ; 3 medical classes, with 11 pupils ; 1 boys' boarding-school, with 44 pupils ; 1 girls', with 31 pupils ; 19 common schools, with 308 pupils ; native contributions for the year (1889), $1,382.

4. *Shanghai, or North China Mission.*—In 1847 Mr. Bridgman went to Shanghai to assist in the translation of the Bible. In 1854, Messrs. Blodget and Aitchison joined him, and a mission was organized. In 1860 Mr. Blodget took up his residence in Tientsin, which was the opening of missionary work in the northern part of the Great Plain, and as the opportunities for missionary work seemed more hopeful at the north, the mission location was changed and the name became the North China Mission in 1862. Preaching, book distribution, schools, medical work, and famine relief are the means which have been used and blessed to the furtherance of the Gospel. In 1864 the Bridgman School, which has maintained a high character, was established. In 1869 the only press under the control of Protestant missions in North China was established. The expense was defrayed partly by the indemnity fund received from the Chinese Government after the burning of the mission press in Canton, already referred to. Much good and valuable work has been accomplished by this press. The Mission High School is situated at Tung-Cho, and connected with it is a theological seminary. The medical work carried on at Tung-Cho, Kalgan, Pao-ting-fu, and Pang-Chuang is worthy of special mention. There are in the North China Mission 7 stations, 28 out-stations, 19 ordained missionaries, 6 physicians, 30 female assistant missionaries, 6 churches, with 987 members; 1 theological school, with 11 pupils ; 2 boys' boarding-schools, 41 pupils ; 3 girls' boarding-schools, 43 pupils ; 12 common schools, 189 pupils (53 in station classes) ; 47 native helpers ; native contributions, $242 ; patients treated during the year, 21,018 ; total pages printed, 21,000,000.

5. *Shansi Mission.*—Begun in 1882. (Province of Shansi covers about 66,000 square miles, and has 12,000,000 inhabitants.) Two stations, 1 out-station, 6 missionaries, 1 physician, 6 female assistant missionaries, 1 church, with 5 members ; 2 station classes, 1 boys' boarding-school, with 15 pupils. The poppy is cultivated, and the people greatly addicted to the opium habit. The missionaries met many discouragements during the early years of the mission, but are

encouraged by the prospects of future development.

6. *Hong Kong Mission.*—Begun in 1883. One station, 2 out-stations, 1 missionary, 11 native helpers, 2 churches, with 28 members ; 8 common schools, with 353 pupils. This mission has in view specially the Chinese who have returned from America to their native land. The missionary is encouraged in his work, and reenforcements are called for.

V. Africa. 4 Missions.

1. *Western Africa.*— In November, 1833, Rev. J. L. Wilson and Mr. S. R. Wyncoop embarked at Baltimore in a vessel sent out by the Maryland Colonization Society, and reached Cape Palmas early in the following year. Having decided upon Cape Palmas as a favorable location, they returned to America. The mission was established in December, 1834, by Mr. Wilson and his wife, greatly to the joy of the natives. The negroes of the Guinea coast were found to be fearfully degraded. Schools were established, missionary re-enforcements sent out and new stations opened. In 1836 there were 100 pupils in the schools, many of them from the far interior ; a printing press was set up ; a church with 6 members organized. In 1837 the Board was compelled to lessen its expenditure. It was a serious blow to this mission. Printing ceased, 2 schools were closed, the boarding-school reduced, the natives discouraged and confidence impaired. Then followed the inimical French occupation, and all the abomination connected with the relations of foreign traders with Africa. In 1843 the mission was removed to Gaboon, on account of the attitude of the American Colony from Maryland. The new location brought the mission into contact with nobler races, as the Mpongwes and Bakeles. Two dialects were reduced to writing, and many heard the Gospel gladly. In 1870 this mission was transferred to the Presbyterian Board, and has prospered. At that time it had 4 ordained and 5 assistant missionaries, 3 native helpers, 1 church, with 10 members ; 1 training school, and 1 girls' boarding-school.

2. *Zulu Mission.*—Established in 1834 by 6 missionaries and their wives. The attempt to establish an inland mission was frustrated by the Dutch Boers. The first station was Umlazi, near Port Natal. Schools were opened, a printing press set in operation, and a congregation of 500 gathered, when the war between the Boers and Zulus brought the work to an end. Four years later the work was resumed, but the unsettled state of the country and the hostility of the powerful and treacherous Zulu King, Dingaan, decided the Prudential Committee to abandon the field in 1843. But Natal passed under British control, and the missionaries returned joyfully to their work. In 1844, the first convert, an old woman, was gained. In 1849, 9 churches, with 123 members, had been organized. The language was reduced to writing ; a Zulu dictionary and grammar were prepared, and the Bible was gradually translated and published. The work prospered, civilization entered, revivals occurred, the translation of the Scriptures was completed in 1883, the native agency under missionary supervision is doing a good work, the native churches contribute liberally, and native missionaries are found ready to carry the Gospel to Matebeleland and the far interior. There are 9 stations, 18 out-stations, 4 native pastors, 16 churches, with 1,097 members ; 142 unordained preachers, teachers, and other helpers ; 1 theological school, with 17 pupils ; 1 boys' boarding-school, 66 pupils ; the Inanda Seminary and Umzumbe Home for Girls, 109 pupils ; 29 common schools, 1,246 pupils ; native contributions for the year (1889), $1,391 ; 9 missionaries and 19 female assistant missionaries.

3. *East Central African Mission.*—Started by Mr. Wilcox at Inhambane in 1883. The work so far has consisted chiefly in reducing the language (Tonga) to writing (this work was done chiefly by Rev. E. H. Richards) and translating into it the New Testament (completed, and the last portion published on March 1st, 1890), a book of hymns, etc.; visiting the Kraals ; establishing schools, and making explorations with a view to extending the work. Already 4 stations—two in the Tonga district, Mongwe and Bambe ; two in the Batswa, Kambini and Makodweni—and 16 places for stated preaching have been occupied ; 1 boys' boarding-school and 1 girls' boarding-school, each with 5 pupils, have been opened ; 2 common schools, with native teachers and 115 pupils, have been established. The native contributions for the year (report of 1889), $6 ; number of pages printed, 201,000. The board of a pupil in school costs 40 cents per month, which the pupils earn by labor done. During 1888 more than 30 persons joined the young converts' class, but several dropped out. Efforts have been made to penetrate into the interior and establish a work in King Gungunyana's territory, but Portuguese influence and the preoccupation of the district by Roman Catholic missionaries have so far rendered the attempts futile.

4. *West Central African Mission.*—Established in 1880, occupies the highlands of Bailundu and Bihé. The Umbundu language is very extensively spoken in West Central Africa, and the missionaries have already done most important work in reducing it to writing and publishing in it a primer and other school-books, together with portions of the Scriptures. The work was interrupted by the forcible expulsion of the missionaries and the destruction of much of their property in 1883, but they returned in 1885, and have since pursued their duties with gratifying success. This is looked upon as a field of more than usual promise. The report for 1888 shows 4 stations, 7 missionaries, and 7 female assistant missionaries, 2 English assistants, 1 church, with 17 members ; 1 native pastor, 4 common schools, with 51 pupils ; 19,054 pages printed ; $7 of native contributions.

VI. Japan. 2 Missions.

The first Protestant missionaries entered Japan in 1858, but were unable to teach or preach, save in the strictest privacy and under the strictest surveillance. In 1871 a teacher of one of the missionaries was arrested with his wife at dead of night on suspicion of being a Christian. He died in prison in November, 1872. In 1868 the Mikado was established sole ruler of the Empire, and the following year the A. B. C. F. M. sent Rev. D. C. Greene, who opened a mission at Kobe in Central Japan. In 1872 the government projected great

changes. The department of religion, having Shintooism as its special care, was abolished, and toleration of Christianity was clearly foreshadowed. The next year formal preaching was commenced at Kobe, and in 1874 two churches were organized—one at Kobe and one at Osaka. Two churches were organized in 1875 and three in1876. In 1877 the second church was gathered at Osaka, and the first Japanese convert set apart to the Christian ministry in the Empire was ordained and installed its pastor. Mr. Neesima had been ordained in America in 1874. The Kyoto Training School, or Doshisha, was opened November, 1875, with 8 pupils. In 1879 it had 127 pupils, and graduated its first class of 15, who became evangelical workers. It has now preparatory, collegiate, and theological departments, together with a School for Nurses and a Girls' School. In 1878 a Native Missionary Society was organized, which unites the churches in effective labors.

In Northern Japan, with its centre in Niigata, a new mission was opened in 1883. There 2 missions are practically one. Men chosen from the missionary force of several societies united in the work of translating the Scriptures. To take part in that work, Mr. Greene removed to Yokohama in 1874. The New Testament was completed in 1880, and the Old Testament in 1888. The following statistics, given in the report of 1889 will convey an idea of the wonderful growth of the work during the twenty years since the American Board entered the field: seven stations, 85 missionaries and assistant missionaries, 23 native pastors, 54 native preachers and colporteurs, 49 churches, of which 43 are self-supporting; 7,871 members, of whom 2,129 were received on profession during the last year; 89 theological students, 9 high schools for boys and young men, with 1,361 pupils; 10 high schools for girls, with 1,203 pupils; 1 evangelistic school for women, with 38 pupils, and 1 training school for nurses, with 14 pupils; native contributions, $35,609.

VII. Missions in Papal Lands.

1. *South America.*—Messrs. J. C. Brigham and Theophilus Parvin arrived in Buenos Ayres October, 1823. They perfected themselves in the Spanish language; opened a school with some 20 pupils and a Sabbath-school for Protestant children, with a similar number; revived a Bible Society which had been previously formed, and gave an impulse to Bible distribution; established preaching services both on Sunday and week days at the house of an Englishman; held Bethel meetings on board ships in the harbor, and in various ways promoted the work. Mr. Marvin visited America in September, 1825, was ordained in Philadelphia, and returned to Buenos Ayres the next year with a press, printer, and female teacher. He wished to labor on his individual responsibility; the income of the school was sufficient for his support, and at his own request he was honorably discharged from the service of the Board. Mr. Brigham left Buenos Ayres in October, 1824, and after a tour of exploration, pursuing the original design of the mission, returned to the United States in 1826, was there invited to the domestic secretaryship of the American Bible Society, and was released from the service of the Board.

In 1833 an exploring expedition was sent out with a view to the founding of a mission on the Western Coast of Patagonia. The project was found impracticable, and the missionaries returned.

2. *Mexico.*—Two Missions. (*a*) *Western Mexico.*—For over 300 years Romanism held absolute sway in Mexico. More than one-third of all the real estate is in the hands of the Church; less than one-fourth of the adult population can read and write; superstition has a strong hold upon the people, and the missionaries have met with fierce opposition. The mission was undertaken in 1872, with Guadalajara as a centre. A church was formed in 1873, with 17 members. One of the two missionaries going to Ahualulco was killed by a mob in 1874. Re-enforcements arrived, but the vicissitudes of the mission left it greatly weakened, and in 1882, when three new missionary families joined the mission, they found that the fruits of the Board's work hitherto had nearly all passed into the hands of the Methodist Mission. The work was reorganized, and a church formed in 1884 with 14 members. *The Morning Star*, afterward *The Witness*, was founded in that year; schools were opened for boys and girls; a training school for helpers established, and substantial progress has marked the work, notwithstanding the strong and bitter opposition it has encountered. There are now 2 stations, 6 out-stations, 2 churches, with 97 members, 8 native agents, 1 girls' school, with 9 pupils; 3 common schools, with 56 pupils; *The Witness* (*El Testigo*) has a circulation of 750 copies per week.

(*b*) In 1882 the Northern Mexico Mission was founded with Chihuahua, on the Mexican Central Railway, as a centre. Notwithstanding opposition, gratifying progress has marked the work of this mission. In 1886 a church was formed in Chihuahua, with 42 members. The statistics given in the Board's report for 1889 are as follows: Four stations, 8 out-stations, 10 missionaries and assistant missionaries, 7 churches, 190 members, of whom 75 were added during the year; 6 schools, with 144 pupils; receipts from sales of Scriptures during the year, $294; receipts from sales of religious books and papers, $1,300.

3. *Mission to Italy.*—On the withdrawal of the American and Foreign Christian Union, and at the earnest invitation of the Free Church of Italy, the Board commenced a mission in Italy in 1872. The purpose was to aid certain churches and evangelistic agencies started by the Union. In 1874 it was decided that the limited amount of means and the limited number of men that the Board found itself enabled to employ in nominally Christian lands, and the difficulty of finding a clear field for the Board's methods of labor on account of the presence of so many other evangelical agencies at work in Italy and other considerations, particularly true of Italy, made it seem expedient to suspend operations in that field, which was accordingly done.

4. *Mission to Spain.*—When, in June, 1869, Spain adopted a new constitution guaranteeing full religious liberty to natives and foreigners alike, various evangelical bodies took advantage of the situation to commence Gospel work in that land. In 1872 the American Board established a mission, with Barcelona and Santander as stations. Two sons of the Hawaiian missionary, Rev. Peter J. Gulick, with Rev. Gustavus Alexy and Miss Blake, were sent

out to this mission. At once a school, begun by Mr. Lawrence, connected with the Broadway Tabernacle Church, New York City, came under the care of the mission. Aid was given to feeble evangelical churches, literature was distributed, and regular preaching services sustained. In 1873 Barcelona was abandoned. Political disturbances and the reactionary tendencies of a new government interfered with the work during the next few years. In 1875 Zaragoza was occupied. Audiences in Santander numbered 80 or 90. On April 9th of that year the first evangelical church of Santander was organized with 17 members. A church was organized in Zaragoza in 1876 ; the schools were flourishing and congregations large. Bitter and persistent opposition and persecution, instigated by the priests, served to call out the higher qualities of the converts. In the face of peculiar difficulties, the work has steadily increased. The report for 1888 gives 1 station, 15 out-stations, 1 missionary, 2 female assistant missionaries, 7 pastors, 10 churches, 329 communicants, 1 boarding-school for girls, with 32 pupils ; 12 common schools, with 735 pupils ; 16 native teachers, 2 evangelists, 1 Bible woman, 8 colporteurs ; contributions, $3,288.

5. *Mission to Austria.*—Established in 1872 by Messrs. H. A. Schauffler, E. A. Adams, and A. W. Clark and their wives followed the next year by Rev. E. C. Bissell and wife. Prague, in Bohemia ; Brünn, in Moravia, and Innsbruck, in Tyrol, were occupied; colporteurs and evangelists were employed, and encouragement given to active Christian workers in the already existing Protestant churches. Violent opposition on the part of the Catholic clergy and inimical interference by the government rendered the work very difficult. The action of the Reformed Consistory at Vienna for a time seriously crippled the work. In no field has opposition been more persistent, the difficulties greater, or the faithful labors of the missionaries more abundant.

The work among Bohemian immigrants in America has been greatly assisted by converts made in this mission. The report for 1888 shows that there were then 1 missionary family, 5 churches, with 296 members, of whom 95 were added during the year ; 3 ordained preachers, 5 evangelists, 2 colporteurs ; average congregations, 816 ; contributions of natives, $670 ; Bibles circulated during the year, 548 ; New Testaments, 3,394 ; gospels, 1,517 ; other books, 2,816 ; tracts, papers, etc., 75,839.

VIII. Missions among the North American Indians.

The following table presents a summary of work done in the 15 missions :

1. *Cherokees.* — 1816–60 : 112 missionaries, mostly lay and female ; 12 churches, with 248 members in 1860 ; schools ; printing, 14,084,100 pages ; given up because Board's proper work done.
2. *Choctaws.*—1818–59 : 153 missionaries ; 12 churches, with 1,362 members in 1859 ; at that time declared a Christian people ; schools ; printing, 11,588,000 pages ; given up because of complications arising from the existence of slavery ; in 1872 one missionary resumed labor and withdrew in 1876, leaving 4 churches under a native pastor.
3. *Osages.*—1826–37. Commenced by United Foreign Missionary Society in 1820 ; transferred to Board in 1826 ; 26 missionaries ; 2 churches of 48 members ; schools with 354 pupils ; their country ceded to the Cherokees.
4. *Maumees, or Ottowas.*— 1826–35 : Commenced by Western Missionary Society in 1822 ; transferred that same year to United Foreign Missionary Society, and to the Board in 1826 ; 6 missionaries ; church with 25 members ; given up because of changes in the population.
5. *Mackinaws.*—1826–36 : Commenced by the United Foreign Missionary Society, 1823 ; transferred to the Board, 1826 ; 17 missionaries ; a church with 35 members ; given up as above.
6. *Chickasaws.*—1827–35 : Commenced by Synod of South Carolina and Georgia, 1821, and transferred to the Board in 1827 ; 10 missionaries ; a church of 100 members ; schools with 300 pupils ; given up as above.
7. *Stockbridge Indians.*—1828–48 : 8 missionaries ; a church of 51 members ; given up as above.
8. *Creeks.* — 1832 – 37 : 6 missionaries ; 80 church-members ; given up because of peculiar embarrassments.
9. *Pawnees.*—1834–44 : 10 missionaries ; given up because of the roving character of the Pawnees and the hostile incursions of other tribes.
10. *Oregon Indians.*—1835–47 : 13 missionaries ; broken up by the massacre of 1847.
11. *Senecas* (New York State).—1826–70 : Commenced by the New York Missionary Society, 1801 ; transferred to the United Foreign Missionary Society, 1821, and to the Board in 1826 ; 47 missionaries ; from first to last, about 600 church-members ; transferred to Presbyterian Board, 1870.
12. *Tuscaroras* (New York State).—1826–60 : Commenced as above ; 10 missionaries ; church-members gathered, 200 ; given up because Board's work was done.
13. *Ojibways.*—1831–70 : 28 missionaries ; converts not definitely known ; transferred to Presbyterian Board in 1870.
14. *Abenaquis.*—1835–56 : 1 Indian missionary ; 75 members ; given up because of increasing discouragements.
15. *Sioux, or Dakotas.*—1835–83 : 40 missionaries ; in part transferred to the Presbyterian Board in 1870, about 1,000 church-members from the first ; transferred to the American Missionary Association in 1883.

From the above statement it will be seen that two missions and part of a third were transferred to the Presbyterian Board in 1870 ; one to the American Missionary Association in 1883 ; five were given up because of peculiar difficulties ; four, because of changes in the population ; one, because of massacre, and the remaining two, because the tribes had become practically Christianized. Whole number of missionaries employed, 500 ; churches, 47 ; members, 3,800 ; Indians reached by these missions, about 100,000 ; 12 languages were reduced to writing, and besides the Scriptures or portions much Christian literature was published and many schools established and conducted during the continuance of the missions.

The work among the Indians was, in large measure, attended with peculiar difficulties, though at the beginning a most promising work. As early as 1643 mission work had been attempted. The first missionary of the American Board among the Indians was Cyrus Kingsbury, sent to the Cherokees in 1816. He was gladly welcomed. The mission was a compound of mission, boarding-school, and agricultural college. One day (May 27th, 1819) President Monroe suddenly made his appearance, unannounced, at the school-door, and was greatly pleased with the work, and ordered better quarters, at the government expense. So eager were the Choctaws for instruction that 8 children were brought 160 miles before the missionaries were ready with their school. When the school was opened more pupils applied than could be received. At a council a subscription was made of $700, 85 cows and calves, and $500 from the annuity. The Cherokees and Choctaws soon became Christian nations. George Guess (or Sequoyah), a half-breed Cherokee, invented the Cherokee alphabet. He could neither write nor speak English, but he knew a mark could be made the sign of a sound; he used the English alphabet and modifications of it to express the 86 syllables of his own tongue. In a few years half the nation could read. Other missions were opened among other tribes. In 1830 all was promising: tribes had their churches, temperance societies and benevolent organizations. Three-fourths of the church-members in the missions of the A. B. C. F. M. were among the Indians. But the greed of the whites, and their unscrupulous aggressions, and the pitiless "removals" of the Indians from their reservations checked all these signs of promise. The State of Georgia did not wait for a treaty, but divided the whole Cherokee country into sections, and sold them by lottery to its citizens. The Cherokee laws against intemperance were overborne by those of the State. The missionaries were regarded as citizens of the oppressing nation, and lost influence with the tribes. Inhuman cruelties were practised by the whites, and high-handed injustice dealt out by governors and government officials. With white immigration and greed, the incoming flood of corruption and injustice, developed the evil that was in the native character, and incited the tribes to reprisals. These things, together with the "removals," caused the abandonment of 9 of the 15 missions. The other 6 were either transferred to other societies or withdrawn from on account of their practical Christianization.

The last mission sustained by the Board among the Indians was that to the Dakotas, or Sioux, who were the most numerous and warlike tribe in North America. They roamed over Minnesota and the country westward to the Black Hills. Their number was about 32,000, of whom 21,000 wore blankets; 2,600 could read. The American Board's mission attempted to care for about 6,300. The force at work in 1882 among these 6,300 was, 4 white missionaries, 4 male and 14 female teachers, 8 Indian clergymen, 9 Indian teachers. In that year (1882) the American Missionary Association proposed to take the Dakota Mission under its care and transfer to the care of the A. B. C. F. M. its foreign work in Africa. The next year (1883) the proposed arrangement was completed, and thus closed the exceedingly interesting and successful, though, from the nature of the case in some respects unsatisfactory, work of the Board for the North American aborigines.

Historical Catalogue of the Missions of the A. B. C. F. M.

Marathi, 1813; in two missions, 1842–52; in four, 1852–58; one discontinued, 1858; three others reunited, 1860.

Ceylon, 1816.

Cherokees, North American Indians, 1816; discontinued 1860.

Choctaw, North American Indians, 1818; discontinued 1859.

Sandwich Islands, 1819; transferred from foreign missionary to home missionary basis, 1863.

Palestine, 1819; merged with Syria, 1826.

Western Turkey, 1820.

Syria, 1823; transferred to Presbyterian Board, 1870.

South America (exploring), 1823–26.

Osages, North American Indians, 1826; from U. F. M. S.; discontinued 1837.

Maumee, North American Indians, 1826; from U. F. M. S.; discontinued 1834.

New York Indians, 1826; from U. F. M. S.; Tuscarora branch discontinued 1860; remainder transferred to Presbyterian Board, 1870.

Mackinaws, North American Indians, 1826; from U. F. M. S.; discontinued 1837.

Chickasaw, North American Indians, from Synod of South Carolina and Georgia, 1827; discontinued 1835.

Stockbridge, North American Indians, 1828; discontinued 1848.

Greece, 1830; discontinued 1869.

China, 1830; Amoy section transferred to Reformed (Dutch) Board, 1858; continued as Foochow Mission.

Ojibwas, North American Indians, 1830; transferred to Presbyterian Board, 1870.

Siam, 1831; discontinued 1850.

Creeks, North American Indians, 1832; discontinued 1837.

Sumatra (exploring), 1833.

Patagonia (exploring), 1833–34.

Madura, 1834.

Nestorians, 1834; transferred to Presbyterian Board, 1870.

Singapore, 1834; discontinued 1843.

Pawnees, North American Indians, 1834; discontinued 1847.

Sioux, or Dakotas, North American Indians, 1834; transferred to A. M. A. 1883.

Western Africa, Cape Palmas, 1834; removed to Gaboon, 1843; transferred to Presbyterian Board, 1870.

Cyprus, 1834; discontinued 1842. (Regarded as a separate mission only for one year; connected with Syria mission.)

Oregon, 1835; discontinued 1852.

Zulus, Southeastern Africa, 1835.

Abenaquis, North American Indians, 1835; discontinued 1858.

Madras, 1836; discontinued 1866.

Borneo (exploring), 1836; discontinued 1849.

Persian Mohammedans, 1838; discontinued 1841.

Eastern Turkey, 1836; a part of Western Turkey till 1860, when organized as a separate mission.

Jews in Turkey, 1844; discontinued 1856.

Arcot, India, 1851; transferred to Reformed (Dutch) Board, 1857.

Central Turkey, 1849 ; a part of Western Turkey until 1856, when organized as a separate mission.
Assyria, 1850 ; united with Eastern Turkey, 1860.
Micronesia, Pacific, 1852.
North China, 1854.
European Turkey, 1858 ; a part of Western Turkey until 1871, when organized as a separate mission.
Japan, 1869.
Austria, 1872.
Italy, 1872 ; discontinued 1874.
Western Mexico, 1872.
Spain, 1872.
West Central Africa, 1880.
Shansi, China, 1882.
North Mexico, 1882.
East Central Africa, 1883.
Hong Kong, 1883.

American Christian Convention.—Headquarters, Dayton, O., U. S. A.

The Mission Society of the Christian Denomination is simply a department of work under the general organization of the body known as the American Christian Convention, which meets quadrennially. The Foreign Mission Department was created in 1886, although a work of preparation for it had been conducted for some four years before by the secretary of the Home Department. It is organized under the general constitution of the Convention, which appoints its officers quadrennially, consisting of a secretary, who is also treasurer, and a Board of Advisers, four in number.

Foreign Work.—The only foreign field is Japan, where the Society has three centres of work—Tokyo, Ishinomoki, and Ichinosaki—with some twenty other mission points for irregular preaching. The work was begun in May, 1887, and during that year and the year following a church was organized at each of the three principal stations. The work is mainly preaching, but instruction is also given, chiefly, however, to the Bible students. No distinct schools are started, but Bible workers are supported in schools established by other societies.

Foreign missionary income, $2,010.

American Missionary Association.—Headquarters, Bible House, Astor Place, New York City, N. Y., U. S. A. Constituency, the Congregational churches of the United States.

The American Missionary Association was formed in Albany, N. Y., in 1846, for the purpose of conducting Christian missionary and educational operations, and of diffusing a knowledge of the Holy Scriptures in this and other countries. The Association was opposed to slavery. Four anti-slavery missionary organizations—the Ainstad Committee, the Union Missionary Society, the Committee for West India Missions, and the Western Evangelical Society—were merged in the American Association, which, taking charge of the funds and the missions of the other societies, went vigorously to work, strengthening missions already begun and establishing others.

In 1856 its missionaries in the foreign field numbered seventy-nine, in Africa, Sandwich Islands, Jamaica, Siam, Egypt, Canada, and among the North American Indians. In 1859 the Indian and Coptic missions were relinquished, and during the war its missionaries were withdrawn from Canada and the West, and its energies concentrated upon work among the negroes in the South. In 1861 the first day-school for freedmen was opened at Hampton Roads, Va., where two hundred and forty-one years before the first slave ship had landed on the American Continent. This school—the harbinger of hundreds that followed—laid the foundations of Hampton Institute. In 1882 an arrangement was made with the American Board by which it transferred to the Association its Indian Missions in this country, and the Association withdrew from missions in foreign lands.

The Association's work among the Chinese in America began in 1852, and received a new impulse in 1875 by the organization of an auxiliary—the California Chinese Mission.

In 1883 the Bureau of Woman's Work was formed. The report of the A. M. A. for 1889 shows five chartered institutions in the South—Fisk University, at Nashville, Tenn., with 503 students ; Talladega College, at Talladega, Ala., 427 students ; Tougaloo University, at Tougaloo, Miss., 343 students ; Straight University, New Orleans, La., 484 students, and Tillotson Institute, Austin, Tex., 230 students. There are 18 normal schools in Kentucky, Tennessee, North Carolina, South Carolina, Georgia, and Alabama, and 37 common schools ; in all these chartered, normal, and common schools industrial training also is given. Total number of pupils, 10,094. Statistics of church work show 136 churches, with 8,438 members and 14,735 scholars in Sunday-schools.

The Association has largely extended its work among the illiterate people in the mountain region of North Carolina and Tennessee ; many day-schools and Sunday-schools have been established among them.

The Indian field shows 6 churches, with 401 members and 1,332 scholars in Sunday-school.

There are 16 Chinese schools, with 1,380 pupils.

Receipts for 1889, $376,216.88.

American Tract Society.—Headquarters, 150 Nassau Street, New York, N. Y., U. S. A.

Depositories at Boston, Rochester, Philadelphia, Richmond, Cincinnati, Chicago, and San Francisco, with agents, district secretaries, superintendents, etc.

History.—The American Tract Society was preceded by several organizations which had in view the publication and distribution of tracts and volumes on religious truth. Among these were the New York Religious Tract Society, founded in 1812, and the New England Tract Society, organized at Boston in 1814, which, in 1823, changed its name to the American Tract Society, and in 1825 became a branch of the national society then instituted.

In May, 1825, the present society was organized in New York, prominent friends of the work from other parts of the country assisting. The design was to form a great central society for the entire Union, inviting the co-operation of Christians of all denominations and of other tract associations as auxiliaries.

The great object is to glorify God and save men, by diffusing gospel truth through the press. Subsidiary objects as follows: to preserve in active use the valuable writings of earlier days ; to provide a channel through which the best Christian minds of the present age might impart to the world their fresh thought and their growing life ; to forestall and withstand that flood of infidelity,

licentiousness, and crime which has already produced vast numbers of infidel and trashy works ; to furnish American literature of a truly Christian character for all classes ; to provide such literature for all ages and classes ; to care for the spiritual wants of foreign immigrants who pour in upon our land by the millions ; to aid in giving Christian literature to foreign nations ; to aid pastors by furnishing them with the choicest doctrinal and practical books ; to promote and guide revivals of religion, many of which have originated through the labors of this Society ; to promote individual effort for the good of others, and train Christian laymen to work for God ; to furnish at low prices these treasures of Gospel truth, thus securing their widest diffusion ; to create a channel through which the charities of the benevolent might flow in judicious grants for the destitute ; to counteract sectarianism and develop that Christian union which our Saviour makes the precursor of the millennium.

Development.—For two years only tracts were issued. In the third year volumes appeared, the first being Doddridge's *Rise and Progress*, *Saints' Rest*, Baxter's *Call*, *Pilgrim's Progress*, etc. Systematic tract distribution in New York City and elsewhere began in the fourth year. In the sixth year prominence was given to the value of tracts in connection with faithful personal efforts to save souls, Harlan Page becoming eminent in this transcendent duty.

The volume enterprise was inaugurated in the eighth year by an attempt to reach every family in the South Atlantic States with one or more volumes. The West was included the next year. The work was so enlarged that in the seventeenth year nearly 100 works had been published, the *Evangelical Family Library* was issued, and some 2,000,000 volumes had been put into circulation, and 60,000,000 of tracts.

Colportage followed in 1841. The colporteur was to sell or give books from house to house, commend Christ as the only Saviour to all, and seek to lead them to Him in prayer. Eleven of these self-denying and faithful men were commissioned the first year, 23 the second, 76 the third, 143 the fourth, and before the war over 600 were employed for the whole or a part of each year, the usual salary for each being but $150.

Periodicals established mark a notable point in the progress of the Society. *The American Messenger* (a monthly filled with original matter), *Amerikanischer Botschafter* (1847, for the Germans), *The Child's Paper* (1852, beautifully illustrated) ; in 1871 three new periodicals were added—*The Illustrated Christian Weekly* (sold in 1888 to another house), the *Deutscher Volksfreund*, and the *Morning Light*—and *Apples of Gold*, for little folks, in 1879.

The periodicals now (1889) issued by the Society are 6 in number—2 in German and 4 in English ; 4 are illustrated, 2 appear weekly and 4 monthly ; 3 are for adults and for families, and 3 are for children of various ages. The aggregate circulation of periodicals has been (1889) 2,579,400.

The first regiment passing through New York to the late Interstate War was promptly supplied with religious truth, and the last one that returned. The Society provided 172 publications of great merit, which it freely distributed through its own 17 army missionaries and the chaplains, as well as through the agents of the Christian Commission. Over 1,000,000 copies of the *Messenger* were sent and highly prized.

Among the blacks the work was carried on even during the war, and a large model school was opened on Arlington Heights.

At Richmond, immediately after its surrender, a depository was opened, and the work of the Society was vigorously resumed.

Among the Spanish and Portuguese of North and South America the work has opened in a remarkable manner. Already the Society has issued 536 (to the year 1885) publications for this field.

Cash grants in aid of Foreign Missions began to be made in the second year of the Society's existence, and have continued to be an important branch of its work, these gifts often amounting to $20,000 per annum.

Results Illustrated.—Among these may be mentioned the providing of 7,341 distinct publications, of which 1,654 are volumes, the remainder being tracts, leaflets, hand-bills, packages of cards, wall-rolls, etc., the whole constituting a collection of religious literature unsurpassed in the world.

For all classes the publications are issued, among which are included invaluable biographies, works on Christian evidences, history of the Reformation, the Bible, with notes, Bible dictionary, pictorial primers and songs, and a host of choicest volumes for children and youth, many of which are elegantly illustrated and printed.

In eleven foreign languages are 1,819 home publications—German, French, Spanish, Italian, Portuguese, Welsh, Dutch, Danish, Finnish, and Hungarian—all for immigrants.

Of periodicals (to 1885), a total of 213,380,750 have been issued, at a present rate of 3,874,300 yearly, to about 200,000 subscribers.

Of other home publications, 29,345,133 volumes have been printed, and 2,997,276,983 pages of tracts.

To the destitute grants are made annually to the amount of about $40,000 of our home publications, and to foreign nations a total (up to 1885) of $53,996 in money to aid missionaries at 87 stations to print books which the Society approves for their mission work. Thus, 4,416 different publications have been issued abroad, including over 729 volumes in 147 languages and dialects.

Colportage has yielded great results. In 44 years it has equalled 5,551 years of labor. It has sold 11,866,907 volumes, and granted 3,047,578 ; has made 13,148,659 visits, in 7,373,987 of which prayer was offered or a personal appeal made. It has found 1,849,216 Protestant families neglecting evangelical worship ; 1,007,038 Romanist families and 661,177 Protestant families without Bibles, and 1,101,098 with no other religious books. One worker (in nine years) travelled, on foot, in the saddle, and in buggy, 35,000 miles, made 58,000 family visits, circulated 24,700 volumes, organized 14 Sabbath-schools, and saw 6 churches spring up in connection with his labors.

Aid furnished to pastors, the increase of Christian activity and the promotion of Christian union should be mentioned, but cannot be set forth.

Co-operation with every other good work has been also a feature of this Society. Almost every religious and benevolent association is aided with publications adapted to its wants.

The total amount received in donations and legacies and expended in the benevolent work of the Society is (to 1885) $5,287,682 ; the sales amount to $11,641,182, making, with other items, a grand total of $16,507,250, from its beginning to the year 1885.

American Wesleyan Methodist Connection. — Secretary, A. W. Hall, Houghton, N. Y.

The Missionary Society of the Wesleyan Methodist Connection was organized in 1862, and carries on quite extensive home missionary work. Its foreign work dates only from 1887, but has already attained encouraging proportions. A mission has been established in Freetown, Sierra Leone, West Africa, and a church organized there, which has now a membership of 300. The grace of liberal giving has been developed in these native Christians to a remarkable degree, their contributions during the past year amounting to $330. Over 300 pupils attend the Sunday-school. Educational and medical work is also carried on, nearly 200 persons having the past year received free medical treatment. The missionary force now consists of 1 ordained and 4 lay missionaries, with 12 native assistants ; but the Society is preparing to send out a large re-enforcement, with the hope of extending the work into the interior among tribes which have expressed a desire to receive teachers.

Amguri (formerly Molong, or Molung, q.v.), a station of the American Baptist Missionary Union in Assam, India. Their work is among the Nagas, a small mountain tribe, noted for robbery and murder.

Amharic.—The Amharic, which belongs to the Semitic family of languages, is used in Abyssinia. A translation of the Scriptures into Amharic is said to have been prepared by two Jesuits, Louis de Azevedo and Caldeira, in the beginning of the seventeenth century ; but nothing seems to be known of it. In 1824 the British and Foreign Bible Society published the Gospels in Amharic, translated by Abu Rumi, under the editorship of Mr. Pell Platt, and in 1829 the whole New Testament was published at London. In 1840 the Old Testament of Abu Rumi's version was published, and in 1844 an edition of the entire Bible followed, the work having been carried through the press by Mr. Platt. In 1870 the late Dr. Krapf proposed to revise the Old Testament with the aid of some young natives, and in 1872 the Octateuch left the press. In 1875 the work of revision was completed. Krapf's revision was again taken up by Mr. J. M. Flad, a missionary in Abyssinia, and his version was completed with the help of Mr. Argawi, a native Abyssinian missionary for twelve years, May 15th, 1885. Altogether about a thousand grammatical improvements were made in the Prophetical Books, and a great many in the New Testament. Up to March 31st, 1889, there were disposed of both editions 58,212 copies, either in parts or as a whole.

(*Specimen verse.* John 3 : 16.)

እግዚአብሔር፡ እንደሁ፡ ዓለምን ፡ ወድዋልና ፡ አንድ፡ ልጁን ፡ እስኪለውጥ ፡ ድረስ ፡፡ በርሱ ፡ ያመነ ፡ ሁሉ ፡ እንዳይጠፋ ፡ የዘላለም ፡ ሕይወት ፡ ትሆንለት ፡ ዘንድ ፡ እንጅ ፡፡

Amoibic, a town on the northern boundary of Natal, South Africa. A mission station of the Swedish Church Mission.

Amoy, South China, on the southern coast of an island of the same name belonging to the province of Fuh-Kien. A seaport town, with an excellent harbor. Climate, cool in winter, wet in spring, hot in summer. Population, 250,000.

Social condition poorer than in most provinces of China. Mission station L. M. S. (1844) ; 4 missionaries and wives, 2 single ladies, 71 native helpers, 60 out-stations, 36 churches, 1,478 members, 1 theological seminary, 9 students, 19 other schools, 248 scholars. Contributions, $4 430.52. (The above includes a large mission at Chiceng, partially separate from the Amoy Mission, managed by one ordained missionary and a physician.)

Also of the Reformed (Dutch) Church in America (1812), and transferred from the A. B. C. F. M. in 1854 ; 6 ordained missionaries, 1 unordained, 7 missionaries' wives, 2 other ladies, 36 native helpers, 25 out-stations, 8 churches, 861 members, 1 theological school, 6 students, 12 other schools, 225 scholars. Contributions, $2,367.66.

Also of the English Presbyterians (1851) : 5 ordained, 2 medical, 3 female missionaries, 8 churches, 39 unorganized congregations, 6 native pastors, 918 communicants.

Amoy Colloquial.—One of the languages of China, spoken in Amoy and in the neighborhood of Formosa. A translation of the New Testament into the Amoy Colloquial was printed at Glasgow in 1873, the work having been performed by Revs. J. Macgregor, W. S. Swanson, H. Cowie, J. L. Maxwell, and others. It is in the Roman character. The Psalms, translated by the Rev. J. Stronach, were published in 1873. The Old Testament, prepared by a representative committee of the missionaries at Amoy, was carried through the press in England by the Rev. J. L. Maxwell and completed in 1884. In the year 1885 a Revision Committee composed of the missionaries of the Amoy and Formosa Missions was formed, which is still at work. The work and expense of the new revision is shared alike by the British and Foreign and the American Bible Societies. Provision has also been made for the blind people of Formosa and Amoy, who are said to number about 2,000, in furnishing them with the Gospel of Matthew. The work was prepared by the Rev. W. Campbell, missionary of the Presbyterian Church of England.

(*Specimen verse.* John 3 : 16.)

Siōng-tè chiong tòk-si^{n} ê Kia^{n} síu^{n} sù sè-kan, hō sìn i ê lâng m̄ sái tīm-lûn oē tit-tiòh eng-oáh ; I thia^{n} sè-kan ê lâng kàu án-ni.

Ampamarinana, a town of Central Madagascar, near Antananarivo. Mission station of the L. M. S.; 1 missionary and wife, 63 outstations, 5,619 church members, 62 schools, 3,028 scholars.

Amparibe, a town of Central Madagascar, a little northwest of Antananarivo. Mission station of the L. M. S.; 1 missionary, 55 outstations.

Amritsar, a commercial centre of the Punjab, India, and the chief seat of the Sikh wor-

ship. Population, 152,000. In 1852 the C. M. S. founded a station here, with high-schools and a medical establishment, and one of the largest and richest congregations in India. In 1866 the Mohammedan scholar, Imadeddin, was converted, and ordained in 1868. A Sikh priest has also been converted and branch stations established at Varowal and Clarkabad. The ecclesiastical council of the Punjab holds its annual meetings here.

Amroha, in the Rohilkhund division of the presidency of the Northwestern Provinces, India. A station of the Methodist Episcopal Church, North, with 718 church-members, mostly Sikhs, but some Moslems.

Amurang, a station of the Netherland Missionary Society in the Minahasa peninsula of Celebes, East Indies (q.v.).

Anaa, the most populous of the 78 Taumotu, or Tuamotu Islands, Polynesia. Population, 1,300. The people were visited by Christian missionaries in 1818, and were converted, together with many from neighboring islands. Churches were built, but then nobody came to preach in them. Later on the Roman Catholics arrived, and finally the Mormons. Tney were quite successful. In 1884 all the Mormons joined the Roman Church. The Paris Evangelical Missionary Society has attempted some work, but with little success.

Analekely, Central Madagascar, in the Imerina district, not far northeast of Antananarivo. Mission station of the L. M. S.; 1 missionary, 1 native pastor.

Anand, a town in the Gujarat district, Bombay, India. Since 1878 a station of the Irish Presbyterian Church, with a high-school, around which a numerous congregation has gathered.

Anandapur, a city in the Kanara district, India, between Malabar and Goa, Madras, South India, has famous coffee plantations. A station of the North German Missionary Society, with 265 members.

Andai, one of the three stations of the Utrecht Missionary Society in the Dutch part of New Guinea, twenty miles southeast of Dore ; has a printing establishment.

Andaman Islands, a long narrow group of small islands in the eastern part of the Bay of Bengal. Area, 3,000 square miles. They include the North, Middle, South and Little Andaman islands, with a number of islets, and all are densely wooded. Climate, very unhealthy. Population, in 1881, 11,452 convicts and 6,000 (?) natives. The natives are a diminutive and barbarous people, who seem to be distinct from all other known races in physical features, language, and customs. They are of short stature, with very ugly features and very black skin ; they wear no clothing except a thick plaster of mud, intended to protect them from the attacks of insects ; they live in the most wretched huts, subsist by fishing, never till the ground, have no implements that will resist fire, will hold no intercourse with strangers. They worship one great God and three malevolent deities in sea and forest, and minor divinities. The British formed a settlement on the largest island in 1793, with the purpose of making a penal colony for convicts from Bengal, but abandoned it three years later on account of the climate. After that the group was seldom visited until 1858, when a penal settlement on one of the islands was formed.

These islands have given occasion to repeated missionary efforts among their naked cannibal and apparently decaying population. The S. P. G. sent a missionary to Port Blair in 1884, who has since been recalled. A chaplain, in 1865, founded an orphan asylum and baptized a few persons.

At Port Blair, to which 7,600 convicts have been transported, a few of the savages have also settled, and the Lord's Prayer has been translated into their language.

Anderson, William, a missionary of the L. M. S. to South Africa, 1800–48. Associated with Mr. Kircherer in the mission to the Bushmen, he commenced the Griqua Mission in July, 1801 ; d. at Pascaltsdorp, September 24th, 1852, aged 83.

Andohalo, a branch station of the L. M. S. station in Antananarivo, the capital of Madagascar.

Andovoranto, a city on the eastern coast of Madagascar, and an S. P. G. station, founded in 1874. It now has 53 communicants under the care of one European missionary.

Andrews, Lorrin, b. April 29th, 1795, at East Windsor (now Vernon), Conn.; graduated at Jefferson College, Pa.; Princeton Theological Seminary, 1825 ; sailed as a missionary of the A. B. C. F. M., Nov. 3d, 1827, for the Sandwich Islands, reaching Honolulu, March 31st, 1828 ; was stationed at Lahaina with Mr. Richards. In 1831 he was appointed to establish the Lahainaluna Seminary, which was opened in September of that year with 25 pupils. During the succeeding ten years he exerted himself to found the institution on a permanent basis. By the assistance of Messrs. Dibble, Clark, Emerson, and others, it became the University of Hawaii. During his connection with the institution he performed a vast amount of literary labor, besides his duties as professor. He was associated with others in the translation of the Bible. In 1842 he resigned his position as a missionary of the A. B. C. F. M. from anti-slavery scruples, believing it to be wrong for the Board to receive funds from slave States. In 1844 he officiated as seaman's chaplain at Lahaina. In 1845 he removed to Honolulu, and received the appointment of judge under the Hawaiian Government. For many years he sat upon the bench and officiated with ability and integrity. His services were highly appreciated by Judge Lee. For many years he acted as secretary of the Privy Council, keeping the records in English and Hawaiian. He resigned his office of judge in 1855, but so highly did the government appreciate his labors that an annuity of $1,000 was appropriated and continued by successive legislatures to the very last. During the later years of his life, though his labors were less public than before, his mind and pen were constantly occupied, and at times he employed a native amanuensis. His *Hawaiian Dictionary,* defining nearly 17,000 words, occupied him for many years. His research into the ancient history, *meles* or songs, and literature of the Hawaiian people, has been very extensive. A Honolulu paper says, "As a scholar he was thorough and profound. As a preacher, sound

and logical. Touching pecuniary matters, he was disinterested and unselfish. During his long connection with the Hawaiian Government as a public officer no one ever called in question his honesty and integrity. A short time before his death he became nearly blind, but continued his literary labors, employing an amanuensis. He died at Honolulu, September 29th, 1868.

Aneityum, the southernmost island of the southernmost group of the New Hebrides. Population, 2,000, all of whom were converted under the preaching of the Presbyterian missionary, Rev. Mr. Geddie, of Nova Scotia, between 1848, when he arrived, and 1872, when he died. They paid themselves $5,000 toward the translation and printing of the Bible, and have sent out fifty native missionaries to other countries, principally to the neighboring islands. (See New Hebrides Mission.)

Aneityum, a language belonging to the Melanesia languages, and spoken in Aneityum, New Hebrides, by a people belonging to the Papuan stock. In 1852 the Rev. John Inglis from New Zealand joined Mr. Geddie. The work of translating the Scriptures was soon commenced, and in 1863 the entire New Testament was in the hands of the natives. In 1878 the Old Testament left the press at London, the work having been under the superintendence of Mr. Inglis. Considering the fact that in the year 1848 there was not a sentence of the Aneityum language reduced to writing, and also considering the fact that the natives paid for almost all the copies of Scripture which were printed, there is all and every reason for thankfulness. Altogether there were disposed of up to March 31st, 1889, 20,630 copies of Scriptures, in part or as a whole.

(*Specimen verse.* John 3 : 16.)

Iṣ um ucce naiheuc vai iji pece asega o Atua ịs abrai Inhal o un is eti ache aien, va eri ẻti emesmas a ilpu atimi asgeig iran asega, jam leh nitai umoh iran ineig inyi ti lep ti.

Anglo-Continental Society. — Secretary, Rev. Frederick Meyrick Blickling. Rectory, Aylsham, Norfolk, England.

The Anglo-Continental Society, formed in England in 1854, aims (1) to make the principles of the English Church known in the different countries of Europe and throughout the world ; (2) to help forward the internal reformation of national churches and other religious communities by spreading information within them, rather than by proselytizing from them ; and (3) to save men whose religious convictions are already unsettled from drifting into infidelity, by exhibiting to them a purified Christianity which they may be able to embrace. The means adopted to accomplish these ends are (1) the publication in different languages of books and tracts illustrative of the doctrine, discipline, *status,* and religious spirit of the Church of England, and of the character of her Reformation ; (2) the dissemination of the publications, together with the Bible and Prayer-Book, by the voluntary agency of travellers, of British and American chaplains, booksellers, etc., ; (3) by the employment of native agents where it is thought desirable ; and (4) by the employment of one or more travelling secretaries, or agents, charged with the duty of explaining the nature of the English Reformation, and the example that it offers to other national churches and religious bodies.

The Society consists of patrons, committees, officers, and ordinary members, comprising English, Irish, Scottish, Colonial, and American churchmen.

Angola.—In its widest sense a Portuguese colony on the western coast of South Africa, Lower Guinea. Area, 200,000 square miles. Climate, warm, unhealthy along the coast. Soil, very fertile ; vegetation luxuriant, and the fauna and flora tropical. Mineral productions, gold, iron, lead, and sulphur. Population, 2,000,000, whites, mulattoes, and negroes, the most intelligent of whom are the people of the district of Amboca, most of whom are able to read and write. Religion, chiefly pagan ; a few Roman Catholics and a few Protestants. Capital, St. Paul de Loanda, on the coast of Angola proper, the seat of the governor-general and of the bishop. The chief coast towns of the three other districts, besides Angola, into which the country is divided, are Ambriz, São Felipe de Benguela, and Mossamedes. Missionary societies at work there, British and Foreign Bible Society, with a depot at Pongo Adongo. Scriptures, St. Luke and St. John, in Kimbundee. A. B. C. F. M. works more in Benguela.

Angom, a city on the west coast of Africa, in the Corisco and Gaboon district. It is on the Gaboon River, above Nengenenge. Mission station of the Presbyterian Church, North ; occupied, 1881 ; 1 missionary and wife, 1 other lady, 1 French teacher.

Angora, a city of Asia Minor, in the ancient Galatia. Population, 35,000, of whom 10,000 are Roman Catholics. An important trade centre, especially for mohair (Angora goats' wool), and an out-station of the A. B. C. F. M connected with Cæsarea.

Angra Pequena, on the bay of the same name, on the southwest coast of Africa. Here, at the only proper harbor of the Great Namaqualand, the Bremen merchant Lüdritz acquired through a bargain with the captain of Bethaniese a landed property, which he placed under the protection of the German Empire. This was the modest commencement of the German colonial policy. German protection was extended, October, 1884, over Rehoboth Hoachanas and soon over the whole extent of the coast, from Cape Frio, in the north, to the mouth of the Orange River, and extending 120 miles into the interior. The only exception is Walfish Bay, to which England has earlier claims. The liquor traffic was at first excluded, to the great joy of the missionaries, but has forced itself in more and more into the territory. The hostilities too between the Nama and the Herero were aggravated by the ease with which their booty of cattle could be sold to the Germans. Recently more peaceful influences have made themselves felt. Since 1883 the entire Bible has been translated by Krönlause into the Nama language. It remains unpublished, however, since the New Testament printed in 1866 has found few purchasers.

Anhalt-Schmidt, a town in Cape Colony, South Africa. Mission station of the Berlin Evangelical Lutheran Missionary Society (1860) ; 2 missionaries, 13 native workers, 2 out-stations, 316 church-members.

Anikadu, a city of Tanjore, Madras Presidency, South India, southwest of Tanjore City. Mission station of the S. P. G. and the Evangelical Lutheran Society of Leipzig.

Aniwa, a small island in the southernmost group of the New Hebrides. Population, 192, all Christians.

Aniwa, a dialect spoken in the island of Aniwa, New Hebrides. At the time from which its missionary history dates its population was estimated at from 400 to 500. In 1840 two Samoan teachers were placed upon the island, but their efforts were without any visible success. About the year 1866 the Rev. J. G. Paton settled there, and in 1877 the Gospels of Matthew and Mark, translated by him, were printed at Melbourne. In 1880 the Acts were also printed there. In 1882 the Gospel of John, 1 and 2 Timothy, Titus, Philemon, James, the three epistles of John, and Jude were printed. The inhabitants of the island, who at the arrival of Mr. Paton were naked savages and cannibals, contributed £70 toward paying for the printing of the above portions.

Anjako, or **Anyoke,** a city on the slave coast, West Africa. A station of the North German Missionary Society.

Ankadibevava, a city of Central Madagascar, near Antananarivo. Mission station of the L. M. S.; 1 missionary and wife, 93 outstations, 6,166 communicants, 84 schools, 5,784 scholars.

Anlo, a dialect of the Ewé language in the independent kingdom of Dahomey, West Africa. Certain portions of the Scriptures are in preparation by the British and Foreign Bible Society, and also by the Bremen Bible Society.

Annaka, a town in the island of Nipon, Japan, 80 miles northwest of Tokio, between that city and Toyama. Sub-station of A. B. C. F. M., worked from Tokio.

Annam, a language which belongs to the Tai family of Indo-Chinese languages, is spoken in Annam, Indo-China. A version of the Gospel of Luke has been prepared from the revised Ostervald French New Testament by M. Bonet, who resided twenty years in Annam, and is now the chief government interpreter in the Paris School of Oriental Languages. This version, which was published by the British and Foreign Bible Society in 1889, is the first made in that language.

Annam, a kingdom under the protectorate of France, occupying the most eastern portion of the Indo-Chinese peninsula, east of Siam and southeast of Burma. Area, 200,000 square miles. Surface, irregular and mountainous. Rivers numerous, and although too shallow for navigation, most useful for irrigation. The country produces an abundance of rice, sugar, spices, and tropical fruits. The Annamese are somewhat akin to the Chinese in language and in many of their important customs, but they also partake largely of the Malay characteristics, and evidently form a link between the Mongolian and Malay races. They are generally quiet and inoffensive, indolent and fond of gayety. The women are much oppressed, but not obliged to live in seclusion. The religion is professedly Buddhism, and the higher classes even adopt Confucianism; but they are not a religious people. Annam is governed by an emperor with absolute power, and under him are the mandarins or officials, forming a nobility sharply distinguished from the body of the people. Mandarins appointed by the emperor govern the provinces and control the standing army, which is comparatively large. The capital of the country is Hué, on a river of the same name. The early history of Annam is involved in obscurity; it is only known that wars with the neighboring powers determined its boundaries, and that the empire was formerly entirely subject to China.

In the seventeenth century, when Annam was most prosperous, the Jesuits (among them the celebrated Jesuit missionary Alexander von Rhodes, who came there in 1615) introduced Christianity, and in spite of much persecution propagated it with such energy that at the close of the eighteenth century French priests had converted the emperor and established a hierarchy of great influence. Later, however, these doctrines were rejected by the emperors, and the priests and converts persecuted. One emperor, Tu-Due, was especially opposed to Christianity, and the murder of several missionaries, between 1854 and 1858, seemed to the French a sufficient cause for revenge, while it served as a pretext for the acquirement of a French colony in the East. In 1858 a French fleet was sent by Napoleon III., which succeeded in capturing several important towns, and although the Annamese made stout resistance, the French succeeded in dictating terms of peace by which they became possessors of three provinces. These remain in their possession under the name of Indo-China, the only important French colony in the East. By this treaty three ports in Tonquin were opened, and Christianity was permitted throughout Annam. An insurrection occurred in 1862, which was quelled by the French.

The king of Annam was compelled, in 1874, to accept the position of a vassal to France, which, after the war of 1885, China ceased to resist. On the other hand, the population appear to have transferred their hatred of foreigners to the Christians, to treat them generally with great cruelty. There are no Protestant missions in Annam, the only missionaries being priests of the Roman Catholic Church. In the entire kingdom of Annam, numbering 5,000,000, there are 420,000 Catholics, under the care of 125 European and 264 native priests, in 7 apostolic vicariates.

Annaszorg, a station established by the Moravians in Surinam (Dutch Guiana), South America, among the negroes. It was situated on the Warappa, which connects the river Comewyne with the sea at a point some twenty miles east of the mouth of the river. In 1853 a church was opened, and the work of God assumed a very cheering aspect. Less than twenty years afterward a shoal formed just in front of the creek, which prevented the return at ebb-tide of the water which the flood had brought. The cultivated land was thus ruined by the salt water, and the people were compelled to abandon the estates. The mission had, therefore, to be given up, and became an outpost of Charlottenburg, the church building being removed to Paramaribo.

Annotto, a station of the Baptist Missionary Society in Jamaica, West Indies (q.v.).

Antananarivo, capital of Madagascar. Climate, temperate. Elevation, 4,500 feet.

Population, about 100,000, of Hova, Malagasy, Polynesian and Micronesian stock, each class of whom speaks its own language. Religion, fetichism; belief in charms and ordeals. Social condition, comparatively civilized. Occupation, metal and straw-work, spinning, weaving, etc., in all of which they are skilled.

Mission station of the L. M. S. (1861); 1 missionary and wife, 1 single lady, 396 native workers, 65 out-stations, 60 churches, 5,308 members, 65 schools, 5,440 scholars.

Also of the Friends' Missionary Society, 3 missionaries and wives, 2 single ladies, 2 schools, both well attended, a printing-office, a medical mission, with a hospital.

Antigua, the principal island of the Leeward group, West Indies. First visited in 1756 by Moravian missionaries from St. Thomas. Peter Brown labored here from 1769 to 1791, and was well supported by the government, because it soon became evident that the annual rate of crime decreased under his influence. In 1793 there were 9,365 baptized members of the mission. The Wesleyan Methodists have now 9,420 members in 11 stations, a teachers' seminary, and a high-school; the S. P. G., 3,155 communicants. The Moravians have also 13 missionary agents and 3,482 communicants.

Antioch, a city of Northern Syria, the same as the Antioch of the time of the Apostles. It has much declined in importance, but is still a city of considerable size. The population is chiefly Armenian and Syrian, the latter partly Mohammedan, and partly Christian of the Greek Church. A number of attempts have been made to carry on mission work there, but with no very great success. It is a station of the Irish Presbyterian Mission, and the Foreign Christian Missionary Society have a preacher there. It is also counted as an out-station of the A. B. C. F. M. station at Aintab. The Reformed Presbyterian (Covenanter) Mission have also some work among the Nusairiyeh of the city.

Anum, a city east of the Wolta, Gold Coast, West Africa. Population, 5,000. A station was founded here by the Basle Missionary Society in 1864, but in 1869 the city was destroyed by the Ashantis. In 1881, however, the station was rebuilt, and there are now 145 members.

Aomori, or **Awomori,** Japan, on the extreme northern coast of the island of Nipon, northwest of Morioka. Mission district of the Methodist Episcopal Church, North; 1 missionary, 311 church-members.

Apaiang, an island of the Gilbert group, Micronesia. Mission station of the Hawaiian Evangelical Missionary Society. Has no resident missionary, but is worked from the neighboring island.

Apemama, an island of the Gilbert group, Micronesia, near Apaiang. Occupied by the same society.

Api, or **Epi,** or **Baki.**—The Api, or Baki, which belongs to the Melanesian languages, is spoken in the island of Api, New Hebrides. In 1882 the Rev. R. M. Fraser, from Tasmania, settled with his wife on Api, and in April, 1886, a translation of the Gospel of Mark by Mr. Fraser was published by the British and Foreign Bible Society's auxiliary at Sydney. Up to March 31st, 1889, three copies of St. Mark's Gospel were disposed of.

Apia, the principal seaport of Samoa, Polynesia, with an excellent and much frequented harbor, but full of drinking and dissipation. Mission station of the L. M. S. (1836); 2 foreign missionaries, 38 ordained natives, 19 other helpers, 1,031 church-members, 76 schools, 1,236 scholars.

Appelsbosch, a city in East Natal, South Africa, northwest of Christiansborg. A station of the Swedish Church Mission.

Apostelstrasse ("the Avenue of the Apostles"), a series of missionary stations established by the Chrischona Pilgrim Mission. It included Cairo (1861), Alexandria (1865), Assuan (1865), and also Khartoum and Metammeh, and was intended as points of support for missionary operations in Abyssinia. The two latter stations cost many human lives, and did not render the attempt to penetrate by this route into the interior of Africa successful. For Egypt alone the American Mission seemed sufficient, and in 1868 the Pilgrim Mission retired from this field and devoted itself to its successful school in Alexandria. German forces are still active there, and there are Kaiserswerth deaconesses in a hospital of their own.

Arabia, a peninsula at the southwestern extremity of Asia, lying within latitude 30° and 12° 45′ N, and longitude 32° 30′ and 60° E. Its land boundaries are Egypt on the northwest and Palestine and Syria on the northeast. Commencing at the northeast, the waters which successively surround it are: the Persian Gulf, Gulf of Omar, Indian Ocean, Gulf of Aden, and the Red Sea. Its total area is estimated at over 1,000,000 square miles. Arabia was formerly divided and described by foreigners as consisting of Arabia Petræa, the rocky mountainous region in the north; Arabia Deserta, the vast desert lands, and Arabia Felix, the "Happy" land, on the shores of the Red Sea and Indian Ocean. A study of the physical features of the country suggests a more rational division of the surface into equal thirds: one comprising the mountainous lands along the coasts; another the desert lands, which form almost a complete ring around the third, the central plateau of tableland, with alternating slopes and valleys.

Beginning with the coast district at the northwest, the principal districts are: 1. *The Sinaitic peninsula,* a triangle with the Red Sea as its apex, Palestine for its base, and the gulfs of Suez and Akabah for its sides, corresponds very nearly to Arabia Petræa. 2. *Hejaz* extends from latitude 28° to 21° N. along the shore, and for a distance inland varying from 60 to 150 miles. It is for the most part sandy and stony, with only a few fertile spots around Medina, and Kholeys, a few days' journey north of Mecca. Around this holy city of the Mohammedan is the Haram, or Sacred Territory, at the southern extremity of the district. Mecca has a population of 45,000, and was visited in 1887–88 by 100,000 pilgrims. At the southeast of Hejaz, on the rising slopes of the mountains, is the small district called Jebel Kora, with its fertile, well-watered soil. 3. *Yemen* occupies the remainder of the mountain coast as far south as Aden, and consists of two portions. That part lying along the shore is called Tehamah, and is flat and rocky, while the inland part, stretching sometimes 300 miles to the east, is mountainous, with precipitous hills and fertile valleys. The oasis of the southern Jowf is also included in this district. Mocha, one of the cities of Yemen, has given its name to the

coffee which is one of the principal products. Sania, the former residence of the *Imam*, has a population estimated at 20,000. 4. *Aden*, a small peninsula on the coast, about 100 miles east of Bab-el-Mandeb, with the island of Perim, at the entrance to the Red Sea, is subject to Great Britain. It includes in its district a smaller peninsula, Little Aden, and the settlement and town of Sheikh Othman, ten miles from Aden, with the villages of Imad Hiswa and Bir Jabir—in all 70 square miles (Perim, 5 square miles). Its population is 37,711, of whom Sheikh Othman claims 12,000. Aden is simply a coaling station, but its position makes it of great strategic importance. 5. *Hadramaut* and *Mahrah* occupy the 1,200 miles of coast between Aden and Cape Ras-el-Hadd. They have the same general features of the coast districts —a sandy or rocky shore, behind which mountain ranges stretch back into the great desert—and little is known in regard to the interior, its inhabitants or products. 6. *Oman* and *Hasa* complete the line of coast districts, extending from Cape Ras-el-Hadd to the head of the Persian Gulf. The mountains in Oman are the highest on the coast, and the strip of coast land in Hasa has extensive fertile tracts. Muscat, the capital of Oman, is the only good harbor.

The central third of Arabia, especially Nejd, is the stronghold of the Arab nation. On the extreme north and northeast lies the desert, with the oases of Jowf and Teyma, varying the monotony of the stony waste. South of the stony desert lies the Nefood, or sandy passes, between which and Nejd is the district of Shomer, with its two parallel mountain ranges running northeast to southwest. The valley of Kaseem lies between Shomer and the central plateau. The principal provinces of the nine into which Nejd is divided are : Ared, the central province, containing the capital, Riad ; Sedeyr, or Sudeir, in the highlands of the Toweyk mountain range, which runs north and south through the heart of Nejd ; Yemamah, south of Ared, a fertile district, celebrated in native history as the home of brave men and beautiful women ; and Woshem, a small but important district west of Ared. Of the desert surrounding Nejd, little need be said. That portion lying to the south, southeast, and southwest is called the Dahna, or "Crimson," from the color of the sand, and covers 50,000 square miles. Of it little is known ; not even the Bedouins have traversed its full extent, and European travellers shrink from its heat and sterility.

Climate.—In the Sinaitic peninsula the air is dry, clear, and in the main healthy, with winter rains. The summer temperature in the valleys is excessively high, but the nights are cool. In general the sandy slopes of the coast districts are hot and unhealthy, with a cooler, more healthy air in the mountains. Tehamah has periodical rains, in spite of which the climate is hot. The highland country of Yemen is healthy, with cool, pure air. In Hadramaut and Oman the heat is dangerous to the stranger, and Hasa is especially unhealthy, low fevers being the constant companion of the dwellers on that coast. Shomer possesses a remarkably healthful climate, and Nejd is hot by day but cool by night, while winds from the east and northeast make the climate pleasant to live in. In the desert the heat is intolerable, and in the Nefood district the deadly "simoom" blows. This is a storm of a cyclonic nature, carrying in its centre a noxious gas which is death if inhaled in any quantity. It lasts from two to ten minutes at any one point, and the only way to escape it is to cover the mouth with a cloth and lie down on the ground, where the heavier pure air is found. Camels instinctively bury their noses in the sand, but horses are often killed by the gas.

Arabia is celebrated for its horses, which come mainly from Nejd ; its coffee and fruit from Yemen ; its raisins from Muscat, and its pearls from the fisheries along the Persian Gulf.

People.—The dwellers in Arabia are divided into "Al Bedoo," or the nomadic Bedouins, and "Al Hadr," the dwellers in towns.

1. The Bedouins are the shepherds and herdsmen, who wander about the deserts from one fertile valley to another. They have been called brigands, because they consider themselves the lords of the land, and in the absence of constituted authority, take summary methods to punish the traveller, whom they regard as a trespasser. In lieu of official fees for passports, they take whatever property they can lay hold of. By paying a fee to the first sheikh whose territory is invaded, an escort is secured to the traveller as far as his authority extends ; a similar payment to the successive sheikhs will insure like protection ; but the neglect of such an acknowledgment of their rights will lead to loss of property and sometimes of life. The Bedouin is not murderous by nature, but of necessity, when his demands are resisted. There are northern and southern Bedouins. The principal clans of the former are the Aneyzah, who roam the country between Syria and Shomer ; the Shomer, in the districts contiguous with the Aneyzah ; the Howeytat and Sherarat, in the northern desert ; the Moteyr, Benoo-Khalid, and Ajmans in the eastern deserts, and the Hodeyl and Oteybah in Nejd itself. The southern or "pure" Bedouins are fewer in number and more savage in disposition. The principal clans are Al-Morrah, around Oman ; Al-Yam, near Yemen, and Benoo-Yas, near the Persian Gulf. In all there are about 1,500,000 of the Bedouins. They recognize no authority save that of their chief, the sheikh, for they are thoroughly democratic, and consider every man equal. The chief may be such by the law of heredity, but is oftener chosen on account of his qualifications for the position. The Bedouin is nominally a Mohammedan, but he scorns the formalities of the Koran, and disregards its ceremonial requirements. Though he be not far from Mecca, he does not mingle with the devout who go there, nor will he always spare the caravan of pilgrims that passes through his territory. Among some of the tribes a lower religious belief exists ; all gradations between sun-worship, tree-worship and no worship at all, have been found. While guarding the chastity of the virgins, the marriage tie is very loose, and inconstancy on the part of both man and woman is common and unremarked. Lying, perjury, sensuality, and theft are their vices, while fidelity and the observance of a promise to the extent which the romancers chronicle are not uncommon. In person they are under the average size, with dark skin, straight, black hair, and dark, oval eyes. With all their bad traits, they are to be admired for their shrewd common sense, allied to a sarcastic, humorous side of their character. Their dress is simple, and they carry a staff with a crook to it, together with short knives

and old matchlocks, with which they seldom fail to hit the mark.

2. The Arabs proper, "Al Hadr," number about six-sevenths of the entire population of the peninsula of Arabia. The Koreysh are the noblest of the race, and claim direct connection with the Prophet. Their clan ties and national feeling are very strong, and they own allegiance to their tribal head, the Sheikh, Imam, or Sultan. These offices are not necessarily hereditary, though often they become so. Where the doctrines of the Wahabees prevail the Mohammedan religion is followed with all its strictness of ceremonial and observances. The Wahabees are the adherents of Abd-el-Wahab, who instituted a revival of strict Mohammedanism in the eighteenth century, and made many converts with the aid of the swords of his followers. The Wahabees are the orthodox sect of Ebn-Hanbal. Other orthodox sects are the Malikee, in the eastern provinces, and the Shafivee, in Yemen and Hejaz; while along the Persian Gulf "seceders" of the Karmathian sect are found. Fetichism is found in Mahrah and places on the borders of the great desert. With their belief in a Supreme Being, and varying strictness in following the code of the Koran, the Arabs are, as a rule, free from superstition, tolerant to strangers, and they do not care to proselyte. Were it not for the recollections of the oppression of so-called Christian races and the influence of established custom, Christianity would meet with little opposition. Slavery is common in Arabia. The slaves are brought from the East African Coast and are, in the main, well treated. By adopting Mohammedanism, a slave is entitled to his freedom at the end of seven years, and many of them are freed in connection with occasions of special rejoicing. There is thus a large free black population. Intermarriages are common, for no social or political line is recognized between the Negro and the Arab; they are merged together, even as the colors shade into each other in their complexions, until a white skin is a rarity.

The people are marked for their general serious and dignified demeanor. Special traits are found in the different provinces. The people of Hejaz are fickle; those of Yemen are noted for gentleness and pliability, together with revengefulness; the tribes in Nejd possess a reputation for tenacity of purpose and dignity of deportment. A love of sport and games is found among the races of Oman and Hasa which is absent elsewhere. Their towns, especially in Nejd, are well built, and for the most part walled. The stranger is received with courtesy, and is welcomed and entertained with a world-renowned hospitality which asks neither whence he came nor whither he goeth. The chief families often contend for the honor of entertaining a guest. In person the Arab is tall, well formed, lithe, with dark hair and eyes. Physically and morally, they compare favorably with any of the races of mankind; mentally, they are superior to most races.

Language.—Arabic is spoken in its purity in Nejd and Shomer, more inelegantly in the other provinces, until in the southern provinces it is merged into an African dialect. Education is deficient; the teaching of the young is carried on mainly in the household, where the father teaches his sons to read and write and to practise that politeness which is notable among the Arab children.

Population.—The total number of inhabitants is estimated between 8,500,000 to 9,000,000, divided thus: Central Arabia, 1,500,000; the east coast, 2,500,000; Yemen, 1,000,000; Hadramaut, Mahrah, and Hejaz, 3,000,000; the remainder is made up by the Sinaitic peninsula.

Government.—Hejaz and Yemen are Turkish provinces. The other provinces are governed by their own rulers, under the names of Imam, Sultan, and Emeer. The limit of Turkish authority is not well defined in the districts north of Central Arabia, though a nominal authority is claimed.

Missions. — Keith-Falconer Mission. (See Presbyterian Church of Scotland, Arabia Mission.)

The Arabian Mission, U. S. A., was organized in November, 1888, as the result of a movement inaugurated at the Theological Seminary of the Reformed (Dutch) Church in New Brunswick, N. J., by Professor J. G. Lansing, D.D., Rev. James Cantine, and Rev. S. M. Zwemer. The Foreign Board did not feel equal to the responsibility of the care of the mission, and it was finally organized as an undenominational mission, August 1st, 1889. It aims to carry on mission work among the Arabic-speaking people of Southern Arabia and the adjacent coast of Africa, with special reference to the needs of the Mohammedans and slaves. Its funds are raised on a syndicate plan, by which yearly subscriptions of from $200 to $500 are pledged, the subscriber either giving the whole amount personally or organizing a syndicate to make up the amount. The year began October 1st, 1889, and at the present time, September, 1890, between $3,000 and $4,000 have been pledged, and the financial outlook is most encouraging. No money is to be paid to any connected with the mission who are not actively engaged in the Arabian field. It is especially urged that such pledges shall not conflict with, but shall be over and above the ordinary subscriptions to the denominational Boards of Foreign Missions. The money is to be paid quarterly, and any subscriber is at liberty to change or cancel the amounts pledged year by year. The mission has received strong support from many quarters, and its first missionary, Rev. James Cantine, sailed in 1889, and in June, 1890, Rev. S. M. Zwemer followed. At present their field of work is not definitely settled, though there are four promising openings in the north, the east, the south and the west, and the winter will see these pioneers at work either in connection with the Keith-Falconer Mission or elsewhere. In the mean time, the two missionaries have been studying the language with great assiduity.

The wants of the mission are: a pledged fund amounting to not less than $5,000 a year, for the support of its missionaries; a rescued slave fund—it costs $25 a year to support and educate a slave; a mission-house for the missionaries, and a thoroughly qualified medical missionary, unmarried. The mission is now being incorporated, with a Board of six Directors, of which Dr. Lansing remains the head.

Arabic Versions of the Bible.—The history of Arabic versions of the Bible, like all early Arab history, is very obscure. All that is known about them is comprised briefly in the following account:

The earliest Arabic version of which we have

any record is that made by John, Bishop of Seville, about A.D. 750, after Jerome's Latin version. He translated the whole Old Testament at least, and part if not all of the New Testament. The Jesuit Mariana mentions having found several copies of Bishop John's Arabic version in various places in Andalusia. This version was never printed, nor are any copies known in the East, where it seems not to have reached.

Rabbi Saadiah, the Gaon, or Patriarch, of the Babylonian Jews, translated into Arabic the whole or at least the greater part of the Old Testament from the Hebrew during the ninth century for the use of the Arabic-speaking Jews, who were scattered in considerable numbers through Arabia. Of this version, the Pentateuch was printed in Constantinople in 1546 in Hebrew characters, and in Paris in 1645 and in London in 1657, in Arabic characters (Paris and London Polyglots). An African Jew, whose name is unknown, translated the Pentateuch into Arabic in the thirteenth century, which version was printed in Europe in 1622.

A Samaritan named Abu S'aîd also made an Arabic version of the Pentateuch somewhere between the tenth and thirteenth centuries. This version was never printed, but copies exist in Paris and in England, and in various parts of Europe, and in Syria.

An Alexandrian Jew translated the prophetical books from the Septuagint during the latter part of the tenth century, which version was printed in Paris in 1645 and in London in 1657 (in Paris and London Polyglots).

Most of the historical books which were printed in Paris and London Polyglots in 1645 and 1657, as above mentioned, seem to have been translated from the Syriac during the thirteenth century. There are several old Arabic versions of the Psalms extant. That in use among the Papal Greeks of Syria was made from the Greek Septuagint by Abd-Allah ibn il Fadl before the twelfth century. This version was printed in Aleppo in 1707 and in London in 1725. Another version of the Psalms, author unknown, was printed in Genoa in 1516 and in Rome in 1614. A third version, made from the Syriac, was printed at the Convent of Es-Shuweir, in Lebanon, in 1610.

There is no certainty as to the date of the first translation of the New Testament into Arabic. The probability is that the four Gospels were translated as early as the seventh century, and the remaining books during the eighth and ninth centuries. At a later date several versions of the whole or parts of the New Testament were made, some from the Greek, some from the Syriac, and some from the Coptic. The four Gospels were first printed at Rome in 1591 ; the whole New Testament was printed at Leyden by Erpenius in 1616, in Paris in 1645, and in London in 1657. In these last three it appears that the version of the Gospels was made from the Greek, and that of the remaining books partly from the Syriac and partly from the Greek. Erpenius is said to have had a MS. written in 1342 in the Monastery of St. John, in the Thebaid. In the early part of the seventeenth century the Maronite Bishop of Damascus, Sarkis er-Rizzi, obtained permission from Pope Urban to make a new and correct copy of the Scriptures, "because the copies extant were full of errors." The bishop began the work in 1620, with the help of Arabic scholars. He procured several copies of the Scriptures in Arabic and compared them with the Hebrew and Greek, but conformed his new version in most respects to the Latin vulgate. This corrected version was printed at Rome in 1671, in three folio volumes, with the Arabic and Latin in parallel columns. When the British and Foreign Bible Society undertook the work of supplying the Arabic-speaking peoples with the Scriptures, the above version, approved by the Papal Church, was selected and printed in London, and circulated for many years by missionaries and Bible agents.

The version of the New Testament made by Henry Martyn and Nathaniel Sabât, in India, was completed in 1816. The Old Testament was continued by Thomason and Sabât. The New Testament, in Syriac characters (the Carshuni), was printed at Paris in 1822, at the expense of the British and Foreign Bible Society. This version never came into use to any extent.

The Society for the Promotion of Christian Knowledge employed Fares Es-Shidiaq (brother of Asaad Es-Shidiaq, the martyr of Lebanon), in conjunction with Professor Lee, to make a new version of the entire Bible. This work was completed, and the first edition of the New Testament printed in 1851, and the whole Bible in 1857. Upon examination it was found that the translator had followed King James's English version, errors and all, which, added to a stilted style, prevented the general use of the version.

The Rev. Dr. Eli Smith, of the Syria Mission of the A. B. C. F. M., began to prepare for a new Arabic version of the Bible as early as 1837. The first step was to make punches and matrices for an entirely new font of Arabic type, modelled upon the most acceptable forms of Arabic calligraphy, which resulted in the world-wide fame of the Arabic type of the Beirut Mission press. In 1848 Dr. E. Smith began the work of translation, assisted by Mr. Botrus El Bistani, a pupil of the Maronite College of Ain Warqueh, a first-rate Syriac and Arabic scholar. The method pursued by Dr. Smith was to have Mr. Bistani make a translation from the Hebrew and Syriac in the Old Testament, and from the Greek and Syriac in the New Testament. This translation was then carefully reviewed and corrected by Dr. Smith. As soon as a form was in type, some thirty proofs were struck off and distributed to Arabic scholars, native and foreign, for their criticisms. These proofs were then returned to Dr. Smith, who carefully reviewed all criticisms and suggestions, adopting such as seemed to him desirable. Dr. Smith died, January 11th, 1857. He had labored almost continuously at the work for eight years ; the last year of his life he was disabled by sickness. After his much-lamented death the mission appointed another of their number, C. V. A. Van Dyck, to continue and complete the work. He associated with himself a learned graduate of the College of El Azhar, Cairo, Sheikh Yusuf El Asîr, and with the exception of this change he carried on the work on the same plan as Dr. Smith had done, making the translation himself, and using the Sheikh to secure freedom from all expressions in style not consistent with the genius of pure Arabic. The translation was finished on August 23d, 1864, and the first printed copy was completed April 29th, 1865.

This version was speedily adopted by the British and Foreign Bible Society and by the American Bible Society, and in 1865 the translator proceeded to New York and superintended the making of the electrotype plates of the entire Bible, under the direction of the American Bible Society. This work was afterward transferred to Beirut, where editions of various sizes have been electrotyped and printed, and whence are supplied copies of the Arabic Scriptures to missionaries and Bible agents in all parts of the Arabic world, from Morocco and Liberia to India, and from Taurus to Bab el-Mandeb and Central Africa. The *raison d'être* for this new version lies in the nature of the Arabic language and the love and admiration its people have for their language. The Arabic is closely allied to the Hebrew and Syriac. The Book of Job, so difficult to translate into other languages, turns over from the Hebrew into good classical Arabic with comparative ease. The difficult and ambiguous passages translate word for word (often the *same* word), and leave the ambiguity in the translation just as it is in the original. The old versions were local, or unidiomatic, or not translated from the original, or full of bad grammar, so that they were unacceptable to educated Arabs of good taste. It was therefore desirable to have a version of the Scriptures which for style should be acceptable to Arab scholars and be faithful to the original. In a language so highly cultivated and so rich as the Arabic, and so purely Oriental in its modes of expression, and so widely spread, we find the same standards of grammar, rhetoric, and style in Andalusia, North Africa, Arabia, Syria, Egypt, and Mesopotamia. The same style, therefore, in the Bible will make it acceptable in point of style and expression to the educated of these widely extended countries. To obtain this has been the aim of the translators, and if the greatly increased circulation of the Bible is any indication, they have attained that for which they strove.

(*Specimen verse.* John 3 : 16.)

Arabic Character.

لِأَنَّهُ هٰكَذَا أَحَبَّ ٱللّٰهُ ٱلْعَالَمَ حَتّٰى بَذَلَ ٱبْنَهُ
ٱلْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ ٱلْحَيٰوةُ ٱلْأَبَدِيَّةُ.

Hebrew Character.

פאנה הכדא יהב אללה אלעאלם חתי בדל
אבנה אלוחיד לכילא יהלך כל מן יומן בה
בל יכון לה חיאה אלאבדיה׃

Syriac Character.

ܐܝܟܢܐ ܐܡܬ ܐܠܐܗ ܐܠܥܐܠܡ ܥܕ
ܕܒܪܗ ܐܠܘܚܝܕ ܠܟܝ ܠܐ ܢܗܠܟ ܟܠ ܡܢ ܢܐ
ܒܗ ܒܠ ܢܟܘܢ ܠܗ ܐܠܚܝܘ ܐܠܐܒܕܝ.

Arabkir, a town of Asia Minor, Eastern Turkey, 102 miles east-southeast of Sivas, on the caravan road from Aleppo to Trebizond, and 50 miles northwest of Harpoot. Population, 30,000, Armenians, Turks, and Turcomans. The prosperity of the town is due to the caravan trade and the cotton industry of the Armenians. The vicinity is rich in fruit trees, especially the white mulberry, much esteemed by the natives. Formerly a station of the A. B. C. F. M., but now an out-station worked from Harpoot. Has a flourishing church.

Arag, the language of the inhabitants of Pentecost Island (Whitsuntide), in the Melanesia group. Parts of the New Testament have been prepared for publication by the Melanesian Mission.

Arajer, a mountain tribe of India, in the Malayalam-land (on the Ghats), among whom Herr Baker labored. A part of the remains of the ancient Syrian Church, for whom the London Missionary Society interested themselves early in this century.

Arakan (formerly written **Aracan** and **Arracan**), for sixty years a British province of Farther India, now a part of the province of Burma, since the war of annexation of 1885–86. It is separated from Burma proper by the Western Yoma range of mountains, which have many volcanoes, though they are mostly quiescent now, and rise from 4,000 to 10,000 feet above the level of the sea. The habitable portion is a narrow strip of alluvium, extending from the mountains to the Bay of Bengal. It extends from the westernmost of the delta branches of the Irawadi on the south to Chittagong on the north, and its western coast is laved by the Bay of Bengal. Above Ramree Island its territory widens, and from 19° 30′ to 21° 30′ several short ranges of mountains are interposed between the Yoma range and the Bay of Bengal, and are inhabited mostly by the hill tribes. Its area is 16,500 square miles, and its population, by the census of 1881, was 321,522.

The land is not fertile, but is largely covered with jungle, which is inhabited by huge and ferocious beasts of prey, serpents, and reptiles. Most of the level land is marshy, and much of it covered with salt water at high tide. The Arakan, or jungle fever, is as deadly as that of the West Coast of Africa. The ports are generally good. The chief productions are rice, tobacco, indigo, cotton, salt, ivory, oil, hides, and timber. The climate, while deadly on the coast, is healthier on the hills, and though the soil is less fertile than in Burma, steady labor brings a fair income. There is opportunity for a large commerce at Akyab. Ramree, Kyouk Phyoo, Sandoway, Satwey, Ongkyoung, and Sinmah.

People.—The Arakanese are of the same Mongoloid stock as the Burmese, and during the last century, and the first two decades of the present, their kings were often in the ascendency over the kings of Ava and Pegu. They are mostly Buddhists, and the pagodas are nearly as numerous and magnificent as those of Burma. They maintained an independent government until 1822, and then their country was captured by the Burmese king Bodau-Phra by a stratagem; his soldiers, disguised as Buddhist monks, visiting Sandoway and Akyab, professedly to worship at the great Buddhist pagodas, and when once admitted, rising upon the people and con-

quering them. The Burmans, however, did not retain it, but in 1826, at the close of the first Burmese war, ceded it, with Assam, Chittagong, and the Tenasserim provinces, to the English, who have held it since that time. It is now united with Burma, and is under the government of a chief commissioner. But the Arakanese, though in possession of the principal towns and villages, were not the sole inhabitants of Arakan—probably they were less than a moiety of them. To the north and northeast of Ramree Island there were, among the mountains, the Kemmees, a large tribe from the same original stock as the Karens, and, like them, though somewhat given to the worship of *nats*, or demons, yet ready to receive the Gospel; beyond these were the Ch'ins (Khyens), who are now migrating in great numbers into Burma; and still farther to the north the Kach'ins (Kakhyens), who are supposed to be identical with the Sing-phos, or Sing-paus, of Northern Burma and Assam. These tribes, as well as the Western Karennees, who were also found in considerable numbers in the Western Yoma Mountains, possibly belong to the Karen family, and are not Buddhists. Their dress, their demon-worship, and their language, which has some resemblance in the root words to the Karen, though sufficiently diverse to require a separate translation of the books of the Karen tribes, perhaps imply a common origin.

The Arakanese call their country Rakhaing, which is only a slight modification of Arakan. The Burmans call the people *Mugs*, though they will not admit the name, but claim to have been the originals of all the Burmese tribes, and call themselves Great Burmese. Arakan is divided into four districts—Akyab, Sandoway, Aeng, and Ramree—the last consisting of large islands. After the cession of Arakan to the East Indian Government in 1826, no attempt was made to plant American missions there till 1835, when Rev. Grover S. Comstock* and wife established themselves at Kyouk Phyoo, near the northern extremity of Ramree Island, about 19° 20′ N. latitude. There had been a mission at Akyab, established by Rev. Mr. Fink, of the Serampore Mission, some years earlier. Both had met with considerable success, but the climate at Kyouk Phyoo and at Akyab proved so insalubrious that Mr. and Mrs. Comstock were compelled to remove to Ramree, and Mr. Fink to abandon his mission. In 1840 Messrs. Kincaid and Abbott, missionaries of the A. B. M. U. to Bassein (see History of the American Baptist Missionary Union, Mission at Bassein and Burma-Bassein), were compelled, by the cruel persecution inflicted by the Burmese officials on the Karen converts in the Bassein district, to remove to Arakan, and from Sandoway, the nearest practicable point, to render aid to the suffering converts on the other side of the Western Yoma Mountains. The way was difficult, long, and dangerous; from four to ten days were required in crossing the mountains; tigers, leopards, elephants, and formidable serpents inhabited the mountains, and if they did not fall a prey to these, Burmese officials were waiting at the passes of the mountains to arrest, imprison, torture, or kill them. Yet such was the earnestness and determination of the Bassein Karens to learn the way of salvation, that in the twelve years which followed many thousands ventured through these rugged passes and came to Sandoway to receive baptism and instruction. Some of them—probably a majority—returned to the Bassein district, and established churches there, over which native pastors, ordained in most cases in Arakan, presided, and which were often obliged to meet in secret, and were subjected to fines, imprisonment, and torture, and some of the native preachers to death by crucifixion. Some fell victims to the wild beasts, to starvation, or to the tortures and death which the Burmese officials saw fit to inflict, and some remained in Arakan and sought to wring from the sterile soil, in that sickly climate, the means of a scanty support. Cholera and other deadly diseases hurried many of them into their graves. Nearly one-third of the population fell victims to cholera in some of the coast towns in 1844, and among them hundreds of these Christian Karens. The Arakanese Mission at Ramree also suffered greatly from the death of its missionaries. Twelve of them died between 1837 and 1856, and others were compelled to return to Burma and America. This mission was abandoned in 1856. When at length, in 1852, the second Burmese war had resulted in the annexation of Pegu, and Bassein had become a British city and district, the remaining disciples and missionaries returned thither, though subjected to the assaults of *dacoits* and brigands; there were about 3,000 of the Sandoway Karens left. The further history of these returned refugees does not belong to this notice. A few churches and native pastors remained at Akyab, Ramree, Sandoway, and Ongkyoung, but for thirty-five years, no American Baptist missionaries were stationed in Arakan. In 1888, a mission was again opened at Sandoway, with out-stations at Ongkyoung, Ramree, and Akyab. This time the few Karen churches which remain are being quickened into new life, and the Kemmees, the Ch'ins (Khyens), Kach'ins (Kakhyens), Western Karennees, Burmese, Arakanese, Telugus, and Tamils (who come thither for employment) are also, each in their own tongue, brought to hear of the way of salvation. There are four American missionaries and nine or ten native preachers, and the work is going forward with great promise of success. The British Deputy Commissioner, under orders, has been draining the marshes and building good roads, and Arakan is becoming much healthier. Its trade has greatly increased, especially in timber and rice.

Arawak.—This language belongs to the South American languages, and is spoken in Dutch Guiana. The Arawaks were supplied with the Gospels, the Acts of the Apostles, and the Book of Genesis by the Society for Promoting Christian Knowledge, between the years 1850-56, the translation having been made by the Rev. W. H. Brett, for many years a missionary in British Guiana. In 1850 the American Bible Society published, from a manuscript in their possession, the Acts of the Apostles, for the benefit of the Arawaks, and this is the only part of Scripture thus far published by this society.

(*Specimen verse.* Acts 17 : 26.)

Lui kĕ uduña abba Wadili uria karaijakubá je namaqua Wunabu ubannamámutti, nassikoattoanti tuhu Wunabu ubañamün. Lui kĕwai assikissia namün ikissihü, pattahü na kakünti, hallidi na kassikoanibia ba ukunnamün.

* Mr. Comstock was the author of *Notes on Arakan*, a very able work, published in the *Journal of American Oriental Society*, vol. 1, 1847. He died April 25th, 1844, at the age of thirty-five.

Archbishop's Mission to the Assyrian Christians.—Headquarters, 2 Dean's Yard, Westminster, S. W., London.

The interest of the Church of England in the Nestorians was especially aroused by the reports of the Royal Geographical Society's expedition to the Euphrates Valley in 1837. This resulted in the sending out of a joint expedition by the Royal Geographical Society and the Society for Promoting Christian Knowledge, under the care of Dr. Ainsworth. His reports again resulted in the sending, by the Archbishop of Canterbury (Dr. Howley) and the Bishop of London (Dr. Blomfield), of Dr. G. P. Badger, in 1842, to open communication between the Assyrian Christians and the English Church. Dr. Badger remained a year among the Assyrians, and assisted and protected the Patriarch during the great Kurdish insurrection under Bedr Khan Beg. The fact of the presence of an English priest as a counsellor and protector during the greatest calamity that has ever befallen their nation in modern times may perhaps explain the devotion the Assyrians have ever since exhibited toward England and England's Church. Being deprived of the English support by the recall of Dr. Badger, occasional appeals for aid were made between 1843 and 1868, but in the latter year a formal petition, signed by three bishops, five chiefs, thirty-two priests, and eleven deacons was forwarded to the Archbishop of Canterbury and the Bishop of London. Moved by these entreaties, the two archbishops commissioned the Rev. E. L. Cutts to undertake a journey to Kurdistan in 1876, to ascertain the most useful way to help the Assyrian church ; and, as the result of Dr. Cutts's report, Rev. Rudolph Wahl was sent, in 1881, by the Archbishop of Canterbury (Dr. Tait). In 1884 Mr. Athelstan Riley, M.A., was commissioned by the present Archbishop of Canterbury to visit the mission and report upon it. In 1885 Mr. Wahl was withdrawn for being an Austrian by birth, and thus not acceptable to the Assyrians. The same year the Rev. W. H. Browne offered his services for the mission, and in 1886 he was sent with the Rev. Canon Maclean, M.A., who, with the aid of Mr. Athelstan Riley, laid the foundation of a permanent mission.

The mission has no regular organization or constitution, but is carried on under the auspices of the Archbishop of Canterbury. The mission priests, who are all unmarried, receive no regular stipends beyond £25 annually for personal expenses, but live from a common fund. The work carried on is largely educational. A college has been formed for priests and deacons, besides 5 high schools and 40 village schools, the total number of scholars being roughly estimated at 1,200. Besides the educational work, the mission clergy exercise the function of ecclesiastical and temporal judges, deciding disputes between the native Christians and divorce and other spiritual cases, according to the Canon Law of the ancient Chaldean Church.

The Church of England, having been entreated by the Assyrian bishops to raise from the dust an ancient Oriental church—once the first missionary church of the world—has listened to their petition, and is now endeavoring :

1. To raise up and restore a fallen Eastern church, to take her place again among the churches of Christendom.

2. To infuse spiritual life into a church which the oppression of centuries has reduced to a state of weakness and ignorance.

3. To give the Chaldean or Assyrian Christians : (*a*) A religious education on the broad principles of the Holy Catholic and Apostolic Church ; (*b*) a secular education calculated to fit them for their state of life ; the common mistakes and dangers of over-education and of Europeanizing being most carefully guarded against.

4. To train up the native clergy, by means of schools and seminaries, to be worthy to serve before God in their high vocation, and to rise to their responsibilities as leaders and teachers of the people of their villages.

5. To build schools, of which at present there are none, owing to the extreme poverty and misery of the people.

6. To aid the Patriarch and bishops by counsel, by encouragement, and by active support.

7. To reorganize the Chaldean Church upon her ancient lines, to set in motion the ecclesiastical machinery now rusty through disuse, and to revive religious discipline among clergy and laity.

8. To print the ancient Chaldean service-books. They are now only in MS., and the number of copies is totally insufficient for the supply of the parish churches. (See also articles on Persia and the Nestorians.)

Arcot, a city in the Arcot district, Madras, South India, 65 miles west by south of Madras. Climate, very tropical. Population, about 60,000, Dravidians, Mohammedans. Language, Tamil, Hindustani. Religion, Hindu, Moslem. Social condition varies according to caste, but only about seven per cent of the people can read. Mission station of the Reformed Church in America (1857) ; 2 missionaries and wives, 37 native helpers, 12 out-stations, 2 churches, 161 members, 14 schools, 625 scholars. Contributions, $94 50.

Arialur, or **Aryalur,** a little north of the delta of the Canveri River, in the presidency of Madras, British India. A station of the S. P. G. (1881) ; 1 missionary.

Argentine Republic, one of the most important of the South American republics, occupies that portion of the continent south of of latitude 22° S., with the exception of the western slope of the Andes, which forms Chili. It is bounded on the north by Bolivia and Paraguay and on the east by Brazil and Uruguay. Its southern boundary has long been a matter of dispute with Chili, but was finally settled by treaty in 1881, according to the terms of which Patagonia was ceded to the Republic as far south as the Straits of Magellan, along with the eastern portion of Tierra del Fuego. At the same time a line running along the crest of the Andes was defined as the western boundary. At present the country is divided into 14 provinces and 9 territories, with a combined area of 1,125,086 square miles. The provinces are : *Littoral*—Buenos Ayres, Santa Fé, Entre Rios, Corrientes ; *Andes*—Rioja, Catamarca, San Juan, Mendoza ; *Central*—Cordova, San Luiz, Santiago, Tucuman ; *Northern*—Satta, Jujuy. With such an extent of latitude the climate is the most varied, though in general healthful. All gradations between a temperate, cool climate and a moist, tropical one may be found in this Republic. In Northern Patagonia the climate re-

sembles that of the British Isles, while Buenos Ayres rivals in salubrity the South of France. A dry, cool temperature prevails along the mountain slopes, but along the coast at the north a thoroughly tropical climate is found.

The most remarkable feature of the country is its great plains, or *pampas*, which occupy about three-fourths of the surface, stretching 2,000 miles in length and 500 in width. On these plains great herds of cattle are raised, and within late years wheat has been grown; in 1888 over 4,000,000 acres were under cultivation, of which 2,000,000 were in wheat. The population in 1887 was estimated at 3,894,995, of whom 600,000 were foreigners—Italians, French, Spanish, Germans, English—and the remainder consisted of descendants of the Spaniards, and Guarani and Quichua Indians. Negro descendants are scarce, as few slaves were brought to this section. Spanish is the prevailing language, though in Corrientes the Guarani language is spoken, and Quichua in Santiago. The government encourages immigration, and between the years 1882 and 1888 700,000 emigrants, mostly from the South of Europe, entered the Republic. Buenos Ayres, the capital, on the La Plata River, has 466,267 inhabitants (1888), of whom 100,000 are foreigners. La Plata, the capital of Buenos Ayres province, lies 40 miles southeast of Buenos Ayres, and has a population of 40,000. Rosario, 150 miles up the Parana River, is another important city.

The Argentine Republic became independent and adopted its constitution, May 15th, 1853, which has been modified at different times up to 1860. The government is conducted by a President and a Congress composed of the Senate and House of Representatives. The President is elected for six years by representatives chosen by the provinces. The senators number 30, two from the capital and two from each of the provinces, and are elected by a special board of directors chosen by the legislatures of the provinces. The 86 Representatives are elected by the people. The Cabinet is made up of the heads of the departments of the Interior, of Foreign Affairs, of Finance, of War and of Justice. The government is pursuing a wise and liberal policy, striving to develop the resources of the country, educating the people, and encouraging immigration. The established religion is Roman Catholic, but toleration is exercised toward all other creeds. In 1887 there were 3,028 elementary schools (227,450 pupils). In 1885 there were 15 lyceums or secondary schools, 2 universities, with 290 students of law, 442 of medicine, 148 of engineering, 30 in school of mines; with 2 agricultural colleges and 14 normal schools for girls, and 7 for both sexes. The country is being rapidly opened up by the building of railways; the first one was opened in 1857, and in 1888 4,700 miles were in operation, with 14,700 miles of telegraph lines. Communication is had by cable with Europe and America. In 1887 a national banking law similar to that of the United States of America was passed. In view of the extent of the country and the progressive and liberal policy of the government, it is no doubt the most prosperous of all the republics of South America, and continued peace, with the security attendant thereon, will ensure a wonderful development of its resources, making its future bright with promise. Mission work is carried on by the South American Missionary Society (England) and the Methodist Episcopal Church (North), U. S. A.

Arjeplong, Central Lapland, northeast of Sorsele. A mission station of the Swedish Missionary Union.

Arkibo, a city of Abyssinia, North Africa, on the Red Sea, near Massawa. Mission station of the Swedish Evangelical National Society.

Arkona, or **Arcona,** a small town in Central Transvaal, East South Africa, on the Lepalule (a branch of the Limpopo River), northeast of Pretoria and northwest of Leydensburg. Mission station of the Berlin Evangelical Lutheran M. S. (1877); 1 missionary, 13 native workers, 2 out-stations, 1 other preaching place.

Arkonam, India, a town in Madras, South India. Mission station of Established Church of Scotland; 1 missionary and wife, 1 native ordained minister, 33 other native workers.

Armenia. In the strict geographical use of the term, there is no Armenia at the present day. The name is not now employed with reference to a definite country. The Turkish Government recognizes no Armenia, and endeavors in all possible ways to render the word obsolete. When the name is now used, it generally refers to an undefined region centring about Lake Van, and bearing to the north and west and southwest. Historical Armenia was always a country with a fluctuating boundary determined by the fortunes of war. In all of the changes Lake Van was never outside, although it was usually near the southern border. The northern limit was sometimes the Kur River, now in Russia. At one time, at least, it extended east to the Caspian Sea, and usually the western boundary was the Euphrates River. Armenia Minor was upon the north and west of this river, but did not reach the Black Sea. At times it extended down into Northern Mesopotamia, and the last Armenian kingdom, which was brief, was located in Cilicia. This last was not called Armenia. The greater part of the above-described country is also called Kurdistan.

In order that misunderstanding may be avoided, it should be remembered that this country contains but a fraction of the Armenian race, and only a part of one of the three great missions to the Armenians. Armenians dwell in large numbers in all parts of the country contained between the Black, Caspian, and Mediterranean seas. This region, including Constantinople, is the Armenian mission field.

In this article "Armenia" means the largest limit of the ancient kingdom, but the portion referring to mission work necessarily includes the entire region occupied by Armenians.

Physical Characteristics.—The physical characteristics are marked. The mountain systems centre in Mount Ararat, which looks down upon them all from an elevation of over 17,000 feet. The Ararat range, which is called the Anti-Taurus, extends to the west and south from Mount Ararat, constituting the principal watershed of the country. It bears south until it joins the Taurus range, and then continues on to the sea. Among these lofty mountains are elevated plateaus, reaching a height of 6,000 feet. Those in the north, between Erzroom and Ararat, form the roof of Armenia, from which

the chief rivers of this part of the world flow in different directions.

The Araxes rises a little to the south of Erzroom and flows eastward to the Caspian Sea. On the north the Tchoruk takes its rise and empties into the Black Sea. From the western end of this water-shed the Halys begins its course. The Euphrates finds its head-waters among the fountain-heads of all of these streams, and starts up as if to reach the Black Sea ; but after the small stream has become a river, it suddenly turns to the south, forces its way through range after range of the Taurus Mountains, and hastens its flood on to the Persian Gulf. The Tigris also draws its supply from the same lofty valleys, its head-waters often appearing to mingle with the Euphrates's fountains.

There are few lakes in this whole country, and the most of these are alkaline. The largest is Lake Van, whose surface is between 5,000 and 6,000 feet above the sea. Hot springs are frequent.

Owing to the general elevation of the country, the climate is bracing, but temperate. During many months of the year the ground is covered with snow. The summers are warm, but not debilitating. Water is fairly abundant, and wherever it is found the soil is very fertile, producing in abundance wheat, barley, cotton, opium, tobacco, rice, silk, and a great variety of vegetables and fruits. Iron, copper, lead, silver, coal, and salt are found, but as yet these deposits are but little worked. Ancient histories speak of the metals and precious stones of the country. There is little forest. Pine is found in the Russian territory, and a scrub-oak covers many of the lower mountains. A poplar and the mulberry are cultivated ; walnut is common.

Races Occupying.—It is probable that no other country of the size of Armenia has so great a variety of inhabitants. The early history of these peoples is so mixed with myth and legend that the truth is difficult to find. The most trustworthy facts are obtained from the inscriptions which abound. During the Assyrian and Median periods there was evidently a great organized monarchy, with a strong military power, in the Lake Van basin. From the south frequent excursions were made, with large armies, against this mountain kingdom. The Van inscriptions show a line of kings who bore sway in Eastern Armenia, and who were, both in civilization and in military powers, far in advance of any of their contemporaries in neighboring kingdoms. At times they were formidable enemies to the Medes. Traces of their dominion yet appear.

This country was well known to the Assyrians as early as the ninth century B.C. At that time three principal races occupied the territory. These were the Naïri, who were spread from the mountains west of Lake Van along both sides of the Tigris to the Euphrates, and even farther ; the Urarda (people of Ararat), who dwelt to the north and east of the Naïri, on the Upper Euphrates, about Lake Van and possibly on the Araxes ; and the Minni, whose country lay to the southeast of the Urarda, in the Oroomiah (Urmia) basin.

Besides these three races, it is evident, according to Sayce, from inscriptions recently deciphered, that, even at the time of the Egyptian King Thotmes IV., there was a powerful race in the north called the Hittites, or Khiti. They were the rivals of the Assyrians for centuries ; 2 Kings 7 : 6 shows something of their strength. Their great influence continued for centuries, as monumental references show. In the records of the conquests of Assur-nazir-pal mention is made of his conquests among the Hittites and of the treasures he secured. As far as we can learn, nearly all of these conquests were made within the limits of Armenia or upon its borders. It seems that the western part of Armenia, as above outlined, was the seat of the Hittite Empire. Inscriptions now in that country confirm this. What became of this people is not known at the present day.

These races appear to have maintained their independence until the time of Assur-bani-pal, about 640 B.C., when the last king of this series succumbed to the Assyrian yoke. The remaining history is included in that of the Armenians.

It is difficult to make even an estimate of the present population of Armenia, If we put the number at about 5,000,000, it will probably be a fair estimate. It is composed of Turks, Armenians, Russians, Persians, Kurds, Circassians, Greeks, Nestorians, Yezidees, Syrians, and Jews. These all have had long residence in the country.

Armenian National History.—The Naïri, Urarda, and the Minni were probably Turanian or, at least, non-Aryan races. Their congeners in Western Asia were the early Babylonians, and not the Medes, the Persians, or the Phrygians. But, at the time of Herodotus, the Aryan character of the Armenians had been fairly established. Their close connection with the Phrygians was recognized. They had changed their national appellation. In the earlier period they were called Naïri and Urarda, but later Armenians, and their country Armenia. Individual names had acquired a more decided Aryan cast. Everything seems to indicate that a strange people had entered the land, bringing with them a new language, new names and customs, and a new religion. The source from which they came is doubtful. Herodotus and Stephen believe they came from Phrygia, while their language and religion would indicate Media. One thing is certain, the old Turanians had passed away and the Armenian race had been formed, which is undoubtedly a mixture of the ruling Aryan tribes with the primitive Turanian populations. The word " Armenia," used in Isaiah 37 : 38 and 2 Kings 19 : 37, is an incorrect translation for " the land of Ararat."

According to Armenian histories, which mingle the mythical and legendary with some truth, the first ruler of Armenia was Haik, the son of Togarmah, the son of Gomer, the son of Japheth, the son of Noah. This Haik is said to have left Babylon to escape the tyranny of Belus, the King of Assyria. Belus pursued him to the land of Ararat, and there, in a great battle, was slain by Haik. This occurred some twenty-three centuries B.C. At this time the Armenian kingdom was set up. Even to this day the Armenians call themselves Haik, and their country Haiasdan. Several centuries later, they say, Aram, the seventh from Haik, having incurred the hatred of the Queen of Assyria, was slain in a battle with that nation, and his kingdom became an Assyrian province. The King Aram had great wisdom and power, and raised his country to high renown, although he

was unfortunate at the last. In his day surrounding nations spoke of his people as Aramians, and hence, later, and until the present, Armenians. The Armenians have never used this appellation for themselves.

They were a warlike race, and produced men who figured largely in Eastern wars. Dikran (Tigranes) was the friend and ally of Cyrus, and rendered him great assistance in his contests with the Medes. His successor was Vahakn, the Hercules of the Armenians. He was celebrated in song and story for his great victories, and was deified after death.

The last of the Haik dynasty was Vahe, who ruled at the time of Alexander the Great. He was an ally of Darius III. against the Macedonians, and was defeated and slain by them. From that time until 317 B.C. Armenia was ruled by Persian governors. In 317 the yoke was thrown off, and for thirty years the country was independent; then the Syrians gained control. This state of affairs continued until 190 B.C., when, through the exertions of two Armenian nobles, the country was freed and divided, one of them ruling over Armenia Major, which comprised the eastern part of Armenia as far west as the Euphrates, and the other over Armenia Minor, which was the western part of Armenia, north and west of the Euphrates, but not touching the Black Sea. This division continued until 89 B.C., when Dikran II. (Tigranes), of the line of Ardashes (Artaxus), conquered Armenia Minor and united the two kingdoms. The descendants of Ardashes (Artaxus) reigned in Armenia until their expulsion by the Arsacidæ.

In 67 B.C. Armenia became an ally of Rome, but rebelling, their king, Ardavaz, was captured by Pompey and beheaded in Alexandria by Cleopatra, 30 B.C., and the country became tributary to Rome. The country was in turmoil for two and a half centuries thereafter.

In 226 A.D., when the Arsacidæ were expelled from Persia, Khosrof I. (Chosroes), called also the Great, was king of Armenia. Being allied with the expelled family, he took arms in its defence. He was defeated, and Armenia became again subject to Persia in 261 A.D. All of the royal family were slain except Durtad, the young son of the king. He escaped to Rome, and afterward, by the help of Rome, was established upon the Armenian throne, 286 A.D. It was through him that the Armenians as a nation accepted Christianity. Their becoming Christian aroused again the hatred of Persia, in which Rome joined.

Toward the end of the fourth century Theodosius the Great ceded to Persia a part of Armenia, attaching the rest to Rome. It was the constant effort of Persia to subvert Armenian Christianity and establish Magianism in its stead. To this end, cruel persecutions were undertaken, and frequent incursions were made. From 632 to 859 A.D. Armenia was the scene of almost incessant struggle between the Eastern Empire and the Mohammedans, and it became by turns subject to each.

In 859 the dynasty of the Pagratidæ came into power. Ashod was recognized as king by both the Caliph and the Emperor of Constantinople. He reigned thirty-one years, and his descendants maintained authority in Armenia until 1079, when the greater part of the country became dependent upon Constantinople.

A small kingdom remained in the Taurus Mountains, north of Cilicia, which increased to a considerable extent, and allied itself with European monarchs during the crusades. It maintained its independence until 1375, when the last Armenian king, Leo VI, was captured by the Egyptians and banished.

In 1583 the people of Armenia were so oppressed by the Ottomans that many took refuge in Persia and other countries. In 1604 Shah Abbas, of Persia, made an incursion into Armenia and carried off many of its inhabitants. From this time Armenia lost every mark of a separate national existence. The greater part of the country was annexed to Turkey, while the eastern section remained subject to Persia and the northeast to Russia. Russia took another large section of Armenia in 1876.

The number of Armenians who are now scattered throughout the world is estimated at from 2,000,000 to 3,000,000. Perhaps two-thirds of the race reside in Turkey. The rest are in Russia, Persia, India, China, Africa, Europe, North and South America, and in nearly every country of the world. They intermarry with other nations, and the tendency is to race disintegration. Up to the present time the nation has preserved its individuality to a remarkable degree.

ARMENIAN CHURCH. *Organization.*—At the time of Christ, one of the sovereigns of the East was Abgar, or Abgarus. The seat of his government was at Edessa, in Mesopotamia. Tacitus speaks of him as the King of the Arabs, although the Armenians regard him their king of the dynasty of the Arsacidæ. The Armenian historian, Moses of Khorene, relates that this king was converted by hearing of the works of Christ and by a visit from Thaddeus, one of the seventy, who healed him of a severe disease, and baptized him and the entire city. Abgar's successor apostatized from the faith, and by persecution nearly exterminated these beginnings of Christianity.

At the time of Durtad II. (Tiridates) Christianity was revived among the Armenians through the instrumentality of Gregory the Illuminator. From that time to the present it has been the national religion. Hence it is called "the Armenian Church," "the Gregorian Church," and, among themselves, "Loosavochagan" (Loosavorich is the Armenian for Illuminator). Gregory, after undergoing severe persecutions, persuaded the Armenian king, Durtad, to accept the Christian faith, and he, with large multitudes, was baptized, 301 A.D. The entire nation now became Christian, although a few of the chiefs afterward becoming dissatisfied—possibly from political motives—joined the Persians in persecuting the new faith. Persecution long continued only served to endear the Church to the people, and from that time to the present it has been identified with their nationality. Under Mohammedan rule each religious body is also a political organism. The Armenian Church is little more than that at present. It is therefore inseparably connected with the race, and is pervaded by much of the corruption of Oriental Christianity.

Church Doctrine.—By accident—some say purposely—the Armenians were not represented in the Fourth Œcumenical Church Council which met at Chalcedon in 451 A.D., and which condemned Nestorianism and Eutychianism. The Armenians had, from the first, been recognized as a branch of the Church of Christ. When the decisions of the Council were reported to them,

owing possibly to the poverty of their language at that time, it not having proper words to distinguish the two ideas of *the nature of Christ* and *the person of Christ*, the decision was misunderstood. In a synod of Armenian bishops in 491 the decision of the Council of Chalcedon was rejected, and at one of the synods of Tivin, now in Russia, their capital at that time, they declared decidedly for the Monophysite doctrine.

The Church made little or no progress in after ages, if growth in Christian life alone is called progress. Churches and convents increased, as also did fast and feast days. Ceremonies were multiplied, and the ecclesiasts were embroiled in perpetual disputes with Greeks and Nestorians upon doctrinal points of little significance. The ecclesiasts were, in a great measure, ignorant, and the masses almost entirely so. The bishops and priests were engaged among themselves in intestine wars over position and rank. The result was irreligion, formality, and finally the loss of the very spirit of Christianity.

Since mission work began among the Armenians, there has been a gradual rejection of their superstitions and reliance upon rites, and a marked awakening in the line of education.

Church Government.—Originally the Church was under one spiritual head, the Catholicos, who was the general bishop. He resided at first at Sivas (Sebastia), but later contentions arose, and with them divisions, until now there are three who hold this office : one resides at Echmiadzin, their holy city, now in Russia ; one at Aghtamar, upon an island in Lake Van, in Eastern Turkey ; and one at Sis, in the ancient province of Cilicia. It is said that at the consecration of the Echmiadzin Catholicos the dead hand of Gregory the Illuminator is even now employed as a medium of succession. The Catholicos alone can ordain bishops and consecrate the sacred oil which is used in the various ceremonies of the Church.

Besides the Catholicos, there are the patriarchs, one of whom resides at Constantinople and one at Jerusalem. These offices were established by Mohammedan authority for political purposes alone. The patriarch must have a bishop's office ecclesiastically, but to this is added considerable influence with the government and over all Gregorian Armenians in civil matters. He is, by virtue of his office, the recognized civil head of the Armenian Church. Formerly he had power to imprison, scourge, and even to secure the banishment of any of his subjects ; but his authority has been much limited in recent years, and the tendency is to still further reduction of political influence.

There are nine different grades of Armenian clergy, all of whom are consecrated by the laying on of hands. These, in the order of rank, are : Catholicos, bishop, priest, deacon, subdeacon, candle-lighter, exorcist, reader, and porter. There is also a class called vartabeds, who are preaching monks. The priests are married, and must have a wife at the time of ordination, but can never remarry. The priest cannot become a bishop unless his wife dies.

The ecclesiastics are generally supported by direct contributions upon the part of the people and by fees for the performance of certain rites. Services are held in the church each morning at sunrise and each evening at sunset throughout the year. The altar is invariably toward the east. The sacrament of the Lord's Supper is observed twice a week, but the people partake usually only twice a year. Mass is observed as one of the formal rites of the Church. Confession to the priest is a necessary preparation for participation.

Owing to the urgent demands of the people for preaching of late years, the vartabeds, bishops, and sometimes the priests and teachers, preach, and their sermons are often evangelical in tone and full of wholesome advice, which, unfortunately, they seldom put into practice in their own life.

Since the Council of Florence, A.D. 1439, a considerable body of Armenians have been connected with the Church of Rome. The congregation of the Mechitarists, which was formed by the Abbot Mechitar, belongs to them. They possess a famous monastery on the island of San Lazzaro, near Venice, from which centre they have successfully labored since 1702 for Armenian literature and education in the interests of the Roman Catholic Church. The Orthodox Armenians, as the old Church styles itself, are inflexibly opposed to the schismatics, as they call the Catholic branch.

In ecclesiastical matters the Armenian Church reckons A.D. 551 as the year 1, and they count from that date on. This is the date found in nearly all old manuscripts of the Church.

Leading Church Doctrines.—1. The Armenians separated from the original Church upon the question of one nature and one person of Christ, accepting the doctrine which had been condemned by the General Council.

2. They believe the Spirit proceeds from the Father only.

3. They accept seven sacraments, although baptism, confirmation, and unction are intermingled in practice.

4. They immerse infants eight days old or less three times, and offer to them the communion.

5. They accept fully transubstantiation, and worship the consecrated elements as God.

6. They use unleavened bread, which is dipped in the wine and given to the people, who receive it into the mouth from the hand of the priest.

7. They pray for the dead, but deny Purgatory.

8. They practise oracular confession to the priest, who imposes penance and grants absolution, but gives no indulgences.

9. They pray to the Virgin and to saints, and have great faith in their mediation. With the Greeks they reject images and accept pictures.

10. They believe in the perpetual virginity of "the Mother of God."

11. They regard baptism and regeneration as the same thing, and have no practical conception of a new birth apart from this. All are saved who partake of all of the sacraments, do proper penance, observe the fasts of the Church, and perform good works.

12. Original sin is removed by baptism, actual sin by confession and penance.

Armenian Language. — The Armenian language has two marked divisions, the ancient and classic, which is rich in vocabulary and inflection, and the modern, spoken, which has dropped many of the older forms and constructions, and contains Persian and Turkish roots and idioms. The difference between these two branches of Armenian is very marked ; it is

something the same as that between the Latin and Italian, or the ancient and modern Greek. The ancient language was the product of an age of learning, and was then embodied in the Armenian version of the Scriptures as well as in various historical and literary works. The modern tongue is the result of centuries of ignorance, without books, literature, or education. The difference between these two branches is now so great that an uneducated person can understand little or nothing of the classical language. While the most of the roots and the pronunciation remain the same, there is great divergence in forms and construction.

The tendency of the present generation of Armenian scholars is to conform the vernacular to the classical. This is especially true in literature. The richness of the older tongue, both in vocabulary and forms, almost necessitates this.

There are two principal spoken Armenian dialects at the present time—the Ararat dialect, which is spoken by many of the Armenians in Russia and Persia, and the Armenian, which is used in Southern Russia, Western Armenia, and Eastern Asia Minor. The Bible has been translated into both these dialects. The difference between these two dialects consists mostly in forms and constructions.

Although there was a language, there was no Armenian alphabet until the beginning of the fifth century A.D. At that time Mesrop, one of the learned saints of the Church, invented 36 of the 38 characters ; two others were added later. These were formed upon the Greek alphabet. The relation of Armenian to the other languages is yet a question of discussion and doubt. Some authorities affirm that it is entirely original—that is, distinct from all others in its fundamental characteristics and so not to be classed with any of the great families of languages. Armenian legends declare it to be the language of Eden, and the only tongue not confounded at Babel. On the other hand, Eichhorn thinks that the base of the Armenian language undoubtedly belongs to the Medo-Persian. Others indeed deny this, and some have even classed it with the Basque, the Finnish, and the Welsh languages. European scholars generally hold that the Armenian language is essentially Aryan.

Perhaps one-third of the Armenians in Turkey, especially those in the southern and western part, and in the Kurdish Mountains, have lost their vernacular, and speak only Turkish and Kurdish. An effort is made in Russia to substitute among the Armenians Russian in the place of their own tongue.

Armenian Versions of the Scriptures.—The Armenians have had the Scriptures of the Old and New Testament for fourteen and a half centuries, and have always held them as the Word of God. Before the fifth century A.D. they are said to have used the Syriac alphabet. During that century Mesrop, the inventor of the Armenian alphabet, with two companions, completed a version of the entire Bible from the Syriac. In 431 two intimate companions of Mesrop returned from the Council of Ephesus, bringing with them a Greek copy of the Scriptures. They at once made another translation from the Greek. This proved not to be satisfactory, as they were unfamiliar with the Greek language. These two companions, with Moses, the historian, were sent to Alexandria to familiarize themselves with the Greek. There they made a third translation of the entire Bible.

The Old Testament follows closely the Septuagint, except in the Book of Daniel, where it adheres to the version of Theodosian. It does not follow any known recension of the LXX. In readings which are especially peculiar to the Alexandrine it more frequently agrees than with the Aldine or the Complutensian texts ; yet no rule can be laid down for this.

The New Testament, like the Old, is a most faithful rendering of the Greek original, and represents a text made up of Alexandrine and Occidental readings. In the sixth century this entire version was revised and adapted to the Peshito, upon the ecclesiastical union of the Armenians and Syrians. In the thirteenth century Haitho, the Armenian king, adopted the Armenian version of the Vulgate, in order to prepare the way for a union of the Armenian and Roman churches.

The first printed edition of the Bible appeared at Amsterdam in 1666, under the care of one Oscan, who was said to be a bishop. He is accused of interpolating from the Vulgate. Other editions followed this text closely. At Venice, in 1789, Zohrab published an important Armenian New Testament, and in 1805 he and his companions completed an entire edition of the Armenian Scriptures. This is a critical edition, with foot-notes and the various readings of the then known manuscripts. The basis is a fourteenth-century manuscript.

The Armenian version has much critical value in determining the various readings of the LXX. Many old manuscript copies of the Old and New Testament are yet to be found in monasteries and old churches. The four Gospels are most frequently met with. Some of these date from the tenth century. (See also article Armenian Versions.)

Personal Characteristics.—As far as moral traits are concerned, the Armenian compares favorably with the other races of the East. Ages of subjection have generally disposed them to quiet submission. They have now little hope of political restoration as a nation, although a constant agitation is carried on with that end in view. The Armenians are cultivators of the soil, artisans, merchants, and bankers. They are persevering and shrewd in financial dealings. The Greek is the only race in Asiatic Turkey that can compare with them in trades, professions, business ability, and general intelligence. The Greek is more speculative and the Armenian slower and more cautious. In the finances of the Turkish Government some Armenians hold high positions, and in many ways they have rendered themselves indispensable to the prosperity and life of the country. In spite of the general increase of poverty throughout Turkey, in many places the Armenians are gaining in wealth, while in all places they may be said to hold their own better than the other races. They are gaining possession of much of the land. The people are religious and show an aptitude for general education, and are ready to sacrifice much to obtain it.

Missions to the Armenians.—The population of the country inhabited by the Armenians, in the absence of an accurate census, is estimated at about 16,000,000. This includes a part of Southern Russia, Western Persia, and all of Asiatic Turkey north of Syria. In this entire

region the only organized mission work is to and for the Armenians, except what is done for the Greeks in Asia Minor. Through these nominal Christians, 2,500,000 in number, it is hoped to reach the remaining 13,500,000.

The evangelical work for the Armenians has been carried on almost exclusively by the American Board, supplemented by the various Bible societies, the American Tract Society, and the Turkish Missions' Aid Society. From 1823 to a comparatively late period work by the Lutherans was carried on with varied degrees of success in Russia ; but this movement is now practically at an end. The Swedish Evangelical churches have one or two missionaries. The American Presbyterian Society has also an Armenian work in connection with its Nestorian missions in Western Persia. Besides these, during the past few years the Baptist Publication Society of the United States and also the Campbellite Baptists have begun to work among the Armenians to a limited extent ; but as their converts are almost exclusively from among the Protestants, to give the history of Protestantism in this country will be to give the history of the work of the American Board among the Armenians.

Pioneer Work and Persecutions, 1823–60.—Previous to 1823 the British and Foreign Bible Society put into circulation among the Armenians an edition of the Bible and New Testament, and in that year it published at Constantinople an edition of 5,000 copies of the New Testament and 3,000 copies of the Gospels. These were widely distributed. They were all printed in the classical tongue, which it was found the masses did not understand. This led to the publication at this time of an Armeno-Turkish (Turkish printed in the Armenian alphabet. See Turkish Versions) as well as an Armenian edition in the modern tongue.

Early in 1821 it was suggested by missionaries of the Board in Syria that a mission for the Armenians be organized. A little later the same suggestion was made from Smyrna. Previous to this the attention of the Board had been turned to this country, and soon thereafter the conversion at Beyrout of three prominent Armenian ecclesiasts, and their entering enthusiastically into the work, together with a mental awakening of the Armenian Church, especially in and about Constantinople, led the Prudential Committee of the Board in 1829 to resolve upon the establishment of a mission among the Armenians of Turkey. Tours of exploration were made, and in 1831 their first missionary arrived at Constantinople. Re-enforcements soon followed. The mission was opened at Constantinople, as it was the capital of the empire and the political centre of the Turko-Armenian nation, as well as the centre of a large Armenian population. The congregations at the houses of the missionaries increased in numbers and interest, and with this awakening, opposition upon the part of the clergy began to manifest itself.

In 1834 Broosa and Trebizond were occupied by missionaries. Here strong opposition at once developed. During 1835, in Constantinople, throughout the suburbs and in the villages along the Bosphorus, wherever Armenians were found, there was a manifest increased disposition to converse upon the "new religion." The missionaries, seeking only to point men to Christ, avoided controversies about forms and ceremonies. In the mean time, the work of the press at Smyrna was pushed by the missionaries and Prudential Committee.

At this time there was clamor for reform in the old Armenian Church, and thus many of the bishops and vartabeds were almost compelled to preach sermons that were strongly evangelical. In 1836 attention was turned to female education, which in the East is almost entirely neglected. In a few places girls' schools were opened and were fairly well attended. Up to 1838 about 2,500,000 pages were printed in the Armenian language on the press at Smyrna. The plague that visited Turkey that year greatly hindered the progress of the work. In Broosa and Trebizond the work had gone forward in spite of great opposition.

In 1839 persecution assumed a more violent form. Some Armenians were banished from the capital for accepting evangelical truth, and great effort was made to frighten all Armenians into submission to the Church. On March 3d a patriarchal bull was issued forbidding the reading of all books printed or circulated by missionaries ; and all who had such books in their possession were required to deliver them at once to their bishop or confessor. Under this bull several were sent into exile and others were imprisoned.

On April 28th of the same year the patriarch issued a new bull, threatening terrible anathemas, in the name of the Father, Son and Holy Ghost, against all who should be found having intercourse with the missionaries or reading their books ; and also against all who failed to inform against offenders. Even strong effort was made to expel the missionaries from the country. The breaking out of war between the Sultan and Mohammed Ali, of Egypt, turned the attention of all Ottoman subjects to war rather than persecution, and thus the Protestants were allowed to worship in peace.

In 1839 Erzroom was occupied as a station. In 1840, in the presence of all the foreign ambassadors at the capital, the young Sultan solemnly pledged himself to guard as far as he had power to do so the liberty, property, and honor of every subject, irrespective of his religious creed. That same year a boarding-school for boys was opened at Bebek, upon the Bosphorus, whose object was to prepare young men for the Gospel ministry. The reaction from persecution was encouraging, and renewed activity prevailed. The demand for books and Bibles could scarcely be met by the mission press. From 1843 to 1846 there was more or less persecution throughout the field, yet the spirit of inquiry increased, and believers were multiplied.

Hitherto the Armenians had remained members of the ecclesiastico-civil community in which they were born. Their relations to the Church varied according to their light and courage. Some absented themselves entirely from the church service, while others occasionally attended. According to Turkish law, every Christian (non-Moslem) subject must be enrolled in some one of the existing communities which has a patriarch for its head. To detach one's self from one community and not join another rendered that person a political outlaw. The Armenians had refused burial in their cemeteries to the evangelicals. In January, 1846, a violent bull of excision and anathema was read in the patriarchal church at Constantinople against an evangelical priest in particular,

and all Protestants and missionaries in general. This was followed by a violent discourse from the patriarch, instigating immediate search for all offenders. A severe but bloodless persecution followed. Sabbath after Sabbath anathemas followed one another in rapid succession from every pulpit in and about the capital. Printed copies of this anathema were sent to every part of Turkey. Similar scenes were enacted in Nicomedia, Adabazar, Trebizond, Erzroom, Broosa, Smyrna, and other places. This movement culminated on June 21st, 1846. It was a day of solemn festival of the Church. On that day the patriarch issued a new bull of excommunication and anathema against all who still adhered to their evangelical principles, decreeing that it should be publicly read at each annual return of that festival in all the Armenian churches throughout the empire. This cut off and cast out completely all Protestants from the old Church.

Nothing remained to be done now but to organize into a body these faithful men and women who by persecution were thus cut off from their national Church. Therefore, on July 1st of that same year, the *first evangelical Armenian church of Constantinople and of the empire* was organized, and one week from that day a native pastor was ordained over it. That same summer churches were formed at Nicomedia, Adabazar, and Trebizond.

In 1847, on November 15th, through the unremitting exertions of the English ambassador at Constantinople, an imperial decree was obtained from the Turkish Government, recognizing native Protestants as an independent community with a civil head, who was a layman instead of a patriarch. This paper declared that "no interference whatever should be permitted in their temporal or spiritual concerns on the part of the patriarchs, monks, or priests of other sects." The same year, through the influence of mission books, the evangelical work began at Aintab. The growth was remarkable; and soon a petition signed by eighty-two heads of families was sent to Constantinople for a missionary. A flourishing church was early organized amid persecutions, and this became a mission station.

In 1850 the Sultan gave a *firman* granting to Protestants all the privileges given to other Christian communities, and in 1853 another, declaring Christians before the law equal in all respects to Mohammedans. This has been practically inoperative. In 1852 Marsovan and in the following year Arabkir became the residence of missionaries. By 1853 the spirit of inquiry had developed in a remarkable degree throughout this land. The call for preachers was incessant. There were evangelical communities in almost every town of importance. The mission forces had been increased, and the mission press was removed from Smyrna to the capital.

Except at the commencement of work in new places, there were no marked persecutions from that time on to the present. The evangelical church and body had gained the recognition of government, and was too firmly established to be persecuted with impunity. The work was rapidly enlarging. In 1854 Cæsarea and Tocat were occupied by missionary families, and in 1855 Marash, Aleppo, Sivas, and Harpoot, and by 1860 all of the stations at present occupied, with the exception of Van, in the Eastern Turkey Mission, had become the centre of the operations of a band of missionaries. The work had taken firm root throughout Asia Minor, Armenia, and Northern Mesopotamia. We may assume 1860 as the division between the opening up of the evangelical work among the Armenians, and the later development and organization in all parts of the field.

Centralization and Development, 1860–90.—To avoid confusion hereafter, it may be well to state here that there are three missions of the American Board to the Armenians in Turkey and Russia. These divisions are made purely for the convenience of administration. The Western Mission centres at Constantinople and covers Asia Minor, including the ancient province of Pontus. The Eastern Mission extends from the east of this to the borders of Persia, taking in Southern Russia. The Central Mission includes all the rest of Turkey north of Syria. The southern corner of the Eastern Mission, extending from near Diarbekir to Mosul, with the station centre at Mardin, is for Arabic-speaking peoples, only a small proportion of whom are Armenians. An account of that work will appear elsewhere. (See article A. B. C. F. M., *Assyrian Mission.*)

After 1860 the work of the missionary became

COMPARATIVE STATEMENT FOR 1860 AND 1889.

	Churches.						Schools.						Native Contributions for the Gospel and Education.
	Pastors.	Preachers, Teachers, Helpers.	Churches.	Members.	Preaching Places.	Average Congregation.	Common Schools.	Pupils.	Girls' High Schools.	Pupils.	Boys' High Schools.	Pupils.	Total under Instruction.	
1860.....	10	155	42	1,546	51	4,923	109	3,308	1	22	1	36	3,366	Very little.
1889.....	73	712	106	9,841	304	39,162	374	13,788	16	970	29	1,313	16,867	$51,429.00

In 1889 about one-third of the common-school pupils were girls.

largely that of superintendence, although the idea of evangelization was never made secondary. By this time a large corps of native helpers had been raised up, and the field was opening so rapidly that in many places the attention of the missionaries was greatly occupied with school cares, theological instruction, and general oversight. While the number of missionaries remained about the same in 1890 that it was in 1860—*i.e.*, 40, the number of stations occupied by them had decreased from 20 to 15, while the number of out-stations had increased from 81 to 287. This indicates centralization and more careful organization of work and forces, making strong native churches centres and media of operation.

From 1860 to 1890 there was a marked growth in all departments of the work, and especially in the line of education. Closer relations of co-operation between native bodies and foreign missionaries were established. The accompanying table shows something of the progress actually made, in so far as such work can be expressed in figures. This shows nothing of the spirit of reform that is asserting itself in the old Church. This period of about thirty years was marked by no special upheavals in religious, educational, or political affairs; but the whole period shows a strong, vigorous growth.

Space will not permit us to speak further in detail of the work in general. The various institutions which have been established here, and upon which the future independence of the work so largely depends, demand a little notice, especially the educational establishments, culminating in the college and theological seminary.

As soon as communities were formed among the Armenians, helpers and assistants, such as colporteurs, Bible-readers, preachers and pastors, became a necessity. For these positions training was imperative, and schools were opened under the direct care of the missionaries for the purpose of training helpers. These schools were called by various names, but were, in fact, embryo theological schools. The first of these was at Bebek, upon the Bosphorus, whose purpose was to prepare young men for the Gospel ministry, and its influence was great in the early days of the mission. Owing to there being little previous preparation upon which to build, these early schools were compelled to give instruction in the common branches, as well as in Bible study and theology. As high schools were opened in various places, the standard of the theological schools was raised, until to-day, owing to the thorough drill given in the four colleges, the three distinct theological seminaries, which are thoroughly established, give a course of instruction little inferior to similar institutions in the United States. The difference is in degree rather than in kind; some subjects require to be developed at greater length, while others require less attention.

If we regard a vote of transfer as conferring succession, these three seminaries, in the order of their age, are now located at Marsovan, Marash, and Harpoot.

The one at Marsovan was established at Bebek in 1840. In 1864 it was transferred to its present place. The number of its alumni is 82, of whom 77 are Armenians. The present (1890) number of students is 11, of whom 6 are Armenians. Two-thirds of these alumni are now in the work.

The Marash seminary was opened at Aintab in 1847, and removed to Marash, 1864. It now has two courses of study: one for college-bred men and one for short-course students. In the regular course Hebrew and Greek are taught, and some of the instructors use English altogether. The seminary has 195 alumni, all Armenians. At present there are 20 Armenians in the institution, 10 of whom are in the regular course and 10 in the special.

The Harpoot Theological Seminary for the Eastern Turkey Mission was established at Tocat, 1855, and was removed to Harpoot, 1859. The number of Harpoot alumni is 102, all Armenians but 2; 58 of these are now engaged in the work. The present number of students is 7 in the regular course.

In all of these theological schools the principal instruction is given by the missionaries.

Colleges.—Although the theological course had been constantly enlarged and broadened as the facilities for preparation were increased, yet it became evident that the work called for higher preparatory institutions and a more complete educational system. Each mission station had its high-school for boys and boarding-school for girls; still the general interests of the work demanded more. In 1862 Robert College, the mother of Christian colleges in Turkey, was organized upon the Bosphorus. This, while organically separate from the mission, is none the less in sympathy with it. As it is not a mission institution, it does not belong to this article. Its students are principally Bulgarians, Armenians, and Greeks.

The mission colleges, in the order of their organization, are: Central Turkey College, at Aintab; Euphrates College, at Harpoot; Central Turkey Female College, at Marash; Anatolia College, at Marsovan, and the American College for Girls, at Constantinople. The course of study in these colleges does not differ materially from the ordinary American institution of the same class, except that the Bible is given a prominent place, and modern languages, especially English, receive more attention than Latin and Greek.

Central Turkey College graduated its first class in 1880. The greater part of its students are Armenians, about three-fourths of whom are Protestant. Until 1888 there was a medical department connected with the college, but for the lack of funds, it has been discontinued. The college has a preparatory school, but no female department. It has little endowment, and is generally dependent upon school receipts, friends, and the Board for support.

Euphrates (formerly Armenia) College, at Harpoot, graduated its first class in 1880. Its students are Armenians, with a few Syrians. There are a male and a female department, all under one administration, but entirely separate from each other. Each of these has its graded preparatory departments, including primary schools. This college has an endowment, the income from which, together with the school receipts, covers the expenses of the primary schools as well as of the college. This institution is in no way financially connected with the American Board, having a separate Board of Trustees and Directors and a treasurer of its own, except that the American lady teachers in the school are sent out and supported by the Woman's Board.

Central Turkey Female College, at Marash,

began its work upon a higher grade in 1882. Its course of study is essentially collegiate. In 1889 there were 26 girls in the college proper and 9 in the preparatory class. The school has no endowment.

Anatolia College, at Marsovan, in the Western Mission, sent out its first class in 1888. About three fourths of its students are Armenians and the rest Greek. There is a preparatory school, but no female department. A strong effort is now being made to secure an endowment, that it be not dependent upon the Board for support.

The American College for Girls, at Scutari, Constantinople, was established by the Woman's Board of Missions in 1872 for the education of women. It includes among its students many Armenians, as well as Bulgarians, Greeks, etc. (See Constantinople.)

COLLEGE STATISTICS FOR 1889.

	Organized.	First Class.	Native Teachers.			Alumni.			Students.			Preparatory.		Paid by Pupils.	
			Male.	Female.	Professors.	Male.	Female.	Armenians.	Male.	Female.	Armenians.	Male.	Female.	Tuition, etc.	Board.
Central Turkey College.	1876	1880	8	..	4	78	..	Nearly all.	47	..	43	47	..	$914	$1,346
Euphrates College.	1878	1880	13	13	4	61	24	"	55	50	99	84	50	977	1,883*
Anatolia College.	1886	1888	9	..	2	19	..	15	59	..	44	50	..	1,400	2,000
Total	.....	.....	30	13	10	158	24	170	161	50	186	181	50	$3,291	$5,229

* Includes nothing given as aid.

Work for Women.—The position of woman in the Orient is one of profound ignorance, degradation, and bigotry. The Armenian woman is no exception to the rule. As the work of the missionary was to elevate the whole fabric of civilization and place it upon a Christian basis, it became doubly necessary to elevate the family and the home. To accomplish this special efforts were necessary, as the ordinary means employed cannot reach the masses of the women. This truth was early recognized, and in 1845 a female seminary was opened at Pera. At all stations girls' schools were soon gathered, which, like those for boys, passed through series of evolutions. To-day at every station there is a girls' boarding-school in which a practical education is given. Besides these, for the higher education and for the special preparation of teachers and helpers, exist the three collegiate institutions mentioned above. It is now no longer a shame for a woman to know how to read, while, on the other hand, parents are eagerly seeking, at great sacrifice often, a Christian education for their daughters. From 1860 to 1890 this woman's work for woman made great advances through the exertions of the Woman's Board. In 1860 there were only three single lady missionaries engaged in Turkey in special efforts for their own sex. In 1890 there are thirty-five, who devote their entire time and strength to this work. All this is in addition to the efficient services of the wives of the missionaries, who from the first had this work in hand, and who have not relaxed their efforts as re-enforcements have been added.

The general policy pursued by the American Board in its missions among the Armenians has been the same as that followed in other lands, and is practically that of all mission work, whether home or foreign.

I. To establish churches, with pastors from among themselves, which shall, at the earliest period possible, be self-supporting and independent.

II. To insist that schools for both sexes be maintained by the people.

III. To so direct the work of the missionary as to aid the people in firmly establishing evangelical and educational institutions upon a self-supporting and self-propagating basis.

Church Polity.—The endeavor has been made to let the religious life of the people express itself in its outward form in accordance with their national and political conditions. Hence the church organization is not pure Congregationalism, neither has it adopted the form of any particular denomination.

Obstacles Peculiar to the Armenian Work.— 1. The national idea that the Church is coextensive with the Armenian race, and so one who withdraws from the Church rejects his nationality. 2. That the Church is already Christian, and consequently that the Christian life has little relation to the Christian profession. 3. The difficulty, from the side of the Turkish Government, in erecting buildings and in maintaining Christian and educational institutions. 4. The existing poverty and oppression, accompanied by Oriental penuriousness. 5. The present turning of the attention of young men to the Western world, and the consequent emigration of large numbers from the ranks of the laborers, students, and congregations. This has also had a tendency to increase salaries of helpers, without a corresponding increase in the ability of the people to give.

Peculiar Encouragements.—1. The religious nature of the race, and the fact that they accept the Bible as the Word of God. 2. The desire for education. 3. The peculiar relation of the

Armenians to the 14,000,000 of other races among whom they dwell, and who must be reached largely through the evangelized Armenian Church.

Armenian Versions.—1. *Ancient Armenian.*—From Moses Chorenensis, the Armenian historian, we learn that Mesrop not only invented the Armenian alphabet, but that he also translated, in connection with Isaac, the patriarch of Armenia, the Scriptures from the Syriac into Armenian. When the Council of Ephesus met in 431, Mesrop and Isaac sent two of their pupils to that assembly to recount the progress that had been made in the translation of the Scriptures. The members of the Council sent back the youths with a complete copy of the Septuagint and the Greek New Testament for the use of the translators. On receiving this welcome gift, Isaac and Mesrop, who had produced two different translations from the Syriac, now addressed themselves for the third time to the formation of an Armenian version. They found themselves, however, impeded by their imperfect acquaintance with the Greek language, and accordingly sent some of their disciples to Alexandria to study the language. On the return of these young men, one of whom was Moses Cheronensis, the historian, the work of translation was recommenced from the Greek. A recension of this version is said by some authors to have been made by Haitho, who reigned in Lesser Armenia from A.D. 1224–70 ; he belonged to the Roman Catholic Church, and is charged with having introduced corrupt readings from the Latin Vulgate. But this statement cannot be substantiated. In the seventeenth century MS. copies of the Armenian Scriptures had become so scarce and so expensive, that a council of Armenian bishops, assembled in 1662, despatched Oscan, Bishop of Erivan, to Amsterdam, with the view of procuring there a printed edition of the Armenian Scriptures. It appeared in 1666. A reprint was made at Constantinople in 1705, with marginal readings from the Vulgate, and again at Venice in 1733. In 1775 a body of learned men at Paris undertook a new and corrected edition of the Armenian Scriptures, to be accompanied with a Latin translation. One of the savants was the Abbé Villefroy, for many years a resident among the Armenians. Of this edition the book of the prophet Habakkuk alone appears to have been published. In the year 1787 the New Testament was printed at Venice under the editorship of Zohrab, an Armenian divine, from MSS. authorities, and it was reprinted in 1806. The same scholar prepared and published, in 1805, a critical edition of the entire Bible at Venice, at the expense of the monks of the Armenian convent of the island of St. Lazarus, in the lagoons of Venice. From this edition the Psalms were published very often, the last edition in 1856. The New Testament was published repeatedly, lastly in 1863 ; the Gospels alone in 1869. A new critical edition of the entire Scriptures was published again in 1859. Besides the Venetian editions, the Armenian Bible was published at St. Petersburg in 1817 and at Moscow in 1843. Some years ago a colony of the Mechitarists established a printing-office at Vienna and published the New Testament in 1864. The British and Foreign Bible Society, which circulates the Petersburg and Moscow editions, has, up to March 31st, 1889, disposed of nearly 36,000 portions of the Scriptures in that language. (See also below.)

2. *Ararat Armenian.*—This dialect is used in the province of the Caucasus. Prior to the year 1835 no version of any part of the Scriptures into this dialect was extant. In the latter year the translation of the New Testament made by the German missionary, A. H. Dittrich, of the Basle Missionary Society at Shusha, was printed at Moscow at the expense of the British and Foreign Bible Society. A second edition followed. In 1844 the Psalms, prepared by German missionaries, were published, and in 1879 a revised edition of the New Testament and Psalms was issued by the above Bible Society. The work of revision was undertaken by the Rev. A. Amirkhaniantz, in behalf of the British and Foreign Bible Society, and carefully examined before going to press by the Rev. Dr. Riggs, a missionary of the A. B. C. F. M. Mr. Amirkhaniantz, in behalf of the British Bible Society, also translated the Old Testament, and in 1883 the entire Bible was published at Constantinople. This edition has been undergoing a careful examination by the translator, and is now passing through the press at Constantinople. Up to March 31st, 1889, about 49,000 portions of this version, either in parts or as a whole, were disposed of, whereas of the edition with the Ancient Armenian in parallel columns 9,000 New Testaments, with Psalms, were circulated.

3. *Modern Armenian.*—The learned Armenian scholar, Zohrab, undertook, at the instance of the British and Foreign Bible Society, in 1821, a translation of the New Testament into Modern Armenian, which was published at Paris in 1825. An edition revised by Rev. J. B. Adger was published at Smyrna in 1842. Meanwhile the American missionaries at Smyrna, the Revs. E. Riggs and J. B. Adger, had commenced a translation of the Old Testament into Modern Armenian, which was printed in 1845 at Constantinople. This edition has often been reprinted in a revised form, and thousands of copies disposed of by the different Bible societies. This was again revised by Dr. Riggs, and published in New York by the American Bible Society. As education spread among the people there was a constant tendency to revert to the simpler forms of the ancient language. A number of efforts were made to adapt the language of the Bible to the changing style, and an edition of the New Testament prepared under Dr. Riggs's supervision was published. It was found, however, that while it proved acceptable in certain sections, in others it was not understood, and it was thought best to wait until the language should become more thoroughly settled in its forms. Meanwhile the demand for cheaper editions of the Ancient Armenian increased to such a degree that a committee was formed at Constantinople, consisting of Dr. Riggs and some of the most eminent native Armenian scholars, to provide an edition upon the basis of the different editions already published. In accordance with the principle of the American Bible Society to always base their versions upon the Hebrew and Greek originals, there are references to mark any difference between the Hebrew and the Septuagint. That committee is still (1890) continuing its work, which is looked upon most favorably by all classes of Armenians. Under the care of the Rev. Dr. Riggs parts of the New Testament for the use of the blind have been prepared and

published by the British and Foreign Bible Society.

(*Specimen verses.* John 3 :16.)

Ancient.

Զի այնպէս սիրեաց Աստուած զաշխարհս՝ մինչև զՈրդին իւր միածին ետ. զի ամենայն որ հաւատայ ՚ի նա՝ մի՛ կորիցէ, այլ ընկալցի զկեանսն յաւիտենականս.

Modern.

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ով որ հաւատայ նորան՝ չկորսուի, այլ յաւիտենական կեանքն ընդունի։

Ararat.

Պատճառն որ՝ Աստուած ինչէս սիրեց աշխարհքին՝ մինչև որ իրան միածին Որդին տուաւ. որ ամէն ով որ հաւատայ նորան՝ չկորչի, այլ յաւիտենական կեանքն ընդունի։

Armeno-Turkish. See Turkish Language and Versions.

Armstrong, Richard, b. at McEwensville, Pa., April 13th, 1805 ; studied at Milford Academy ; graduated at Dickinson College, Pennsylvania, 1828, and at Princeton Theological Seminary, 1830 ; ordained by the Presbytery of Baltimore, and sailed as a missionary of the American Board for the Hawaiian Islands, November 26th, 1831, reaching Honolulu, May 16th, 1832, after a six months' voyage. At a meeting of the mission in April, 1833, it was decided to commence a mission at the Marquesas Islands, and he was appointed, with Messrs. Alexander and Parker, to that field. After they had resided several months on Nuuhiva Island, they were informed that English missionaries were on the way from the L. M. S. to occupy those islands. It was therefore decided to relinquish the field and return to the Hawaiian Islands. Their residence for eight months among savages and cannibals was one of great danger and discomfort. The Prudential Committee approved of their decision. Mr. Armstrong's first station after his return was at Haiku, then at Wailuku on Maui from 1835–40. Here he had a parish of 25,000, schools with 1,700 children to examine and supply with teachers, churches to build, and in various ways he identified himself with all public interests. In 1840 he was removed to Honolulu to take charge of Mr. Bingham's church, where he remained eight years. The large stone church left unfinished he completed, planning and superintending the work. While at Honolulu he was called to a new sphere of service. The king having been induced, through the influence of Messrs. Richards, Armstrong, and Judd, to pass an act granting his subjects undisputed rights in the soil, Mr. Armstrong was engaged for many months in translating the proceedings incident to it, and even in making actual surveys of the lands subject to the new law. During the four years' absence of Mr. Richards (1842–46) on a mission to secure the acknowledgment of the independence of the islands by Great Britain, France, and the United States, Mr. Armstrong was really the head of the Department of Public Instruction, the whole work being devised and superintended by him. On the death of Mr. Richards, in 1847, the position was offered to Mr. Armstrong by the king and privy council. Though deeply interested in public education, he hesitated for several reasons as to his duty, but after much consideration, in view of the importance of the work for the intellectual, moral, and religious welfare of the people, he accepted the appointment, believing that in this office he could be more useful than as pastor of a single church. In 1851 he established, at a cost of $10,000, a royal school for the education of young chiefs, which was opened December 8th with thirty-five scholars. He secured the Rev. E. G. Beckwith, a graduate of Williams College, as principal. He received this year the degree of D.D. from the Washington and Lee University, Virginia. From 1849–58 he was occupied in lecturing on education, supervising the five hundred village schools, the seminary at Lahainaluna, the Royal School and the Hilo Boarding School, editing the paper in the native language, attending meetings of cabinet and privy council. In 1855 at his recommendation the Department of Public Instruction was remodelled and placed under a Board of Education, when he ceased to be a minister of the crown, and became President of the Board. In 1857 he visited the United States with Rev. E. G. Beckwith, President of Oahu College, to secure an endowment for the college ; returning, after an absence of six months, Dr. Armstrong's useful life was suddenly brought to a close. He was thrown from his horse, and after a fortnight died at Honolulu, September 23d, 1860.

The king, Liholiho, published in the native paper a sketch of his character and work, which thus closes : " When we have spoken of Dr. Armstrong as Minister of Public Instruction, and subsequently President of the Board of Education, we have but partially described the important offices he filled or discharged. He was a member of the House of Nobles and of the King's Privy Council, Secretary of the Board of Trustees of Oahu College, Trustee of the Queen's Hospital, and executive officer of the Bible and Tract Society, and deeply interested in developing the agricultural resources of the kingdom. His accurate knowledge of the Hawaiian language, and the facility with which he wielded the pen of a translator, naturally imposed upon him an immense amount of toil and perplexity. He has always been connected with some newspaper published in the Hawaiian language, and was continually writing for its columns. His immediate and appropriate duties were connected with the cause of education. All the schools of the kingdom, common, high, and collegiate, came under his supervision. His annual and biennial reports, published under the authority of the government, afford abundant statistical matter to show that he was called to no sinecure office. In the discharge of his official duties he was called to make frequent tours throughout the group. No government officer or missionary was brought

into such close intimacy with the nation. Though his week-day duties were so abundant and onerous, he never spared himself as a minister of the Gospel. He was an eloquent preacher in the Hawaiian language, and always listened to with deep interest by the people. Nearly every Sabbath his voice was to be heard in some one of the pulpits of the kingdom."

Governor Pollock, of Pennsylvania, writes: "I regret that I cannot do full justice to the memory of one who, in my youth, was most highly esteemed by me. His manly virtues, his noble, generous, and Christian character, as a young man and a student, remain indelibly impressed on my mind. Under his care and in his company I went to Princeton to enter college. He was a kind and careful protector, and often visited me at my rooms, his cheerful presence driving away homesickness, and making me realize the value of a friendship that wells up from a warm Christian heart."

General Marshall, formerly in Hawaii, says: "His energy, foresight, and tact gave a new impulse to the whole school system of the islands. He established the first industrial school, and that Hawaiian school was the inspiration of his son's grand work at Hampton Institute. As Chairman of the Committee on Education of the Hawaiian Legislature, I was brought into intimate relations with Dr. Armstrong, and often had occasion to admire his sagacity, prudence, and executive ability in performing the difficult duties of his office."

Professor Lyman says: "His strict enforcement of Christian morality, without respect of persons, even to the excommunication of the reigning queen from his Church, showed a courage and strength of character, coupled with wisdom, which well fitted him for his responsible position. His whole heart and soul were obviously in his work."

Arni, North Arcot district, Madras, South India, south of Arkadu. Climate, tropical. Population (1881), 4,812, Hindus, Moslems, and a few Christians. Language, Tamil, Telugu, and Hindustani. Mission station of the Reformed (Dutch) Church in America (1854); 1 missionary and wife, 21 native helpers, 13 outstations, 203 members, 14 schools, 356 scholars.

Arno, one of the Ratah Islands, which form the eastern chain of the Marshall Islands, Micronesia; has 3,000 inhabitants, of whom one-half are Christians under native direction.

Arnot's (F. S.) Garenganze Mission, Central Africa. An independent mission, represented in England by Mr. John Mercer, 29 Queen's Road, Southport. — Mr. Arnot's work in Africa is one of the many results of Livingstone's last visit to Scotland. Although a very small boy at the time he heard them, Arnot never forgot the words which Livingstone uttered at a distribution of prizes at a school in Hamilton (Livingstone's own town). They awakened in him a strong desire to go to Africa, which never ceased or altered, but grew in intensity, until it became the fixed purpose of his life. One by one difficulties and obstacles were moved out of his way, and after acquiring in medical study, in the carpenter's shop, and at the blacksmith's forge, preparation for missionary labor among savage tribes, he, with a fellow-worker, Donald Graham, sailed from London for Natal, July 17th, 1881, reaching the port of Durban, August 20th. Mr. Graham's health having failed, he remained, by advice of his physician, at Natal, but Mr. Arnot proceeded to Maritzburg. His subsequent journeys across the continent, graphically described in his letters and diaries, have resulted in the accomplishment of much pioneering missionary work, the benefit of which will be reaped by those who shall come after, and the establishment of a mission in the southeastern part of the Congo Free State, among the sources of the Congo, in the Garenganze country. After years of hard travel through the Zambesi and Barotse districts, Mr. Arnot has found this location suitable for the residence of Europeans, and has succeeded in building stations; but the immense distance from the coast, and the absence of a connecting chain of stations, make the difficulties, dangers, and expenses very great. Other missionaries have joined Mr. Arnot, and Messrs. Swan and Faulkner are now in the Garenganze country, while Mr. Arnot has been establishing a station at Bihé, which is a great caravan centre, and is upon one of the main routes across the continent, chiefly with a view of forwarding supplies to those farther inland; but the latest news received indicates that he and his wife, with his new helpers, have not yet succeeded in making their way back from Bihé to join their colleagues in Garenganze.

In his seven years' preparatory work, Mr. Arnot has, like Livingstone, gained the esteem and respect of the natives to a remarkable degree, and the results of this are now appearing in the progress of the evangelistic work now thoroughly established in Garenganze.

Aroræ, one of the Gilbert Islands, Micronesia; a mission station of the L. M. S.

Arouca, a town of Central Trinidad, east of Port of Spain and northeast of San Fernando. Mission station of the United Presbyterian Church of Scotland; one missionary and wife, 144 church members.

Arthington (*Stanley Pool*), a station of the Baptist Missionary Society (England) in the Congo Free State, West Africa, near Leopoldville.

Aru, one of the Moluccas, East Indies. Population, 15,000, among whom 400 are Christians in 4 congregations, with a church at Wokan under the Dutch Missionary Society.

Asaba, a town on the Niger, above its delta, in West Africa. It is situated on the right shore, and forms the starting-point for Ubulu, Benin, and Joruba. A station of the C. M. S, with 1 native pastor and 412 catechumens.

Asansol, a town in the Calcutta district, Bengal. Mission station of the Methodist Episcopal Church, North; one missionary.

Ashanti Version. See Otshi.

Ashapura, in the district of Ajmere, Rajputana. Mission station of the United Presbyterian Church of Scotland.

Asia Minor.—Originally confined to a small section on the border of the Ægean, the term has come to include that portion of Asiatic Turkey lying between the Black Sea on the north and the Mediterranean on the south, the Marmora and Ægean seas on the west, and the Euphrates Valley on the east. This last boundary is very vague, as the Euphrates is very tor-

tuous in its course. It is, however, sufficiently accurate for practical purposes. For fuller description, see article on Turkey. The mission work in Asia Minor is almost entirely that of the A. B. C. F. M.

Asisippi (*Sandy Lake*), a C. M. S. station in Saskatchewan district, Manitoba, Canada, occupied in 1875; has three hundred members among the Indians.

Assam, a province of British India, ceded to the East Indian Government by the King of Burma in 1826, and annexed to Bengal till 1874, is now an independent province, responsible only to the Governor-General of India. Its area is 55,384 square miles—about the same as that of the State of Ohio. Its population, in 1881, was 4,897,046, or about 105.4 to the square mile. It is now considerably larger. It lies between the parallels of 24° 30′ and 28° 15′ N. latitude, and between the meridians of 89° and 96° 50′ of E. longitude from Greenwich. It has been customary with writers on Southeastern Asia to speak of Assam as affording convenient access from Burma to Tibet and Southwestern China by crossing at some low passes the wall of lofty mountains from 8,000 to 10,000 feet in height which separate Assam and Burma, and the fact that the Singphos, or Sing-paus, fierce hill tribes, inhabited both the northern and southern faces of the range, was adduced to prove the possibility of opening this way to China; but a glance at the physical geography of the two countries is sufficient to show that such a result is impracticable. Burma belongs to the Irawadi system, and the Irawadi, the Sitang, the Salwen, and the Meinam rivers, whose sources are grouped together in Southwestern China, are separated by this mountain wall from Assam, which belongs exclusively to the Brahmaputra system, and is drained by the Brahmaputra, the Jumna, the Megna, the Surma, and their affluents, and these rivers fall into that vast alluvial delta known as the Sunderbunds, which extends from Chittagong to the mouth of the Hoogly. The debouchure of the two river systems is more than 600 miles apart. In a condition of greater civilization, and with the consent of the Burmese and Chinese nationalities, it might be possible, though at an enormous expense and much of the way at very high grades, to extend a railway from Rangoon to the Chinese border, up the valley of the Irawadi; but where would be the use? Fast steamers can ascend the Brahmaputra to Sadiya, or the Irawadi to Bhamo, and from either town China can be reached by railroads or good highways whenever that country is ready, and not sooner; but communication from Burma to Assam and thence to China will be a very difficult and unprofitable task. On the other hand, communication between Eastern Bengal and Assam is easy.

The country consists of two extensive river valleys and three ranges of mountains. At the north, Bhutan occupies the southern slope of the Himalaya Mountains, and the somewhat lower range which overlooks the wide and fertile valley of the Brahmaputra. The valley of this great river extends from Sadiya in the east to the foot of the Garo Hills, where the river turns to the south. The right bank is level, and has broad fertile lands, densely inhabited; the left bank is crowded by a range of hills or mountains of moderate elevation, named, mostly from the tribes that occupy them, the Garo, the Khasia (Cossya), and Jyntia hills, the Aö Naga, Angami Naga, and Singpho hills; and in the snowy range where the head-waters of some of the tributaries of the Brahmaputra have their source, the hills and mountains are occupied by the great Mishmi tribe, the Khamtis and others. The comparatively level and broad valley extending from the right bank of the Brahmaputra is mostly occupied by the Assamese, the ruling race. They have also several cities and towns on the left bank; but the hills and mountains, which are ranged along and near the left bank, and which form the strong and nearly impenetrable barriers against Northern Burma, are inhabited by the tribes we have named and other smaller tribes, most of them independent and generally warlike. Southwest of these hills lies the valley of the Surma, a large tributary stream flowing into the Megna, one of the delta branches of the Jumna or Brahmaputra. This valley is broad, well watered, and fertile. The Khasia and Jyntia hills overlook it. It has been claimed, till within a few years past, as a part of the Eastern Bengal plains, but the Indian Government has now transferred this whole valley to the Assam province, to which it properly belongs.

The People.—The ruling class, the Assamese, hold very similar relations to the hill tribes of Assam as the Burmans do to the hill tribes of that country. They are of different race, habits, and religion. The Assamese are believed to be allied to the Shans, though perhaps remotely. They were formerly Buddhists, but about the middle of the eighteenth century, having sought the protection of Bengal, they became Brahmanists, and have adopted the entire Brahmanist system—divinities, caste, idol-worship, and all. They have abandoned their religion slowly, but there are nearly a thousand of them now who profess Christianity. Their language, though originally of the Pali stock, has, by the adoption of Brahmanism by the Assamese, and their intimate association with Eastern Bengal, acquired a large infusion of Bengali. It is not a difficult language, and the Scriptures are now translated into it. The hill tribes, which in the aggregate outnumber the Assamese, are, beginning with the Chinese frontier on the northeast: the Mishmies; the Khamtis, said to be of the Tai or Shan family, who are most numerous on the Chinese side of the mountains; the Singphos (Sing-paus), who are found in large numbers also on the Burmese side of the mountains; the Aror (Ah-roor); the Angami Nagas, the Aö Nagas, the Lhota Nagas, the Kacharis, or Kosaris, north of the Brahmaputra; the Mikirs, in the hills near Nowgong; the Garos, of several clans; and on the slopes of the Khasia and Jyntia (Jain-tee-a) hills, looking toward the Surma Valley, the Khasis and Jyntia tribes, and still another tribe of Nagas, are found. To these must be added the Kohls, a Hindu tribe from Chotia Nagpur, in Central India, who have been brought by the Assamese (English) Government into Assam to work in the tea gardens. It is said that there are over 250,000 of them now in Assam.

It is believed that some of the largest of these tribes are either closely affiliated to hill tribes in Burma, or perhaps identical with them; this is very probable in regard to the Singphos of Assam and Chittagong, and the Kach'ins (Kakhyens) of Upper Burma; also the Nagas

of Assam and the Ch'ins (Khyens) of Burma; and is a matter of great moment to the missionaries, who are attempting the conversion of these tribes, and translating the Scriptures into their languages in the two countries. Of the tribes named above, the Khamtis, Singphos, the Angami and Lhota Nagas, the Kacharis, or Kosaris, the Mikirs, the Garos, especially of the northern slope of the Garo Hills, and the Kohls, have been receiving Christian instruction from the missionaries of the American Baptist Missionary Union, while the Garos of the southern slope, the Khasis, the Jyntia (Jain-tee-a), the Lohappa Nagas, and the Tipperah, as well as the Assamese and Kohls of the Surma Valley, are under the care of the Welsh Calvinistic Methodist Foreign Missionary Society of England. The S. P. G. include it in their diocese of Calcutta, but do not appear to have expended much labor on it.

Climate and Soil.—Assam is wholly within the north temperate zone, though in the subtropical part of it. Its location and the high hills and mountains which cover so large a portion of its surface should make it healthy, but it is not so. In the valleys there are marshy lands, and the fickle, moist, and variable temperature, with its terrible cold and its fervid heat, have rendered it particularly fatal to a large proportion of the Europeans and Americans who have spent much time there. It is frequently visited by the cholera, and both acute and chronic diseases of the liver prevail. Of late years the construction of good roads and the drainage of the marshes for the establishment of tea gardens has somewhat improved the health of the country.

Much of the soil is fertile, and the foot-hills have proved admirably adapted to the culture of tea. The attention of English capitalists was directed to the country for the cultivation of the tea shrub as early as 1830, and after a long series of experiments and many failures, they have at last succeeded in producing the finest teas in the world, and, in 1889, marketed 600,000 cwt. of tea. The average price in Calcutta is eight annas (twenty-two and a half cents) per pound. They employ about 250,000 persons in their tea gardens, mostly Kohls. The other products are rice, cotton, opium, and mustard. The forests furnish much valuable timber. Gold, silver, copper, iron, and several kinds of precious stones are found in the country. Among the wild beasts are elephants, tigers, leopards, rhinoceroses, wolves, hyenas, etc.; deer and antelope, buffaloes, etc., abound. There are also many pythons and poisonous serpents.

The most important tea-producing districts are Cachar and Sylhet, in the Surma Valley, and Sibsagor and Lukimpur, in Eastern Assam. The British capital is Shillong, a small town in the Jyntia (Jain-tee-ah) Hills. The other principal towns are Sadiya (Soo-dee-yah), Di-bru-gurh, Jaipur, Sibsagor, Lukimpur, Nowgong, Tezpur, Kohima, Wohka, Gauhati, the chief city of the Brahmaputra Valley; Goalpara (Gow-al pah-rah) and Tura, in the Brahmaputra Valley; and Sylhet (chief city of the Surma Valley), Gherrapoonjee, Non-Klow, Silchar, Mymensing, and Jumalpoor, in the Surma Valley.

Religions.—The Assamese, as we have said, though not Hindus, are Brahmans, having adopted that system of religion since about 1760. They are rigid adherents to caste. The Kohls, as a Hindu tribe, are also Brahmans. One or two of the hill tribes on the north of the Brahmaputra, notably the Kacharis (Kosaris) and several of the Bhotan hill tribes bordering on Assam at the north, are Mohammedans. The greater part of the hill tribes, including all those south of the great river—the Garos, Nagas, Khasis, Mikirs, Singphos, etc.—are demon worshippers, making offerings to the *nats* or demons, to induce them not to injure them. They believe in a living Supreme Being, the Creator, but think He is too much occupied with the vast affairs of the universe to care for human beings, and too merciful to punish them for anything they have done or may do; and so they do not offer Him any worship or reverence. They believe dimly in a future life, but not in a state of rewards or punishments. In general their religious belief is substantially the same with that of the hill tribes of Burma. The tribes nearest to the Chinese have adopted from them some ideas of ancestral worship.

Missions in Assam.—The first mission commenced here was that of the American Baptist Missionary Union, established in 1836 at the solicitation of Captain, afterward Major Jenkyns, the British deputy commissioner to Assam, a man of great piety and benevolence, who offered of his own means a considerable sum toward the expense of such a mission to the heathen under his charge. The first missionaries were Rev. Nathan Brown, an eminent missionary and scholar, who had begun his missionary life in Burma, and Mr., afterward Rev. O. T. Cutter, a printer. The first station was at Sadiya, near the northeast frontier of Assam, about 400 miles from the Burman capital, and almost 200 from Yunnan, the capital of the province of the same name in Southwest China. The tribe to whom they were designated were the Khamtis, a hill tribe who occupied both sides of the lofty range which separated Assam from China, though the greater part were on the Chinese side, and communication across the mountain wall was very difficult and dangerous. The geography and ethnology of this region was not well understood, and the voyage up the tortuous Brahmaputra was exceedingly tedious, occupying over four months, in the native boats. The missionaries, however, entered upon their work with a stout heart, and finding that there was little to be done among the Khamtis, they turned their attention to the Assamese and Shans in and around Sadiya. Dr. Brown was a remarkable linguist, and in a very short time he had prepared religious primers and copies of the Gospels in Khamti, Shan, and Assamese. The wives of the missionaries established schools for Assamese and Shan children, which were well attended. In July, 1837, they were re-enforced by two more missionaries and their wives, but one of the missionaries, Rev. Mr. Thomas, was killed by a falling tree within sight of Sadiya. Missionary operations were commenced among the Singphos, and an attempt was made to reach them from Burma by way of the Irawadi by Dr. Kincaid, but this, like all subsequent attempts, proved unsuccessful. On January 28th, 1839, an insurrection of the Khamtis commenced with an attack on Sadiya, which necessitated the removal of the missionaries to Jaipur, a considerable town on one of the southern affluents of the Brahmaputra, and Mr. Bronson,

one of the missionaries, with his family, removed to the hills to labor among the Nagas, one of the hill tribes. This station proved unhealthy, and he was forced to fall back on Jaipur, where his sister, a promising young missionary, fell a victim to the mountain fever. Jaipur was abandoned from its unhealthiness and other causes, and Sibsagar, on the Dheeko River, a southern affluent of the Brahmaputra, was selected. This is now the chief town in Eastern Assam, and is still a station of the A. B. M. U. Jaipur was still retained as a station for some time, but eventually given up in consequence of the raids of the hill tribes. For the subsequent establishment of stations at Nowgong, an important town of Central Assam; Gauhati, the chief city of Western Assam; Goalpara, still farther west, on the Brahmaputra; Tura, the principal town among the Garo Hills; Molung, a station in the Naga Hills, south of Sibsagor; Kohima, the chief town of the Angam Nagas, southeast of Nowgong, and Wokha, the government station for the Lhota Nagas, about midway between Kohima and Molung, we must refer to History of American Baptist Missionary Union, Assam Missions. A few notes in regard to the three missions which have grown out of the one original mission are in place here. The station at Nowgong was first established in 1841 by Mr. Bronson. The first Assamese convert was baptized the same year. In 1842 a school was opened there, with eighty pupils, and in 1843 the Nowgong Orphan Institution was established, which for many years was the means of doing much good. It was given up in 1856. The station at Gauhati was commenced by Mr. Barker in 1843. There were very few converts, and these Assamese only, till 1846. From this time till 1853 there were frequent accessions to the churches in Sibsagar, Nowgong, and Gauhati, mostly Assamese, with a very few Kacharis and Nagas. In 1863 the first of the Garos, the fiercest of the Hill tribes, was baptized, and soon became a missionary to his tribe. The same year one of the Mikirs was baptized. From these the good work spread with great rapidity till in the churches of the Garo Association, in 1877, there were 617 members. In January, 1889, there were 10 Garo churches in Tura and its out-stations, with 1,117 communicants, and 50 schools, with 1,060 pupils. The advance in the year 1889 has been very great. Six of these churches were self-supporting, and were active in general benevolence.

The Kohls (Hindus from Chotia Nagpur, in Central Bengal, who were employed in the tea gardens) began to attract attention in 1874. They are mostly in the district of Sibsagor. Though Brahmans, some of them had heard of Christ from Lutheran missionaries in their home in Bengal, and in Assam they were ready to accept Him. There are now two or three large churches of these people, and they have a missionary to themselves. There have been some conversions among the Mikirs, who are best reached from Nowgong. Though there was considerable promise among the Kacharis, north of the Brahmaputra, the accessions from that tribe have not been large. Work was commenced among the Nagas as early as 1840, but without much result till 1871, when Rev. E. W. Clark made a tour of the hills. There are at least three distinct tribes of Nagas in these hills—the Aö Nagas, the Angami, and the Lhota Nagas. There are missionaries laboring among each, and the work has become so extensive and important that the three stations, Molung, Kohima, and Wokha, have been constituted a separate mission. As yet the membership is not large, hardly reaching one hundred in the three stations, but they have many schools, and the outlook is promising. The Garos are now set off as a separate mission, and outnumber both the others. The Assamese churches number 15, and their members in January, 1889, were 777. There should be laborers among the Singphos, from whom a harvest might be reached; but Assam Baptist missions have always labored under two difficulties—a lack of a sufficient number of missionaries and the insalubrity of its climate, which has cut off so many of their earnest workers in their prime, and has greatly reduced the membership of their churches. The Baptists are not the only denomination who have essayed missionary work in Assam, though in the valley of the Brahmaputra they have had no rivals save the Roman Catholics and the Mohammedans, except the Society for the Propagation of the Gospel, which has established some schools in Gauhati. But in the Surma Valley and the hills north and northwest of it the Welsh Calvinistic Methodist Missionary Society has conducted a very successful mission since 1841. (See Welsh Calvinistic Methodist Foreign Missionary Society, Mission in Northeastern Bengal.) The Society have only one other mission, that to the Bretons in the north of France. Their missions in the valley of the Surma (Soor-ma) are now divided into eight stations or districts—viz., Cherrapoonja, Shillong, the present capital of Assam, in the Jyntia Hills; Shella, Mawphlong, Khadsawphra, Jowai, Shang-poong, and the Sylhet district, the western headquarters of the tea production. Their converts have been mostly among the Khasis, Jyntia and Southern Garo tribes, with a few of the Angami Nagas. They report, in 1888, 8 stations, 18 foreign workers—8 of them females; 302 native workers (209 males and 93 females), 6,519 adherents, 1,389 communicants, 1,179 candidates or probationers, 1,833 baptized children, 120 day schools, 3,833 day scholars, 119 Sabbath-schools, with 5,899 scholars. Native contributions, $2,400. They have lost many missionaries by sickness and death. This region is claimed by the S. P. G. as part of the diocese of Calcutta, and we believe they have schools at Sylhet and Shillong.

Assam.—The language spoken in Assam, a province subject to the Bengal presidency, belongs to the India branch of the Aryan family of languages. A translation of the Scriptures into this language was commenced at Serampore in 1811 and completed in 1815, when the first two Gospels were printed. The New Testament was finished in 1819, and the Old Testament published in 1833. The version belonging to those which have not been found of permanent value was no more reprinted by the Serampore missionaries, who used the Bengal Bible in teaching. An effort toward a new translation into Assamese was made by American Baptist missionaries. The late Nathan Brown, afterward missionary in Japan, translated the New Testament, whose third edition was printed at Sibsagar, Assam, in 1850; another edition was published in 1873. The Psalms, translated by

W. Ward, left the press at Sibsagar in 1863 ; another edition was issued at Calcutta, 1875. The Book of Ruth was published at Sibsagar in 1880, and was followed by other portions of the Old Testament—viz., Genesis, Exodus, Joshua, 1 and 2 Kings. From a communication in the *Baptist Missionary Magazine*, published by the Rev. A. K. Gurney, of Sibsagor, we learn that the last chapter of the Bible was translated into Assamese June 21st, 1889 The Bible in Assamese, he states, is greatly needed now, and every effort will be made to push the printing as rapidly as possible.

(*Specimen verse.* John 3 : 16.)

যিহ মানুহ পুতেকৎ বিশ্বাস কৰে সেই সিবিলাকৰ্ সৰ্ব্বনাশ ন হয় কিন্তু অনন্ত আয়ুহে হয় এই কাৰণ ঈশ্বৰে আপুনি অদ্বিতীয় জাত পুত্ৰক দিলে তেঁও এই ৰূপে জগতকে চেনেহ কৰিলে।

Assiout, Asyoot, Osioot, or **Siout,** the principal town and capital of Upper Egypt, on the Nile River, 228 miles by rail south of Cairo. Population, 27,470. It is the largest and best built town south of Cairo, and has well supplied bazaars, handsome mosques, a palace and government school. It was until lately the principal seat of the slave-trade of Egypt, and it was also an important military station. Around it are traces of the ancient city, and in the adjacent mountains are tombs, grottoes, and catacombs. Mission station of the United Presbyterian Church, U. S. A.; 4 missionaries, 3 missionaries' wives, 4 single ladies. It contains the Assiout College, a large and flourishing institution, a fine girls' school, and is the centre from which the mission work in Upper Egypt is directed ; 196 church-members ; 867 pupils in the schools and college.

Association for the Free Distribution of the Scriptures.—Hon. Secretary, Mrs. A. E. Robertson, Chesils, Christ Church Road, Hamilton, London, N. W., England.

This Society was founded in the year 1876 by Mrs. A. E. Robertson, who had been in the habit of distributing Bibles, Testaments, and portions of Scripture when abroad to those with whom she came in contact who did not possess a copy. The work grew upon her hands, and as she felt strongly that Christians were not justified in withholding the Word of God from any person who could read, she determined, by God's help, to call in the aid of other Christian workers, asking them to distribute the Scriptures all over the world, as funds were placed at her disposal and persons were found willing to distribute.

The efforts of the Society are put forth particularly in the East among Mohammedans, to whom, it is claimed, it is an absolute necessity to *give* the Scriptures, as they are subject to persecution when they purchase, among Roman Catholic nations and nations belonging to the Greek Church. The work is, however, by no means confined to these limits, but has extended to Hindus, Jews, and to the Zulus in Natal. Syria, India, Turkey, Africa, Central and South America, and almost all the countries of Europe are benefited by the work of the Association, and it is by means of its efforts that many Protestant missions, as, for instance, the Military Church in Italy and the Spezzia Mission, Italy, have attained such large results.

The number of copies of the Scriptures circulated through the Association since its formation amounts to 77,000 Bibles, 495,740 Testaments, and 441,000 Gospels. All the work is done through voluntary agents, and thus all the funds contributed are expended in the purchase of the Scriptures. Annual income, about $2,000.

Association for the Support of Miss Taylor's Moslem Girls' School, Beirout.—Secretary and Treasurer, William Ferguson, Esq., Kinmundy House, Mintlaw, Aberdeenshire, Scotland.

This work, one of purely Christian education, is carried on among the poorest class of people, including Moslems and Druses, in Beirout, Syria. Miss Taylor, who went to Beirout from Scotland in 1865, finding no one to care for the neglected, dirty children and the wild Moslem girls, of whom there are so many in Beirout, undertook to establish a school for them. This she was able to do in 1868, since which time it has steadily prospered. The Bible is the principal text-book ; reading, writing, geography and arithmetic, sewing, knitting, and fancy work are taught ; all the sewing, housework, and washing of the establishment are done by the girls.

There are now 40 boarding and 50 day scholars in the institution at Beirout, and about 30 scholars in the day-school at Ras Beirout. Mothers' meetings are held, and the poor and sick are visited. Miss Taylor has now an associate and several native helpers. Income, £407.

Associate Reformed Presbyterian Synod of the South.—Headquarters, Due West, South Carolina.

The foreign missionary work of the Associate Reformed Presbyterian Synod of the South began in 1875, when a missionary was sent to Egypt to work in connection with the United Presbyterian Mission Society. Upon her death this connection ceased, and work was begun in Mexico. The first field of operations was the State of Tamaulipas, with the central station at Tampico, where a church building costing $8,000 has lately been completed. Minor stations are at Pueblo Viego, Chiconcillo, Palo Blanco, Los Organos, Tapa Boca, El Estero, Tantima, Panuco, and Vega de Otates. Work has recently been entered upon in the States of San Luis Potosi and Vera Cruz Annual expenses of the mission, about $3,500.

Assouan, a town in Upper Egypt, at the second cataract. A station on the so-called Apostles' route, established by the Moravian Brethren in Egypt in 1865, but afterward abandoned by them. Now visited as an out-station by the United Presbyterian Mission of the United States of America.

Assyria, that portion of Eastern Turkey extending from Diarbekir on the north to Mosul on the south, and comprising the northern part of the Mesopotamia plain. The word is now seldom used as a geographical term. When the A. B. C. F. M. commenced its work in that region the mission formed was called the Assyrian Mission, but that has since been merged into the Eastern Turkey Mission.

Assyrian Christians, a term used sometimes to designate the Nestorians who adhere to the old Church. (See Nestorians.)

Atafŭ, one of the Tokelau Islands, north of

Samoa, Polynesia. Has, together with Nukunono and Olosenga, 300 inhabitants, who form a congregation under native direction. Mission station of the L. M. S.

Athens, the capital of Greece. For full account, see articles Greece, A. B. C. F. M., Presb. Board (South), Prot. Epis. Ch. (U. S. A.).

Atsusa, Japan, a town in the Nagoya district, in the southern part of the main island (Nipon), west-southwest of Tokio. Mission station of the Methodist Episcopal Church, North ; 1 native preacher, 43 church-members.

Auckland, New Zealand, on the Waitamata, capital of the province of Auckland. Population, with suburbs, 18,000, chiefly English, Irish, Scotch, and Germans, engaged in working the gold and coal-mines near the town and in the manufactories whose products form the chief exports. Mission station of the C. M. S.; one missionary and wife. Primitive Methodist Missionary Society ; 4 schools, 30 teachers, 310 scholars. United Methodist Free Churches, one missionary.

Auer, John Gottlieb, b. Neubulach, Wurtemberg, Germany, November 18th, 1832. He was well trained by an earnest Christian mother. "In the village school," says his friend Duerr, "he was distinguished for his clear intellect, quick perception, and good memory, so that his father chose for him, at the close of his school term, the profession of teacher." Immediately on leaving college he became a teacher at Geysburg, where "his mental ability and amiability soon won for him the affection of the whole town." While a teacher he was converted, and applied for instruction and commission as a missionary. In November, 1854, seventy candidates for missionary life from various parts of Switzerland and Germany applied for admission to the school at Basle. Of that number eighteen were accepted, and among them Auer. At the mission house "he distinguished himself in every department of learning, but especially by an original and practical method of preaching." In 1858 he was declared by the faculty thoroughly equipped as a missionary. The same year he joined the Basle Mission station at Akropong in the interior of the Gold Coast, south and east of Cape Palmas, and became a teacher in the seminary. In 1862 he dissolved his connection with the Basle Missionary Society, offered himself as a candidate for the ministry in the Episcopal Church, and was ordained by Bishop Payne at Cavalla. In 1863 his wife died, and shortly after he sailed for America, greatly prostrated by labor and sorrow. During his three years' stay there he was constantly occupied, and by his earnest and original style of address awakened a new interest in Africa. Returning to his field in 1867, he devoted himself to two definite objects —a higher education for the African Church and a systematic preparation for giving to the heathen the Gospel in their own tongue. Acceding to Bishop Payne's request, he became the head of the high school at Cavalla. He believed that the Bible should be given to the people in their vernacular. In addition to the work of teaching, he translated or composed books in the Kroo language and the Grebo. He prepared a Grebo primer and dictionary, and revised the translation of the Prayer-Book. He also devised a method of writing the Grebo with vocal marks, thus saving the use of multiplied vowels. He had a school of twelve students, whom he faithfully trained.

His health having failed, he returned to Germany to recruit. While there he was informed of his election by the House of Bishops, October 31st, 1872, to the Missionary Episcopate of Cape Palmas and parts adjacent. He accepted the appointment, and wrote : "I cannot come to America yet, because I must finish two books at least—one in the press and the other ready for it. These are my tools for future work. I want to be in the United States and to do all I can in pleading for Africa." He was ordained bishop at Georgetown, D. C., April 17th, 1873, Bishop Payne laying his hands on the head of his successor. Before returning to Germany, in July, he had several serious attacks of illness, from which he partially recovered during the voyage and after reaching his native land. There he began at once to carry his work through the press, and by November he had prepared an elementary book and a Bible history in the Kroo language, a translation of the Psalms, and a book of hymns in metre in the Grebo, a revised edition of the Prayer-Book, and a tune-book. To this he added a book of chants. The translation of parts of the Scripture and Church Services into Grebo, begun by Bishop Payne, he completed. On November 20th, leaving his family, he started for Africa. Though very feeble on arriving at Cape Palmas, December 29th, he entered earnestly on his mission work, making many appointments he was unable to fulfil. He died, February 16th, 1874, at Cape Palmas.

Aukaneger, or **Auka,** negroes, an aboriginal tribe of Dutch Guiana, among whom the Moravians conducted missions from 1765 to 1813, baptizing during that period one hundred Bush negroes, without, however, being able permanently to retain a hold upon the people.

Aurangabad, in the Nizam's Dominions, India, 180 miles northeast of Bombay. Population, 40,000. A C. M. S. station (1870), with 678 members, under the charge of a native pastor, a converted Parsee.

Austral Islands, Polynesia, a group in the South Pacific, near the Society Islands, southwest of the Low Archipelago. They are small, but have been very populous. Mission station of the L. M. S.; 4 native pastors, 512 church-members, 14 schools, 430 scholars.

Australia.—When Australia was discovered the aboriginal race inhabiting it were found to be a nomadic people, very low in the scale of human life. Anthropologists have difficulty in classifying them and in tracing their origin. Their languages have also puzzled philologists, as "they have little or no connection with that to which the Malay, Polynesian, and Melanesian belong. Dr. Bleek, whose reputation gives weight to his opinion, believes them to be nearly allied to the languages of Southeastern Africa." The people wore no clothing, and lived in small huts of bark or of sticks and grass. Their food was what nature afforded on land and sea. They carried on no cultivation. Many of them were cannibals, but this was an insult reserved for the bodies of their enemies, though Dr. Lang has asserted, on what appears to be conclusive evidence, that they have been

known to eat portions of the dead bodies of their deceased relatives out of respect. This was done as a funeral ceremony, to prevent excessive grief. Their arts were few, and consisted chiefly in making weapons, fish-hooks, nets, bags, and canoes. The curved weapon called a "boomerang" is peculiar to them. The tribes lived in constant hostility toward each other, and they had many bloody feuds. Their marriage customs have many points of agreement with those of aboriginal tribes throughout the world. The first question at the birth of a child was whether it should be permitted to live. If the mother had already a delicate child, or if it was found inconvenient for her to have the care of an infant, the new-born babe was put to death or abandoned. Tender affection was, however, shown to children. But, as Professor Max Müller has said, the languages have many words to express deeds of cruelty, and remarkably few to express affection. Like all primitive people, they had a great belief in witchcraft, and regarded sickness and death as the result of the evil eye. Yet they had a positive religious belief in a Great Spirit, whose name was rarely uttered except on solemn occasions, and even then with bated breath. The kinship of gods and men can be traced in all ancient religions, and the Australian aborigines regarded their great ancestral Spirit as "our Father." "According to the tradition, he formerly lived upon the earth, and gave to the tribes the laws which govern marriage and descent, taught them how to hunt, and instructed them in the manufacture of their weapons, utensils, etc. In short, he is their Great Ancestor, a sort of deified Abraham, who, being removed from earth to sky, still exercises over his descendants a supervision which, though benevolent, is stern to punish offenders against the ancestral customs." They practised, especially in the north and west, the rite of circumcision, which was performed with much ceremony at the age when the youth was removed from the women. They had also special ceremonies at funerals, and some have credited them with a faint belief in an immortal life, and even in the resurrection of the dead; their funeral customs, however, vary. Living so much in the bush and conversant with nature, they have been noticed to possess some very keen animal instincts. Hence they have been proved to be the best trackers of persons or cattle lost in the bush. They have traced blood or bodies of the murdered and even the murderer in cases where white police had been baffled.

The black tribes are numerous still in the north, west, and interior of Australia, though, like most aboriginal people, they are decaying; but they have rapidly disappeared when brought into contact with the colonists. They have sometimes been attacked or killed when they were aggressors, and they have become victims to intemperance. Circumscribed in their nomadic range, exposed to the bottle and the rifle, the blacks soon diminish in numbers. In Tasmania they have all perished. In New South Wales, Victoria, and South Australia they are reduced to a few thousand.

The fact that the early settlement of British people in Australia was a convict establishment will account for nothing being done for the aboriginal people for a considerable time. Some of them were employed by the white intruders, and proved to be faithful servants. It was only in 1814 that Governor Macquarie issued a proclamation declaring that "with a view to effect the civilization of the aborigines of New South Wales and to render their habits more domesticated and industrious, and to render them not only happy in themselves, but also in some degree useful to the community, he has determined to institute a school for the education of the native children of both sexes, and to assign a portion of land for the occupancy and cultivation of the adult natives under such rules and regulations as appear to him likeliest to answer the desired objects." For this purpose rules were drawn up and published, and the school was opened at Paramatta, fourteen miles from Sydney. During eight years the greatest number of children at any time in the school was twenty-three. An attempt was made to localize a tribe at a place twenty miles from Sydney, and called Blacktown. The school was removed there in 1823, but in 1826 it was broken up, and the hamlet of Blacktown was soon abandoned.

The first missionary effort was made at Lake Macquarie in 1825 by the London Missionary Society, which had for more than a quarter of a century been evangelizing the Society Islands. Many of their agents passed through Sydney, and some of them had found an asylum there during times of peril at Tahiti. The Rev. L. E. Threlkeld was appointed missionary at Lake Macquarie. The establishment cost, even at that time, as much as £500 per annum. Mr. Threlkeld felt an almost insuperable difficulty from the roving habits of the blacks. After six years of failure the London Missionary Society gave up the work, but the Colonial Government continued it, and provided Mr. Threlkeld with a salary of £150, and £36 per annum for four convict servants. The missionary persevered amid many trials and discouragements, acquired the language, printed a spelling-book and translations of parts of Scripture, but in his report in the end of 1835 he said, "The difficulty lies in procuring scholars. The peculiar habits of the natives are serious drawbacks to missionary enterprise and to their own civil and spiritual advancement; for however much they may and do become useful to Europeans in trifling employments in our various settlements, they remain uninstructed in Christian principles, and become, by such intercourse, initiated in vice; the men receive the wages of prostitution from those they procure, who are yearly becoming victims to disease."

The tribes around Lake Macquarie became almost extinct about 1861, and the mission was closed.

In 1832 another mission was established at Wellington, about 250 miles to the west of Sydney. The missionaries in charge were the Rev. W. Watson and J. C. Handt. The same difficulties were encountered there, but the missionaries did their best to acquire the language of the district, to teach the young, and to address the people. They composed a grammar and a vocabulary, and translated portions of Scripture, chiefly St. Luke's Gospel, and a part of the Anglican Liturgy. Two members of the Society of Friends, Messrs. Backhouse and Walker, visited the station in 1835, while on their travels round the world, and especially in Polynesia, and they found the missionaries with five hundred sheep, one hundred cattle, and some horses and pigs, but learned that it was

chiefly the supply of food that drew the blacks around them. In their report they say, "These people are not numerous here; a hundred is the most that has been seen at any station; about thirty is the usual number resorting hither. They are said to be very capricious, and by no means desirous to learn further than they are tempted by the supply of food. This is what may reasonably be expected from a people who are not yet aware of what they are to gain by learning to read. Their moral state is represented by the lowest grade. Immoralities of the grossest kind are reported to be practised among them, but these are, in some measure, traceable to the influence of the prisoner stock-keepers" Thus the work of the missionary was rendered nugatory by the vicious influence of white men. In 1837 the Rev. J. Günther took charge of the mission, but in 1841 it was broken up.

The Rev. Dr. Lang, an eminent clergyman and philanthropist, who had come to New South Wales in 1823 as the first minister of the Church of Scotland, took a great interest in the aborigines. On one of his visits to Europe he consulted with the devout and charitable Pastor Gössner at Berlin, and got him to select and send out several missionaries to labor among the aborigines. Messrs. Schiermeister, Engst, and Banke in 1840, and Messrs. Hausmann, Zillman, Schmitt, and Niquet in 1841, arrived and began work at Moreton Bay and at Keppel Bay. They were not adequately supported, but some of them continued at their benevolent and Christian enterprise for eighteen years, when they had to give it up. The Rev. Mr. Hausmann, however, kept up his missionary efforts on the Albert River, and received a re-enforcement of young men from Gössner's Society in Berlin. The results were very discouraging.

The Rev. William Ridley, M.A., a scholarly, devout, and patient worker, attempted a mission in New South Wales among the blacks on the Namoi River about 1850. He acquired the Kamilaroi language, of which he afterward published a valuable grammar, along with some notes of other languages. He also translated short portions of the Gospel narratives. Mr. Ridley found the migratory habits of the tribes very injurious to his work and to the residence of his family among them. And though his labors were not in vain, he had also to retire to Sydney, where he continued to preach occasionally while employed as a journalist. He attempted to learn Chinese before his death.

Recent efforts in New South Wales have been on the plan of forming stations for the residence and work of the aborigines and for educating the children. Mr. and Mrs. Daniel Matthews for fifteen years conducted one of these, and had the satisfaction of leading a goodly number to the Saviour. The Aborigines' Protection Association lately took over Mr. Matthews's company and removed them to land granted by the government. They also took over a station established by the Rev. J. B. Gribble, who for several years devoted himself to missionary work among the remnant of aborigines, both pure and mixed, whom he gathered together. The Government of New South Wales assist this work, and the Christian public subscribe to it. A considerable amount of good has been done by the Association. Mr. and Mrs. Matthews, after a visit to England in 1889, when they were accompanied by two aboriginal Christian converts, intend to carry on their benevolent operations as before, by means of the help of Christian friends. The property of the station is their own. The numbers in New South Wales are only 5,000, scattered over a territory of 310,000 square miles.

In the colony of Victoria several well-sustained efforts have been made to Christianize and elevate the aborigines. These have, for the most part, been placed in the hands of Moravian missionaries, who, with characteristic energy and self denial, have persevered in doing good. In 1850 the Moravian Church commissioned the Rev. Messrs. Spieseke and Tager, afterward Mr. Hausen, to begin a mission at Lake Bogo. They found insuperable difficulties and returned to Europe in 1856, without the sanction of the Mission Board. In 1858 Mr. Spieseke was sent to reopen the mission, and the Rev. F. A. Hagenauer was also appointed. The latter has continued for thirty-two years in the holy work, and has been highly esteemed by all who know him; and he has been lately appointed by the government general inspector and secretary for the aborigines, so that the whole remnant of the people is now under his care. The number in Victoria is now reduced to less than 1,000. Messrs. Hagenauer and Spieseke began their mission in the Wimmera district, where they were welcomed by the settlers as well as by the blacks. The number of converts there during their labors was 150, of whom 50 baptized native Christians are still alive. Only a small remnant of the race now reside there, and they are under the care of Messrs. Bogisch and Kramer.

After this good beginning the Christian churches of Victoria took up aboriginal missions. The Church of England Missionary Committee sent Rev. Messrs. Goodwin and Bulmer to the Lower Murray River, below the junction of the far-journeying waters of the Darling with the Murray. They established a station at Yelta, near the spot where the indefatigable explorer, Captain Sturt, had a marvellous escape from being killed by the hostile blacks encamped there. This station was given up because all the natives had died out. An attempt was made to carry the Gospel farther into the interior at Cooper's Creek, near the place where the explorers Burke and Wills perished. Mr. Bulmer was sent to Gippsland in 1862, where he established a mission on a peninsula at Lake Tyers. A full apparatus of church and school was erected on a reserve to which the blacks were invited for residence. A number took up their abode there, and ninety-seven have been baptized and there are thirty communicants. The people are, however, dying out.

The Church of England Committee established a station in the southwest, first near Warnambool under Mr. Clark, and afterward under the same missionary at Condah, near Portland. In 1872 the Rev. Mr. Brazier succeeded, but he resigned a year afterward. The Rev. H. Stähle, a Moravian missionary, was appointed in 1873, and he has carried on the work with success. There are still one hundred under instruction.

When the Presbyterians united in one church in 1859, there was a desire to take part in mission work among the aborigines of Victoria, and the Rev. F. A. Hagenauer was invited to take the superintendence. After an exploratory

journey and the requisite arrangements with the Mission Board of the Moravian Church in Germany, Mr. Hagenauer commenced operations in 1862 at a reserve called Ramahyuck, in Gippsland. In 1869 he was joined by the Rev. C. W. Kramer, who continued till 1876, when he left for Ebenezer, in the Wimmera district.

During twenty years much good work has been done at Ramahyuck, and converts have been won to Christ. The young have been educated, and industrial enterprise promoted. Mr. Hagenauer says in his report in November, 1889 : "The total number of aborigines under our care at Ramahyuck is 93, but of that number 29 are half-castes who are nearly all settled away from the station." He adds : "All the blacks on the station attend regularly both the Sabbath and the daily services in church, and seem to pay attention to the simple preaching of the Gospel."

At the government station of Coranderrk, near Melbourne, under Mr. Shaw, there are one hundred blacks in the care of the Presbyterian Church. Mr. Hagenauer now superintends all, and has the satisfaction of seeing the few surviving representatives of a decaying race kindly led into the fold of the Good Shepherd.

In South Australia the Aborigines' Friends Association began missionary work in 1858, and appointed the Rev. George Taplin to labor among the tribes on the shores of Lake Alexandrina. For twenty-one years that devoted servant of Christ carried on his benevolent work with some encouragement. Mr. F. W. Taplin was next appointed, and he labored for ten years. He was suddenly removed by death in a fire at the Coffee Palace in Adelaide in 1889. He has been succeeded by Mr. D. Backwell. The government give £1,000 a year toward improving the condition of the aborigines, and the Christian public contribute about £500. There are 48 children on the books of the school, with an average attendance of only 23. Christian worship is regularly maintained, and converts from time to time have been added to the Lord. There is a Sunday-school of 60 or 70, averaging 45. The reserve is stocked with sheep, and the natives perform the work required. An earnest and devoted missionary of the Presbyterian Church, the Rev. W. Reid, who desired to labor among the aborigines in South Australia, perished, in the beginning of his work, in Lake Alexandrina. The Lutheran Society at Dresden also took part in missionary work among the aborigines of South Australia, and in 1838, one year after the establishment of the colony, sent out the Rev. Messrs. Schurmann and Teichelmann to commence a mission near Adelaide. They were afterward joined by Messrs. Appelt and Meyer. They labored with zeal, but as the number of blacks diminished they had to give up and minister to the German immigrants. Toward the north missionaries of the Hermansburg Society in Germany began a station, and they now operate on the tribes around Lake Kopperamona. Eighteen converts have been baptized, and the work makes some progress. In 1877 the Lutheran churches of Victoria and South Australia agreed to send their missionaries to a northern station at the Finke. Thus various attempts have been made to reach the interior of Australia. The venerable Archdeacon Hale, then of Adelaide, and afterward bishop successively of Perth in Western Australia and of Brisbane in Queensland, founded an institution for the blacks at Poonindie. He was a clergyman animated with a sincere desire to advance the Gospel of Christ, and always manifested a charitable spirit toward other Christians, whose respect and confidence he won. The good work is still carried on under Mr. Shaw, who was formerly at Condah station, in Victoria.

In the northern part of the colony there are still tribes of aborigines who are not reached by the Gospel, and among whom missions may be established. The wide country has been mostly settled, and a mission station would be within the neighborhood of friendly graziers. The chief difficulty is still the migratory character of the blacks.

In Western Australia Roman Catholic missionaries began, in 1849, with ten priests, fourteen monks, and seven nuns. Mr. Hagenauer says, "They divided into three parties—the southern, the central, and the northern missions. The southern party endured great hardships, and after a great deal of suffering left the country and went to the Mauritius. The northern and largest party, under Mr. Brady, embarked for Port Essington, but must have suffered shipwreck, as none of them ever reached their destination or were heard of any more. The central party, under the leadership of Father Salvado, now Bishop of New Norcia, settled among the natives northeast of Perth, and began that still flourishing establishment of the same name."

The Church of England also made an effort to evangelize the blacks. The Rev. George King, M.A., afterward LL.D., labored for some time, but left for New South Wales, where he ministered in various places for many years to English colonists. In Western Australia there are many tribes, and the vast territory is comparatively unsettled. There are not 50,000 colonists in the population. Something should be done to localize the blacks on reserves before the country is settled, and to institute schools.

The same may be said of Northern Queensland. The Rev. F. A. Hagenauer made a journey over some parts of this extensive region in 1886, and found spheres where Moravian missions might be established. The Society at Herrnhut were willing to send missionaries. The way, however, has not been yet opened ; but the Federal Assembly of the Presbyterian Churches has wished to establish a mission among them.

In 1873 the Primitive Methodist Church attempted a mission on Frazer's Island, but after enduring great hardships the missionaries had to retire. A station was tried on the Mackay with a like result. Mr. Kuhn, a Moravian missionary, began a station near Wallaroo, on York's Peninsula, which has met with some encouragement.

The Rev. F. A. Hagenauer, after all his labors of thirty-two years, all his disappointments through the decay of the aborigines around the mission stations, still urges the occupancy of new stations. "Many souls," he says, "have been brought to the knowledge of the truth, and all who take an interest in the work may rejoice and praise God that He has also given repentance unto life to the original inhabitants of our adopted, beautiful country." Unless efforts are made early to evangelize tribes outside of the settled districts, it will be very difficult to set up a mission station. The best way ap-

pears to be to induce the blacks to reside on a government reserve. Only a limited number will submit to the restrictive arrangements, but wanderers will continue to join the company.

Missions to the Chinese in Australia.—Attracted by the gold fields and by the encouragements to industry, many thousand Chinese have emigrated to Australia. Numbers of them are engaged in merchandise, others in gold mining, many in market gardening and other industrial work. Some of them can read and write, and all are accessible to Christian influence. The numbers in 1888 in Australia were about 40,000. Attempts have therefore been made by the different churches to establish missions among them in the chief centres where they have been located. The Church of England has taken an active part in this good work in Victoria and New South Wales. A Chinese Christian convert, the Rev. Loo Hoo Ten, was ordained by the Bishop of Sydney (Dr. Barry), and he carries on a mission among his countrymen in Sydney, especially near Botany Bay. He speaks English fluently, and has made a good impression. He has a church, and several have been baptized. A branch mission has recently been established at Bathurst in the same colony.

The Presbyterian Church of New South Wales has for twenty years employed one or more Chinese Christian catechists, and there have been a few converts baptized. At present Mr. Young Wai labors in Sydney and Mr. Yem Kee in Newcastle with much encouragement.

In Victoria, where greater numbers of Chinese were congregated in the cities and gold fields, numerous efforts have been put forth by the Church of England, the Presbyterian Church, and the Wesleyan Methodist Church. The agents have been chiefly Chinese converts, but sometimes superintended by European missionaries conversant with the Chinese language. A gratifying amount of success has attended this mission, sustained by the Protestant churches respectively. There are in New South Wales 10,205 Chinese; in Queensland, 11,253; in Victoria, 11,799; in South Australia, 4,151, of whom 3,804 are in the northern territory, and 844 in Tasmania. These make a total of 38,397. Restrictive legislation has been adopted of late to prevent an increase of this population, and emigration to China gradually reduces the number. There is still, however, as is apparent, a large proportion remaining, sufficient to justify Christian efforts to evangelize them by means of their own language. Most of those who are in Australia speak the Canton dialect.

Missions among Polynesians in Australia.—Sugar planting in Queensland led to a great demand for cheap labor, and vessels were sent to recruit among the New Hebrides and Solomon Islands for laborers under an engagement for three years. Many evils sprang up in this deportation, and statutes were passed by the Imperial Parliament and by the Parliament of Queensland to regulate the labor traffic. As a result, a large number of Polynesians have been brought to Queensland during twenty years. Some of these were recruited near mission stations, and had been instructed in Christian truth. Most of them were from heathen and cannibal islands. All of them, however, had heard of the missionary, and had been led to respect his efforts for their good. Unfortunately the languages of these islands are almost all different, and on one sugar plantation the laborers represented so many various tongues that missionary teaching in any one of them could only be very limited. But as there are about 7,000 in Queensland, it has been felt that something should be attempted by means of the English language, which they rapidly acquire, to teach them the Gospel of Christ. These efforts have been attended by most encouraging results. Several missionaries are now laboring among the Kanakas on the plantations, and the planters acknowledge that it has had a remarkable effect upon the conduct of the men. They have therefore subscribed to the mission, and given facilities to their laborers to enjoy the opportunities of instruction. As large congregations and classes can be brought together there as on the islands where missionaries reside. The young men have been very open to instruction, and those who have become Christian and have been received into the Church by baptism have conducted themselves in an exemplary manner. Polynesians have also found their way to Sydney, where they have become trusty and faithful servants. These have been gathered into classes and taught the Gospel by means of the English language. Over thirty have been baptized in Sydney, of whom twenty were received into the Christian Church by the writer of these notes. The rising churches of Australia have found a sphere for missionary zeal, and they have extended their benevolence to the neighboring groups of islands in the South Pacific Ocean. In the New Hebrides, Christian missions have been in operation for fifty years. There are now 18 missionaries employed by different Presbyterian churches. There are 170 native Christian teachers. There are 1,529 communicants. Some of the islands, as Aneityum, Aniwa, Fate, and Nguna, are Christian. Others have Christian churches. On almost all the thirty islands missionary operations have been initiated. A mission schooner has plied through the group and to the colonies for the last twenty-six years, and has done great service to the missionaries and the islands. In 1890 a steamship company has undertaken to serve the mission as well as general commerce, and opportunities have become monthly in sending stores, letters, and papers to the missionaries. The entire Scriptures have been translated and printed in the Aneityum, the New Testament in the Fatê, and the Tanna Testament is now in the press. The four Gospels and Acts of the Apostles are printed in Eromangan. Several Gospels and portions of Scripture have been printed in six other languages. On three or four islands to the northwest Bishop Selwyn and his missionaries continue to operate, while they have their chief spheres in the Banks, Santa Cruz, and Solomon islands. They are largely supported by the liberality of Church of England congregations throughout Australia and New Zealand, and have an auxiliary steam schooner in the service. The Wesleyan Methodist Church of Australia and New Zealand has taken a large and liberal part in supporting missionary operations in Fiji, New Britain, and New Ireland, where such harvests of souls have been reaped.

The London Missionary Society has auxiliaries among Congregationalists in Australia, and these have taken much interest in the evangelization of the Loyalty Islands, now under French rule, and in New Guinea, a large part of

which was recently annexed by the British Government.

Details of the work done in Polynesia by the great missionary societies will be found in the accounts given of these societies ; but as part of Australian missionary zeal and liberality for the evangelization of Polynesia goes through these societies, it has been considered just to mention the fact. It has pleased God to raise up an active and evangelical Church in the Australian Colonies, and He has put it into their hearts to assist in the evangelization of the world. As the Christian churches increase in Australia they may be expected, by the Divine blessing, to become powerful factors in the spreading of the Gospel of Christ in the Pacific and toward the shores of China.

Aux Cayes, a seaport town on the southwest coast of the island of Haiti, West Indies. Population, 8,000, chiefly negroes and mulattoes. The climate is unwholesome. The manufacture of rum is one of the principal industries. Mission station of the Protestant Episcopal Church of the United States of America ; 1 missionary, 1 school, 40 scholars.

Azerbidjan Version. See Turkish.

Azimeh, or **Azaimeh,** Egypt, a station of the United Presbyterian Church of the United States of America (1881) ; 1 native worker, 48 church-members. The zenana missionaries of this Society are actively engaged here, and their work forms one of the most important features of this mission.

Azimyark, in the district of Benares, the presidency of the Northwestern Provinces, India ; has a C. M. S. station with 50 members.

Aztec. See Mexican Version.

B.

Baa, on the island of Rotte, southwest of Timor Island and southeast of Java, East Indies. Mission station of the Netherlands Missionary Society.

Baalbek, a town of Syria, northeast of Beyrout. The site of the celebrated ruins of the Temple of the Sun. The seat of a girls' school under the care of the Committee for British Syrian Schools (Scotland) ; also an outstation of the Presbyterian Board, (North,) U.S.A.

Babau, a town on the southern extremity of Timor Island, east of Java and southeast of Celebes, East Indies. Mission station of the Netherlands Missionary Society.

Babees, the name of a sect which has sprung up among the Mohammedans of Persia within the last fifty years. In 1845 a young mollah, or priest of Shiraz, declared himself commissioned of God to reform the corrupt faith and practice of his coreligionists in Persia. His bold preaching was very popular, but led to his denunciation by the regular ecclesiastics. He diverged further and further from the orthodox and announced a new revelation from heaven, declared himself the *Bâb*—that is, the "Door" of the true religion, and openly defied the mollahs of Shiraz and, later, of Tehran. His doctrines spread, and assumed proportions that threatened the safety of the kingdom. He was seized and shot to death in the city of Tabriz. His followers, calling themselves *Bâbees*, embracing some eminent mollahs and one very remarkable and eloquent woman, made risings against the government and were put down only after some severe fighting, particularly at the city of Zinjan, where nearly the whole city had embraced the new faith. Later, attempts were made by the Bâbees on the Shah's life. The conspirators were seized and put to death with torture. The sect was proscribed, and rigorous measures pursued to rout it out. They, however, are still numerous in different parts of the country, being estimated at three or four hundred thousand souls, but they hold their faith in secret. Their head, claiming to be the divinely appointed successor of the Bâb, and calling himself *Bâhâr*, which means *the Light*, is in exile, and under the surveillance of the Turkish Government at Acre, in Syria. The volume of the Bâb's teachings is called *Bâyân*, signifying *the Exposition*. It was at one time thought that the Bâbees were more open to receive Christianity than the orthodox Moslems ; but time has not confirmed that hope.

Backergunge, a district in Bengal Presidency, India. Occupied by Baptist Missionary Society (England) ; 12 missionaries, 49 stations and sub-stations, 1,956 church-members.

Badaga Version.—The Badaga is spoken by the Badaga tribe on the Nilgiri Hills, in the Madras Presidency, numbering about 24,000 people. In the year 1852 the Calcutta auxiliary to the British and Foreign Bible Society lithographed a translation of the Gospel of Luke, which had been translated by Mr. Moericke, of the Basle Mission, and Mr. Cassa, Major of the Madras Civil Service. Recently this version has been taken up by the Rev. W. Leutze, of Kaiti, assisted by two Badaga Christian converts, and the revised version was published by the Madras auxiliary to the British and Foreign Bible Society in 1887. Mr. Leutze also translated the Gospel of Matthew, which was published in 1889.

Badagry, a city of Upper Guinea, West Africa, upon a part of the Slave Coast annexed in 1863 by the British. It is east of Porto Novo and of Little Popo, and 50 miles east northeast of Wydah. Occupied in 1842 by the Wesleyan Methodists and transferred in 1845 to C. M. S., who now have at this place 1 ordained missionary and 59 church-members.

Badaon, a city in the Rohilkhund district, Northwest Provinces, India. Population, 33,000. Mission station of the Methodist Episcopal Church, North, U. S. A. ; 1 missionary and wife, 2 native ordained preachers, 384 church-members.

Baddegama, a C. M. S. station on the southwestern coast of Ceylon, founded in 1819. At present the station is occupied by 3 native pastors and 51 other native workers, and has 25 schools with 1,314 scholars, and 141 church-members.

Badulla, Ceylon, 40 miles south of Kandy. Military post, containing a fort, barracks, and a hospital. Climate, healthy. Elevation, 2,100

feet. Mission station of the S. P. G.; 1 missionary, 2 out-stations, 1 church, 78 members.

Bagdad, a city of southern Mesopotamia, Asiatic Turkey, on the Tigris, about 250 miles north of its confluence with the Euphrates. The population, numbering 80,000 to 100,000, is composed chiefly of Arabs, though there are large numbers of Persians, Kurds, Syrian Christians, and about 15,000 Jews. It was the favorite seat of the Abasside Caliphs, and under Haroun Al-Rashid became very famous. Under Turkish rule very much of its prosperity has been lost, though it is still the most important city of Southeastern Turkey, both commercially and politically. Near it is the shrine of Kerbela, to which the Persians flock in pilgrimages in honor of the Shiah saints, Hassan and Hossein. There is thus constant communication with Persia and Kurdistan. It was long the seat of a British resident, and it still ranks very high as a diplomatic post of Great Britain, Russia, and France. Bagdad has been the starting-point for the various expeditions to explore the ruins of Babylon at Hilleh, on the Euphrates, 100 miles to the south, and of Seleucia and Ctesiphon. Since the commencement of American expeditions an American Consul has been appointed. Missionary work has been attempted at various times by the A. B. C. F. M. and the C. M. S. At present (1890) there is a resident missionary of the C. M. S. who works chiefly among the Jews and superintends the Bible distribution of the British and Foreign Bible Society in Southern Mesopotamia.

Baghchejik, a station of the A. B. C. F. M. in Western Asia Minor. (See Bardezag.)

Bagore, Egypt, near Assioot, a station of the United Presbyterian Church of the United States of America (1873); 2 native workers, 25 church-members, 1 school, 25 scholars.

Bahawa, or **Barharwa,** since 1868 a C. M. S. station among the Santals, Northwestern Provinces, India; 2 native pastors, 28 other native workers, 14 schools, 396 scholars, 346 church-members.

Bahia, a city of Brazil, South America, on All Saints Bay, 800 miles northeast of Rio Janeiro. Population, 150,000, chiefly Portuguese. Religion, Roman Catholic. Condition, bad and exceedingly immoral. Mission station of the Southern Baptist Convention (1882); 1 missionary and wife, 7 native helpers, 6 out-stations, 1 church, 120 members. Contributions, $500.

Presbyterian Church, (North) (1871); 2 missionaries and wives, 4 native helpers, 6 out-stations, 3 churches, 120 members, 1 school, 20 scholars. Contributions, $450.

Bahmo, or **Bhamo,** Burma, on the Upper Irrawaddy River, 180 miles north of Mandalay, 40 miles from the Chinese province of Yunnan; capital of Upper Burma. Mission station of the American Baptist Missionary Union (1875); 2 ordained missionaries, 1 missionary and wife, 1 school. In 1884 the Burmans expelled the missionaries and sacked and burned their houses. The baptized natives, however, still clung together.

Bahraich, in the northeastern part of Oudh, Northwestern Provinces, India. A station of the Methodist Episcopal Church, North, founded in 1867; 24 native workers, 36 church-members, 6 schools, 290 scholars.

Bailundu, West Africa, 200 miles east of Benguela, its port. Healthy; hot; temperature regular. Population, 30,000. Mission station of the A. B. C. F. M. (1881); 2 missionaries and wives, 1 other lady, 1 native helper, 1 church, 17 members, 2 schools, 40 scholars. Contributions, $4.25. In July, 1884, the missionaries were expelled and their houses robbed by King Kwikwi, because a Portuguese had told him that they would destroy his whole people by their magic; but in October of the same year they returned, and were received with enthusiasm by the people.

Balasore, a city of Orissa, Bengal, India, 150 miles southwest of Calcutta, chief seaport of Cuttack. Population, 11,000—Hindus, Moslems. Language, Oruja, Santhali, Hindustani. Natives ignorant, poor. First mission station occupied by the American Free Baptist Missionary Society, who have now 2 missionaries and wives, 5 other ladies, 18 native helpers, 2 out-stations, 2 churches, 214 church-members, 12 schools, and 578 scholars. The station was founded in 1838.

Baldwin, Dwight, M.D., b. at Durham, Conn., September 29th, 1798; studied two years at Williams College; graduated at Yale in 1821; studied medicine; graduated at Auburn Theological Seminary, 1829; was appointed a missionary of the American Board to the Sandwich Islands, and having completed his medical studies at Cambridge University, he sailed in 1830. He was stationed at Waimea, Hawaii, for three years; then at Lahaina, remaining till 1868, when he was obliged to cease work on account of partial paralysis. He removed to Honolulu, and was for a few years one of the teachers in the Theological School. Increasing feebleness compelled him to relinquish also this work. Dr. Baldwin was specially interested in all movements to diminish the use and sale of liquor and tobacco. An essay which he wrote on this reform received the prize offered at one time in the United States. "Sturdy and fearless, methodical and active, he had the respect and confidence of all classes." He died of apoplexy, January 3d, 1886, at the residence of his daughter, Mrs. S. M. Damon, with whom he had lived for a few years.

Balearic Islands, a group of islands in the Mediterranean, the principal of which are Majorca, Minorca, and the penal settlement of Cabrera, all together forming a province of Spain. All of the islands are mountainous. The climate is delightful, the soil very fertile, and pasture-land fine. The inhabitants resemble the Catalans, and speak a corrupt Catalan dialect. Mission field of the Wesleyan Methodist Missionary Society.

Bali Islands, situated at the eastern end of Java, East Indies, have, together with Lombak, 863,000 inhabitants, among whom are 4,000 Mohammedans and 8,000 Chinese. In 1866 the Utrecht Missionary Society entered the field, and in 1873 some were baptized. But in 1881 the missionary de Vroom was murdered and his helpers left the islands. The work has recently been resumed.

Balige, a city of Sumatra, East Indies, stands on the shore of Lake Toba. Station of Rhenish Missionary Society, founded here in 1881 and soon after burned down; but it recovered rapidly, and numbers now 319 mem-

bers, 1 ordained missionary and wife, 1 single lady, 48 native helpers, 2 out-stations.

Balinese Version.—To the Malaysian family of languages belongs the Bali, which is spoken in the island of Bali, east of Java, by about three-quarters of a million, scattered over an area of 70 miles. A version into this language is of but recent date. In 1876 the British and Foreign Bible Society employed the Rev. R. van Eck, of the Utrecht Missionary Society, to translate the New Testament into the language of the island of Bali. The translation is to be made from the Greek text in general accordance with the version of the Reformed (Dutch) Church, and to be printed in the Javanese and Balinese characters. The Gospel of Mark was completed in 1877 ; the remaining part is proceeding slowly.

(*Specimen verse.* John 3 :16.)

Mapan kèto pitresnan Hida sanghyan Widi tkèn djagaté makedjang, tka Hida nedoenang hokané né sanoenggal kahoetoes mahi, kna Cilang hanaké né ngandelang hi hoka ioehoeng naraka, nanging kna hya nepoekin kahidoepan tan pegat.

Balli, a city of the Shoa district, Abyssinia, 500 miles south of Massowah, occupied by a missionary of the St. Chrischona Pilgrim Mission.

Bandalkhandi Version.—The Bandalkhandi, also called Bughelcundi, belongs to the Indic branch of the Aryan family of languages, and is spoken in a district between the province of Bandalkhand and the sources of the Nerbudda River. For the people using this language the New Testament was published at Serampore in 1821, but never reprinted.

Ball, Dyer, M.D., b. at West Boylston, Mass., June 3d, 1796 ; graduated at Union College, 1826 ; studied theology at New Haven and Andover ; ordained, 1831 ; was agent in 1833 for Home Missionary Society in Florida. While at the South he was much engaged in labor for the colored population. In 1835–37 he studied medicine with reference to foreign mission work, and received the degree of M.D. from the medical institution in Charleston. He is said to have been "very popular and much beloved at the South, and was urged to remain and engage in evangelical labors among the colored people." He sailed in 1838, under the American Board, for Singapore. He was stationed there two years, "teaching, preaching, healing the sick, and superintending the printing of Chinese books." In June, 1841, he went to Macao, and then to Hong Kong. "To him it was given to be the pioneer in opening the city of Canton for residence of missionary families, and to open the way for excursions into the country around. His medical services were of great assistance in conciliating the good-will of the people. His Almanac was for many years a most acceptable publication. He was most laborious in out-of-door work," mingling with the people on the banks of the river or on the ferries, and then extending his visits to the villages and market. "In this way he became widely known and more and more respected as his true character and the nature of his labors were understood." In 1854 he visited the United States, returning, in 1857, to Macao. His constitution was much broken, and before his death he was confined to his house four months. Mr. Nevin, of the Presbyterian Mission at Canton, says, "With him the distribution of tracts has always been a favorite method of preaching the Gospel, and especially since he became disabled by his bodily infirmities, both as respects the power of speech and the capacity of moving from place to place. During the last seven years the old man, bowed down by his infirmities, and leaning upon his cane, when not confined to his couch, would slowly make his way downstairs and totter out to his little chapel opening on the street, and there, seated in an arm-chair, would distribute tracts and address a few words to casual passers-by who might drop in to look upon his gray hairs, to see what he was doing or to hear what he might say ; for the Chinese venerate old age. Often twice a day might he be found there, with a cheerful countenance, working according to his strength" But his strength soon utterly failed, and he died March 27th, 1866, after twenty-eight years' mission service.

Ballantine, Henry, b. at Schodack Landing, on the Hudson, near Albany, N. Y., March 5th, 1813. He graduated at the University of Ohio, Athens, 1829 ; was employed after graduation for a time as teacher of mathematics in place of the retiring professor ; entered Theological Seminary, Princeton, but left on account of ill health ; resumed his studies at Union Theological Seminary, Virginia ; finished at Andover, 1834 ; ordained at Columbus, O., April, 1835 ; sailed same year as a missionary of the American Board for India. In 1837 he was stationed permanently at Ahmadnagar. His health failing, he left, in 1850, for home, but returned in 1852. He labored with great zeal and without interruption until within a few months of his final departure for America. By medical advice he went to Sholapore, Poona, and Bombay, and was advised by physicians there to go home, and by the quickest route—*via* Red Sea. He wrote, weeping, "The Lord does not consider me worthy to labor any longer for Him in my beloved field." He left India with his family, September 4th, 1865. An accidental detention of the ship in the Red Sea aggravated his malady, and he died, November 9th, off the coast of Portugal, and his body was consigned to the ocean. His connection with the mission covered thirty years. "An accurate knowledge of the Marâthi, added to an acquaintance with Sanskrit, prepared him to become a translator of the Bible, and he has left the impress of his idiomatic Marâthi on many parts of the sacred volume in that language." "He had natural abilities of a high order. I have never seen a man who could accomplish so much literary labor in a given time. His mind worked with wonderful rapidity, and he composed with great celerity. An accurate and erudite scholar in several departments, he had rare facility for acquiring language. He spoke Marâthi very fluently, and well-educated natives said he seldom made a mistake either in grammar or idiom. His unusual quickness at repartee and occasional withering sarcasm fitted him to grapple with quick-witted, often abusive advocates of idolatry and wicked apologists for all kinds of iniquity. But it was only when compelled to do so that he used this power of invective. He was successful as a pastor by reason of his quick sympathies and winning

manners." He was an able preacher in the Marâthi language. For a long time he was pastor of the first native church, yielding that place to a native whom he himself had trained. He spent six or eight weeks every year evangelizing from village to village, was editor of the semi-monthly paper in English and Marâthi. During the last five years of his life a large part of his time was devoted to the instruction of the theological classes of young men preparing for the ministry. For several years he was secretary and treasurer of the mission. Possessing, in the words of the mission, " a sympathetic nature, a high intellectual culture, and an excellent poetical taste," he translated into Marâthi some of the best hymns in the English language. They are said to possess, in a remarkable degree, the spirit and beauty of the original. He composed some excellent hymns himself. He has been called the Watts of Marâthi hymnology. He prepared two hymn-books containing together four hundred hymns, one for use in the churches, the other for the children. He was revising and carrying through the press his *Hymns for Divine Worship*, when obliged to leave for home.

Three of Mr. Ballantine's daughters married missionaries of the same mission, one, Mrs. Dr. S. B. Fairbank, dying at her station. One son, Rev. William O. Ballantine, M.D., is now in the mission.

Baluchi Version. — The Baluchi, also called Beloochee and Biluchi, belongs to the Iranic branch of the Aryan family of languages, and is spoken in Baluchistan, south of the Indus, on the Arabian Sea. A translation of the New Testament into this dialect was commenced by the late Dr. Leyden, of which only three Gospels were published at Serampore in 1815. As this version was not found of permanent value, it was never reprinted. Of late, however, a translation into this dialect seems to have been found useful, and the revised version of the Gospel of Matthew, as prepared by the Rev. A. Lewis, was published in 1885, of which up to March 31st, 1889, 1,000 copies were disposed of.

Banana Islands, 30 miles southwest of Sierra Leone, West Africa. They are high, fertile, and inhabited ; visited from Sierra Leone on account of their healthy climate. Mission station of the United Methodist Free Churches ; no missionary at present.

Bancho, a section of the city of Tokio, Japan. Occupied by the Reformed (German) Church in the United States ; 1 organized church, 235 members.

Banda, Bandalkhand district, Northwestern Provinces, British India. A station of the S. P. G. since 1872 ; 1 missionary.

Banda Island, one of the Moluccas, West Indies. Population, 7,000, of whom about 1,000 are Christians under the direction of the Dutch Missionary Society. In 1877 the Rajah, Kei Dula, was converted to Mohammedanism, and his people are following him.

Bandawé (Livingstonia), a town on Lake Nyassa, Central Africa ; 16 out-stations, 5 ordained missionaries, 1 medical missionary, 5 missionary teachers, 50 native helpers, 1 church, 48 communicants, 21 schools, 2,422 pupils. The artisan work here is on the same plan as that at Lovedale (q.v.), South Africa.

Bandeveng, or **Banjoewang,** Java, a town on the east coast of Java, southeast of Probolingo. Mission station of the Dutch Missionary Society.

Bandjermasing, a town of Southeast Borneo, at the mouth of the Barito River. Mission station of the Rhenish Missionary Society ; 2 missionaries, 1 lady, 131 communicants.

Bangalore, a city of Mysore, India, 175 miles west of Madras. It is on an elevated site, a great resort for invalids ; it has considerable trade, and is a military post. Population, 140,000, chiefly Hindus. Mission station of the Methodist Episcopal Church, North ; 3 missionaries, 73 church-members.

L. M. S.; 5 ordained missionaries and wives, 1 other lady, 10 native preachers, 158 church-members, 1,679 scholars.

S. P. G.; 1 missionary, 10 native helpers, 2 out-stations, 291 church-members.

Wesleyan Methodist Missionary Society ; 3 missionaries (including wives), 57 native helpers, a preachers' seminary, 3 out-stations, 82 church-members.

Evangelical Lutheran Missionary Society, Leipzig ; 1 missionary, 162 communicants.

Bangkok, the chief city and capital of Siam, on the Naenam River, 20 miles from its mouth. Climate, intensely hot in summer. Population, 500,000—Siamese, Chinese, Burmans, Malays, Arabs, Hindus. Mission station of the American Baptist Missionary Union ; 2 missionaries and their wives, 13 church-members.

Presbyterian Church, North ; 3 missionaries and wives, 1 other lady, 8 native helpers, 125 church-members.

Bankipore, a city of Bengal, India, a suburb of Patna. Mission station of the Baptist Missionary Society ; 3 ordained missionaries, 4 native preachers, 46 church-members.

Bankura, a town of Bengal, India. Mission station of the Wesleyan Methodist Missionary Society ; 3 missionaries, 46 church-members.

Bannu, a sub-station of the C. M. S. in the Punjab, India.

Bansko, European Turkey, 45 miles south of Samakov ; sub-station of the A. B. C. F. M., worked from Samakov.

Banting, a town in the northern part of Borneo, West Indies, in the river-valley of Batang-Lapar, among the Sea-Dayaks. A station of the S. P. G., founded in 1851, and numbering 1,046 members. The mission has succeeded in introducing the plough and abolishing the savage customs, some of which are most barbarous.

Bantu or **Zulu Race.**—The Zulus (singular, *Izulu*, heaven ; plural, *Amazulu*) are one of a numerous family of tribes which together constitute what has come to be called the Bantu race. This word *Bantu* (full Zulu form, *Abantu ;* singular, *Umuntu*, person), in their language, signifies people. This Bantu family is very large, extending through all South and South Central Africa, the Hottentots, Bushmen, and Cape Colonists excepted ; that is, from ocean to ocean in longitude, and from the Kei and Orange rivers, on the south, to the fifth or even

higher degree of north latitude, and comprises a population numbering probably more than 50,000,000.

Among the prominent members of this family, some of which have been known for years, while most of them have been but recently brought to light by the explorations of such men as Livingstone, Stanley, and others, might be named the Zulus, the Amaxosa or Kafirs, the Bechuana, Basutu, and kindred tribes on the south; the Ovaherero, Ovampo, Balunda, Bateke, and Mpongwe, on the west; the Congo, Bayansi, Bangala, Babangi, Manyema, Waganda, Wanyoro, and others on the Congo, along the Equator, and among the Great Lakes; the Rua, Bemba, Babisa, and other tribes near the Lesser Lakes and on the sources of the Congo; and the Wakamba, Swaheli, Wanika, Mahenge, Wakonde, Makua, and other tribes along the East Coast and on the Zambesi.

The general kinship of the tribes, of which the above are but a fraction, covering as they do a large part of the Dark Continent, is both marked and interesting. It is seen, to some extent, in their person, their hue, their features, their religious notions, their mental type, and their mode of life; but most of all in their language. Taking this, their language, as our guide and proof, than which there can be nothing more definite and sure, we are left with no doubt that all these somewhat diversified tribes belong to one and the same family, between which and all other known families or races there is a manifest and fixed difference. To be sure, the languages of these tribes differ from each other in many respects, especially in many of their words, or in the forms of their words, even where the roots are essentially the same; while the grammar is essentially the same in all. Indeed, the underlying grammatical principles are so uniformly the same in all that the comparative philologist has no hesitation in believing that all came originally from one and the same stock; even though among the tribes far removed from each other dialectal or tribal variations may put the people beyond the limits of being mutually intelligible; just as the English, French, and Germans are far from being mutually intelligible, though the languages they speak all belong to the same family.

Of all the branches of this Bantu family of languages, the Zulu, with the Xosa, would seem to be the oldest and most fully developed. The Zulu would seem also to have been kept purest and most perfect, least affected by abrasion, syncope, or other modification, through alien agencies, such as a moulding contact with the Negro, Semitic, the Arab, or the Portuguese on the north, or English, French, or Dutch on the south, having been developed, fixed, and kept by its own indigenous, automatic principles. Hence the belief that the distinguishing grammatical features of the entire Bantu family are more manifest and clearly defined in the Zulu than in any other of its branches. In Zulu, the incipient element of the noun, the nominal "prefix" or preformative, is more complete than in most of its cognate dialects. Thus the prefix *um*, as in *umfana*, boy, is simply *m*, *mfana*, in some branches. *Mpongwe*, the name of a country and tribe in the northwest part of the Bantu field, would be *Umpongwe* in the southeast among the Zulus and Kafirs. The Zulu plural prefix, *aba*, as in *abafana*, boys, becomes *ba*, as *bafana*, in some dialects. For *person*, the Zulus have *umuntu;* another tribe has *muntu;* another, *wutu;* another, *mtu;* another, *mundu*. For the Zulu plural of this word, *abantu*, people, some other tribes say *bantu;* some, *antu;* some, *atu;* some, *wantu;* some, *watu;* some, *wandu*, and some, *andu*. *Mtesa* (late King of Uganda) would be *Umteza* in Zulu, and the Lake *Nyanza* would be, in Zulu, *Inyanza*. On the Lualaba, a branch of the Congo, the natives say *nyama*, meat; instead of which the Zulus say *inyama*, meat. The people on parts of the Congo say *nyoka*, the Zulus, *inyoka*, snake; the former say *nyanga*, the latter *inyanga*, moon; the former *minge*, the latter *ninge*, plenty. Among the Zulus *bula amatye* means thresh or break stones. The Congo people called Stanley "*Bula Matadi*," "the Rock-Breaker." The Zulu and Kafir tribal names, *Amazulu* and *Amaxosa*, would be, in some dialects, *Mazulu*, *Maxosa*, just as other tribal names in other parts of the Bantu field, such as *Makua*, *Maravi*, *Manyema*, would begin with *a*, as *Amakua*, among the Zulus.

Among the distinguishing grammatical features of the entire Bantu family of languages, which are specially manifest and clearly defined in the Zulu, one of the more marked and peculiar consists in what may be called a system of pronominal assimilations and repetitions. This mode is sometimes designated as the "alliterative," because of the frequent recurrence of some particular letter or syllable in a given sentence. Here, especially in the Zulu, all nouns may be grouped into eight distinct classes, according to their "prefix" or incipient element. Each class of nouns has its own pronominal forms, all of which bear a striking resemblance to the initial element of the noun to which they refer, or for which they stand. Thus one class of nouns comprises all those whose incipient is *ili;* and for this class the relative is *eli*, the demonstrative *leli*, this; *lelo*, that; the personal pronoun, nominative, and accusative, *li;* oblique form, *lo;* definitive, *lona*, and fragmentary form, simply *l*. Another class of nouns comprises all those whose incipient is *isi*, as *isibaya;* and for this the relative pronoun is *esi;* the demonstratives, *lesi* and *leso;* personal, *si;* oblique, *so;* definitive, *sona*, and fragmentary, simply *s*. Take now this sentence: *leli ilizwe lami eli tengiwe ngemali, li lungile—i.e.*, this field of mine which was bought with money, it is good. Here we have *leli*, *l* (in *lami*), *eli* and *li*, all referring to the noun *ilizwe*, and taking form from its incipient, *ili*. So, in the example: *tata leso isitya sako esikulu, u si hlanze;* that is, take that dish of yours which is large, and wash it; literally, you it wash; and we have *leso*, *s* (in *sako*), *esi* (in *esikulu*), and *si*, all from *isi* in *isitya*. This giving to the nominal incipient so much of moulding influence over the pronouns and over the prefixes to the adjective, contributing so largely to precision and the power of inversion, is thought by some to add also to the euphony of the language. Indeed, some who at first failed to see that the principle under discussion really constituted a vital, organic part of the language, were wont to regard it as nothing more than a kind of "euphonic alliteration."

One of the striking peculiarities of the Zulu language is that sharp, shrill sound occurring in almost every other sentence, and called a "click." It constitutes an elementary part of the word in which it occurs, as much so as its vowels or consonants, and is never found in the

formative part. Of these clicks there are three kinds, each of which takes its name from the manner in which it is made, as the dental, the palatal, and the lateral. If we search for the origin of these peculiar sounds or for the reason why they were ever employed as a means of indicating an idea, we shall doubtless find it in that principle which is usually called the "*onomatopoetic*," or an effort to suit the sound of the word to the thing signified.

The following more particular statement and illustrations of the distinguishing traits of the Zulu language are taken, by permission, from *Zulu-Land:*

"One of the most important points in which the Zulu language differs from the English and many others, is found in the fact that, for the most part, the formative letters precede the root; that is, most of the changes, the inflections, to which a word is subject, are made in the beginning of a word; thus, *umfana*, boy; *abafana*, boys; *inkomo*, cow; *izinkomo*, cows; *izwi* or *ilizwi*, word; *amazwi*, words. So in the adjective; *umfana omkulu*, large boy; *abafana abakulu*, large boys; *inkomo enkulu*, great cow; *ilizwi elikulu*, great word. So in the possessive pronouns; *abafana bami*, my boys; *izinkomo zami*, my cows; *ilizwi lami*, my word.

"From these examples it will be noticed that there is a peculiar alliterative agreement among related words—the adjectives and pronouns taking a prefix which accords with the preformative or incipient part of the noun with which they agree, or to which they relate; thus, *abafana abakulu*, large boys; *abafana bami abakulu*, my large boys; *ilizwi labafana*, word of the boys; *izinkomo zabafana*, cattle of the boys.

"And then, too, the personal pronoun takes a form to correspond with the incipient portion of the noun for which it stands; thus, (*abafana*) *ba tanda*, (boys) they love; (*izinkomo*) *zi tanda*, (cattle) they love; (*ilizwi*) *li tanda*, (the word) it loves. Now, in English, talking about boys and cattle, if I say *they love them*, you might be in doubt whether I meant to say the cattle love the boys, or the boys the cattle; but not so in the Zulu—the form of the pronoun showing to what noun it refers; thus, *ba zi tanda*, they love them, literally, they them love—that is, the boys love the cattle; *zi ba tanda*, they them love—that is, the cattle love the boys.

"From all this it will be seen that the Zulu allows of great scope and variety in the arrangement of words in a sentence, and at the same time gives you great clearness and precision as to what is meant. Thus, in the phrase—'the face of the animal which is large,' one might be in doubt as to what 'is large;' not so, however, in the Zulu phrase—*ubuso benkomo obukulu*, where the form of the adjective *obukulu*, great, leaves no doubt that it is meant to describe *ubuso*, face. So, too, though the most natural and common order is to put the noun-nominative before the verb, and the noun-objective after the verb, yet both may either precede or follow; thus, for the English—'the boys love the cattle,' we may say either *abafana izinkomo ba zi tanda;* or *ba zi tanda abafana izinkomo.*

"At first sight, nothing seems more confused and complicated than the Zulu language; yet, when we come to look carefully into its forms, changes, and laws, we are obliged to admit that no language of which we have any knowledge can lay claim to more order and regularity, flexibility, and precision. Thus, nouns are divided into eight classes, according to the form of their incipient element, and the manner in which they make the plural. *Umfana*, boy, belongs to the first class; *ilizwi*, to the second; *inkomo*, to the third; and so on—the plural of the first being made in *aba*, of the second in *ama*, and of the third in *izin*. Each class and each number has its own form of the pronoun personal or verbal; as, *u, ba; li, a; i, zi;* each, its own form for the relative; as, *o, aba; eli, a; e, ezi;* each, its own form for the possessive; as, *ake, abo; alo, awo; ayo, azo*—and so on. And then, too, each class and number has its own preformative letter to be used in forming the possessive; as, *u*, which passes over into its semivowel *w*, for the first class, singular; *b* for the plural; *l* and *a* for the second class; *y* and *z* for the third. Thus, for the possessive *my* or *mine* (the ground form for which, as it were, in Zulu, is *ami*, that is, *a*, of, and *mi*, me—of me), we have, *wami, bami; lami, ami; yami, zami*, according to the class and number of the noun; as, *umfana wami*, my boy; *abafana bami*, my boys. For the possessive *his* or *her*, if the noun be of the first class, we have the ground form, or basis, *ake, a*, of, and *ke*, him—and then *wake, bake, lake*, etc., according to the noun possessed; as *umfana wake*, his boy; *ilizwi lake*, his word; *izinkomo zake*, his cattle. For the possessive *their*, referring to persons or to nouns in *aba*, as *abafana*, boys; *abantu*, people—the basis being *abo*—we have *wabo, babo, labo, abo, yabo*, etc., as, *ilizwi labo*, their word; *izinkomo zabo*, their cattle. And for the possessive *their*, referring to nouns in *izin*, as *izinkomo*, we have, in like manner, *wazo, bazo, lazo, azo, yazo*, etc., as, *ilizwi lazo*, their voice; *isibaya sazo*, their fold; *izimpondo zazo*, their horns.

"Now, when you come to carry this through all the eight classes of nouns, singular and plural, you will find that there is no small number of forms for each class and kind of the pronoun. But for all this, complicated, exact, and numerous as these forms are, the native never makes a mistake, or talks, as we say, ungrammatically. Even the children seem to find it as natural and easy to speak properly in respect to grammar as they do to eat and sleep.

"The Zulu language pays a high regard to euphony. No doubt this is owing in part to the fact that it has ever, till recently, been addressed solely to the ear. Some of its ideas of euphony are peculiar to itself; others are founded on general laws, such as prevail more or less in all languages. Hence, some of the forms and changes on which it insists for euphonic purposes are external, accidental, and to be attributed to the taste, fashion, or caprice of the people; while others are internal and necessary, the reasons for which are to be found in the very structure of the language, or in the physiological character of articulate sounds. Perhaps no language can lay a better claim than the Zulu to an exemption from two great faults—on the one hand, that superabundance of vowels and liquids which produces excessive softness; and on the other, that superabundance of consonants which produces excessive harshness. The happy mean which it has observed in its intermixture of mute consonants with vocalic and liquid sounds makes it both pleasing to the ear and easy to speak.

"One of the greatest defects of the language, as might be supposed, is the paucity of words,

especially those which are most needed for the expression of moral and religious thoughts. The people having few ideas on subjects of this kind, their words are few also. Yet, even here, the case is not so difficult as might be presumed. In some instances we are able to convert a word from a secular to a sacred use. And then the language is yet young, as it were, uncultivated, waiting to be developed and fashioned for the largest and noblest ends. One root will often give you a large stem, with a good number of branches, and no small amount of fruit. Thus, from the verb *bona*, see, we have *bonisa*, cause to see, show; *bonisisa*, show clearly; *bonela*, see for; *bonelela*, look and learn, imitate; *bonana*, see each other; *bonelana*, see for each other; *bonisana*, cause each other to see, show each other; *bonakala*, appear, be visible; *bonakalisa*, make visible; *umboni*, a seer; *umboneli*, a spectator; *umbonelo*, a spectacle; *umbonisi*, an overseer; *umboniso*, a show; *isibono*, a sight, curiosity; *isiboniso*, a vision; *isibonakalo*, an appearance; *isibonakaliso*, a revelation—and all this without going into the passive voice; as, *bonwa*, be seen; *boniswa*, cause to be seen; *bonisiswa*, cause to be clearly seen, etc. I doubt if the German, Greek, or any other language can exceed the Zulu in the scope and liberty which it gives for the formation of derivative words.

"The liberty which it gives for combining two or more words, so as to form a significant compound, is another point worth mentioning. In this way we get *impumalanga*, east, from two words—*puma*, come out, and *ilanga*, the sun; *inchonalanga*, west — from *chona*, sink, and *ilanga*, sun. So, *inhlilifa*, an heir, comes from combining two words which signify, 'to eat the estate of the deceased;' while *inhlulanhlebe*, a bat, signifies 'a long-eared animal;' and *ihlolenkosikazi*, the jasmine, 'queen's eye.'

"Many of the names which the natives give to persons, places, rivers, mountains, are also compound terms; and, whether simple or compound, the most of them are significant. Thus, *Amanzimtoti*, the name of a stream, signifies 'sweet water;' *Inhlangukazi*, the name of a tall sugar-loaf mountain, signifies 'a tall reed.' I once had a great stout boy to work for me, whose name signified 'man of the mountain;' and another, of a cunning, crabbed disposition, who was called by a name signifying 'strength of the wolf.' One is called spear, another hatchet, another money, another whiskers. The names which the natives give the white people are often appropriate and amusing. Thus, one who wears spectacles is called glasses; one who keeps a good lookout for those in his employ, eyes; one who moves about briskly, with a staccato step, crackle-gait.

"The native has no family, or surname; though he is sometimes designated as the son of so-and-so. A man also not unfrequently designates his wife—that is, one of his wives—as the daughter of so-and-so—a practice which had its origin, doubtless, in polygamy; since the term my wife, or Mrs. So-and-so, would often be ambiguous where a man has half-a-dozen wives."

The indigenous literature of the Zulus, as of all the Bantu tribes, if such it can be called where they have no alphabet with which to write out their thoughts, their folk-lore, oral songs, royal eulogies, and common law, could but be, as it is, very scant. To be sure, they have a variety of unwritten, plain, simple songs, with the singing of which, accompanied with the *gumbu*, a musical instrument of one string, they pass many an hour of leisure; such are their evening songs, their domestic songs, hunting songs, heroic songs, and religious songs, or songs in which they give expression to a wish or prayer. Their language abounds in bold, figurative epithets and complimentary terms, of which they make great use in singing the praises of their kings. The royal court, upon grand festal occasions, is a great place and time for the royal rhapsodist or bard to pour forth his poetic imaginings in a most profuse and fervid style, and speak of the king, to his face, as black and beautiful, tall and straight, a majestic elephant, a ravenous hyena, the merciless opponent of every conspiracy, the devourer, waster, smasher of all his foes, all lovely as a monster of resistless might, "like heaven above, raining and shining."

The more the comparative philologist comes to know of this Bantu family of languages, not only the more proof does he get of the general kinship of the numerous Bantu tribes, but the more does he find of beauty, compass, flexibility, and plastic power in their system of speech to excite his wonder and reward his study. All the best-known branches, whether on the east, south, or west, or in the interior, are found to be soft, pliant, easy flowing in utterance, regular and systematic in forms, philosophical in structure and principle, and wonderfully rich in ability to express all the facts and nice shades of thought and feeling of which the people who speak them have any knowledge. To be sure, to the foreigner the few clicks and gutturals are not easy of utterance, though the native finds in them nothing difficult. Indeed, the native is never aware that his language contains a click or guttural till his attention is called to it by the alien scholar. And it is specially interesting to note that it is within this great field of underlying, substantial oneness of speech that the mighty geographical discoveries have been made in late years by such men as Livingstone, Burton, Speke, Cameron, Stanley, and others; and that within this field it is that great Christian missions are being extensively planted, the labors of whose agents have not only added most materially to our knowledge of these languages, but been also themselves greatly helped, and will be helped yet more and more, by their substantial oneness.

In respect to the origin and early kinship of the Bantu race, and how, whence, or when they came into the part of Africa they now occupy, the people themselves can tell us nothing. Nor does ancient history, sacred or profane, throw any direct light on the subject. And yet we are not without some good reasons for at least a plausible opinion in relation to it. The apparent likeness of the Hottentot, in many respects, to the old Egyptian family would indicate that the former was once a part of the latter. Comparing the language of the former with the old Egyptian and Coptic tongues gives us a good clew to his ancient abode. The best philologists of the present day, and those who have had the best of opportunity for studying the Hottentot, Bushman, and Koranna, and of comparing this most southern tongue with the ancient and most northern of the continent—the Egyptian, Coptic, and their cognates—find marked resemblances between the two; from

which they infer that these extreme southern tribes were once sundered by some dividing wedge from the extreme northern, and by this new incoming power or alien race, of a very different language, were driven on southward from age to age, till they finally reached their present abode in the southern angle of the continent, from which they could be driven no farther. This linguistic argument is supported by the fact that the appearance, manners, customs of the Hottentots differ in many respects essentially from those of the Bantu race on their northern border, and yet afford good ground for classing them with the old Egyptian and other North African nations. Some of the learned at the Cape of Good Hope have found pictures and impressions among the antiquities of Egypt so like the Hottentot as to make it certain, as they think, that the original of these representatives must have been persons of this race. Then again the Hottentots of South Africa, in days of old, as the early travellers in that region and their own traditions tell us, were wont to worship the moon ; the like to which, the historian tells us, was found among the northern nations of Africa in their sidereal worship. And yet we find no trace of this among their neighbors of the Bantu race. The gods of the Zulus are regarded as having their home beneath and never above. The northern nations of olden times, like the Hottentots from time immemorial, made use of the bow and arrow, while the Zulu and his neighbors of the Bantu race use the spear, short sword, and war club. And yet it is in looking at the more permanent and marked feature of the Hottentot, his language, and its likeness to that of the old Egyptian, that we find the strongest proof that the two families were one in origin ; and if so, then the fact of their being eventually so widely separated points to the probable incoming of another people, as from the east, by which they were divided, and a portion of them pushed on southward till they came to the other extreme of the continent. Eruptions from the north and east in those early days were not unknown. The Israelites and the Hyksos, or shepherd kings, were noted instances. As the families of the earth multiplied in the home of their childhood and youth, it is easy to see how there must have been a general pressure from the north and east to the south and west, especially from Western Asia into the northeast of Africa, or from the Euphrates into Egypt.

Inquiring now to which particular branch of the great families of men this incursive, immigrating race belonged, we can hardly doubt that it was Hamitic, having its origin probably in some branch of the Cushites. The descendants of this line were numerous, and some of them settled, for a time at least, in Asia. Thus Nimrod, the mighty hunter, who was one of the sons of Cush, built several large towns in Babylon. Others settled in Arabia, and doubtless many went at an early date to Africa and settled along the Nile in Egypt, or farther south about Meroë. Herodotus speaks of two classes of Ethiopians, one in Asia, the other in Africa. Many of the former served as soldiers under Xerxes, though their home is not easily determined. The historian, however, tells us that the Asiatic Ethiopians were black, like those of Libya, but differed from them in language, and had straight hair ; whereas those of Libya had very curly hair. Now, between the Bantu tribes and the proper negro race there is, to a certain extent, just this kind of difference at the present time. To be sure, the Bantu race is not now white, and yet their hue is not so dark as that of the Nigritian Negro, nor is his hair so woolly ; and as to his language—that most decisive mark of an affinity or of a difference—there is known to be a wide difference between the Bantu on the south of the Equator and the real negro of the Soudan and neighboring dialects in the north. Taking, then, all these suggestive thoughts and facts together, "would it not seem," as said in *Zulu-Land*, "that the Bantu race had its origin in Central or Western Asia, perhaps in Armenia, more likely farther south, possibly on the Euphrates ; and that, in process of time, being straitened for room, it broke away from its original seat, or was driven out, the whole or a part, and led to shape its course to the southwest ; either carried along by a general movement, or drawn by the attractions of kindred in that direction, until they came to Mizraim in the land of the Nile? Finding the first or lower valley of that river already too full, they pass on, though not without driving a portion of the people before them—a portion, perhaps, already removed of their own accord, or crowded out into the more open country in search of a new home and a wider field. The northern coast already occupied, they naturally turn to the south, ascend the Nile, or move gradually along the eastern coast, until, at length, they reach the country and condition in which we find them.

"Of course, in passing through so many new lands, and so many ages of being, and coming in contact with other races, the original character and speech of this Bantu race would be considerably modified. Their progress being slow, they would naturally intermarry with neighboring tribes ; and be fashioned, physically, mentally, and morally, to some extent by the people, the country, the climate, the customs, and other moulding influences to which they were exposed. In this way, whether originally a branch of the real negro stock or not, it is easy to account for both the agreement and the difference which we find to exist at the present day between the two families. The Bantu race cradled in Asia—as our speculations incline us to believe—the genuine negro or Ethiopic in Africa ; the one living for ages perhaps, without the tropic in the east, while the other hasted to its more sunny home in the great peninsula ; the former, perchance, long associated with Japhetic or Semitic nations, and much travelled withal ; while the latter doubtless came into being, and passed both the plastic season of its youth and its maturer age in the same secluded, sandy region where it is now found : it is easy to see why the Kafir, the Zulu, and all their kin, though they spring from a common stock, should be found at this day more robust, taller, of a lighter color, with hair less woolly, with a nose more elevated, of a much greater facial angle, a higher forehead, and altogether of a more intelligent, Caucasian look, than their Nigritian neighbors of the Ethiopic or Negro stamp. At the same time we see in these Zulu and Kafir tribes, in the whole Bantu race, so much of the true negro type, so much of dark color in the skin, of curling and woolliness in the hair, of breadth in the nostrils, of thickness in the lips, so much of likeness in

the eyes and in other respects to the other race —the tribes which now flank this northern domain—that we must come to the conclusion, that if the Bantu family had an origin either more ancient or more modern, or in any wise other than the negroes of Nigritia, it mingled with these in its formative days, on its migratory way through the Ethipic regions, till it was largely imbued with their spirit, and fashioned after their type."

In respect to the more recent origin, history, and abode of the two larger of the southeastern tribes of the Bantu family, the Kafir or Xosa and Zulu, modern historians are not silent. They tell us that the Kafirs came gradually down from the northeast, some two or three hundred years ago, and settled in districts lying between the Kei and the Umzimkulu, out of which they crowded the weaker Hottentot and Bushman tribes. The name Kafir, from the Arabic Kefir, or Kafr, which signifies infidel, or those who do not hold the Moslem faith, was first applied by Arabs to the heathen tribes, with which as traders they came in contact, along the East Coast of Africa; which would seem to give sanction to the above historic saying. And then, too, in the Kafir's practice of polygamy and the rite of circumcision, and especially in his proud bearing and martial spirit, in his somewhat Arabic features, and in his hue, not generally so dark as that of the pure negro, many see proof of his having been for a time with members of the Arab race.

The Zulus also, according to tradition and the testimony of generations that have but lately passed away, came in, something more than a century since, from the north and took up their abode, first on the Imfolosi and Umhlatusi rivers, and then farther south as far as the Umzimkulu, and farther east till they came into the vicinity of Delagoa Bay. Not to go back beyond a somewhat definite knowledge of them, we find them a small tribe under the chieftain Usenzangakona, son of Jama, and father of Chaka. Chaka, born in 1787, was a chieftain of great enterprise in his way, of great ambition, military prowess, and success, and consequent fame. Starting out at the head of a small army, he assailed and subdued tribe after tribe, and incorporated all into his own, till he had mastered and filled the realm of which we have spoken, and made himself to be feared by the Dutch and English at the Cape, the Chuana tribes on the west, and other far-distant tribes on the north and east, till finally, in 1828, he was himself assassinated through the jealousy and instigation of two brothers, one of whom, Dingan, took his place in power. During Dingan's reign, or rather at the close of it, which came through a large part of his subjects going over under his brother, Umpande, to aid the Boers in their war against him, having been chased out of the country and died of his wounds in the wilderness, his kingdom was divided, in 1840, and the southern half of it, called the Natal District, came into the hands of the Dutch, and then, in 1842, into the hands of the English, and so became a British colony; while the northern half, that which has since gone by the name of Zululand, came under the rule of Umpande, brother of the two previous kings. Umpande continued nominally at the head of affairs till the day of his death, in October, 1872, though for the last ten or fifteen years of his life the government was virtually in the hands of his son, Ketchwayo. In June, 1873, ostensibly at the request of the Zulu nation, yet virtually through the agency of the English-Natal Secretary for Native Affairs, Ketchwayo was installed king in place of his now deceased father. He held office till the English-Zulu war in 1879, when he was taken captive and carried to Cape Town, and thence to England. The British Government now professing to have a kind of moral protection and authority over the Zulu realm, divided it into thirteen sections, and over each appointed a kind of petty chief or kinglet, the result of which was confusion, strife, and anarchy. Then Ketchwayo was carried back to Zululand and reinstated king, January 31st, 1883, over at least a part of his former realm, but so handicapped with restrictions as not to be able to bear efficient rule. Some of the kinglets, especially Usibepu, not being pleased with this return of the king, soon had a quarrel and a fight with him, in which the king was severely wounded, and being hidden away for a time in "the bush," was supposed to have been killed. He was eventually found, however, and rescued by the English, but soon died, some say of heart disease, some, of grief and disappointment; while others think he was poisoned by his late antagonist.

Then Undinizulu, son of Ketchwayo, together with Undabuko, one of the king's brothers, undertook to subdue Usibepu, but were prevented and punished by the English. The country is still divided into sections and under the direct rule of chiefs, though the Lieutenant-Governor of Natal has a general supervision of all; and for the present all is orderly and peaceful. That part of the country which constitutes what is called the "New Republic" is under the rule of the Dutch, to whom it belongs.

The entire number of the Zulus at the present time is believed to be about 600,000, of whom about half are living in Natal, and the rest in Zululand and in regions farther north and west. The size of the Zulu nation, and especially the fact of its having been greatly enlarged in its earlier days by Chaka's subduing and incorporating into it some forty other tribes or clans, makes it worthy to be taken, in many things, as a good representative of the entire race to which it belongs.

The appearance, color, traits, mode of life, institutions, and customs of the Zulu are so like those of the other tribes of the Bantu family that a description of the former will give a good idea of all. The personal appearance of the better classes of these tribes, especially of the Zulu and the Kafir, is generally all that could be expected of people in their circumstances. Somewhat slender, erect, of good stature, and well proportioned, it is easy for them on occasion to be graceful, dignified, commanding. They are made to be agile and swift rather than strong; and yet their women often carry heavy burdens on their heads for long distances. Their color varies from a reddish copper or light bronze to a pure black. The latter, with just a little tinge of the red, pleases them best. A few have the regular features of the Caucasian; some, the pure negro; but most of them are of some grade between the two. Their black eyes often twinkle with merry humor, their beautifully white teeth are well set, their general expression pleasant and confiding. Physically considered, the Zulu and all the

Bantu tribes belong to a well-built, fine-looking race.

In respect to natural affection, mental traits, social life, the Zulus and all the Bantu family afford an interesting study. While it is not possible to know what the character of this people might have been in other circumstances, it is easy to suppose they have been affected by the climate, soil, and surroundings in which they have had their abode; with no mighty forests or lofty mountains pointing ever skyward, no cold winters to harden and strengthen them, no sterile soil to provoke or demand thought and industry, no navigable rivers or lakes in the southern regions, and no islands over against them to awaken and stimulate enterprise, yet beneath an almost vertical sun, why should they be expected to be other than warm-blooded, easy-going, and social, as, indeed, they are? Except when provoked to anger by insult or injustice, they are mild, gentle, kind, not wanting in either parental or filial affection; are helpful and sympathetic toward the suffering; and yet, under a sense of being wronged, or in the excitements of war, they can be wild and fierce in the extreme. Few people are naturally more cheerful or light hearted, more ready to dance and sing or laugh and play. They never need be told to "take no thought for the morrow." They are hospitable, fond of visiting, fond of society, cannot bear to work alone or be alone. They are proverbial for politeness, have numerous rules of etiquette, which are generally sensible and observed. They are quick to see the difference between right and wrong, ever ready to decry injustice, ever ready to submit gracefully to the suffering of deserved punishment. Previous to their coming to mingle with white people such a thing as stealing was almost never known; and well it might be so, since the penalty for such a crime, especially under their great King Chaka, was speedy and capital. During the writer's residence of many years among them, with almost no lock and key in use, his grain, tools, cattle—everything they most desired—being ever open to their access, he was not aware that anything was ever stolen from him. He once thought they had taken a hatchet, but after months had elapsed and the annual burning of the grass had occurred, he found it in a field just where he had used and left it. And yet the common, social life of the Zulu is far from perfect. As one has said, "He is far from being as honest in word as he is in acts. It is not in his nature to be straightforward in speech, and to tell the whole truth. He is prone to have very large reservations in his own mind when he is avowedly giving a full account of some occurrence, and manages to disguise and distort facts with exceeding cleverness and skill. A Zulu will excuse a fault with such ready plausibility that he will make an intentional act of wrong-doing seem but an undesigned accident." He expects his hospitality to be reciprocated, his kindness to be rewarded. Indeed, he is said to have it for a proverb that "it is better to receive than to give." It is easy for him to get very angry and try to settle his dispute with a club. And yet he can hardly be said to be vindictive in his resentments. If the storm of passion is quick to rise, it is also quick to abate and be forgotten.

The Zulu is a man of many marked and ready parts, self-respecting, sometimes haughty, of a martial spirit, quick-witted, a studious and keen observer of men and things, and, within all lines of his own observation and experience, a good judge, a good logician, a good reader of character, and a good narrator of facts and events, except, perhaps, when the facts would be to his discredit or disadvantage. One of them, having heard his missionary tell of the great power and goodness of God, how He hates sin, and how the race was beguiled to their ruin through the temptations of the adversary, once challenged his teacher with the sharp inquiry, "But why didn't God kill the devil at once and stop all that mischief in the beginning?" Another Zulu, being once asked by his missionary, "What is the best color for man?" replied, "For you Americans no doubt white is the best, but for us Africans there is nothing better than a good, clear, shiny black, with just a little of the red in it." The famous Zulu chief, Pakade, who used to come now and then into sharp collision with the English, was once visited by Bishop Colenso, who tried to interest him in his translation of the Lord's Prayer into Zulu; but right in the midst of the bishop's most laborious and promising effort, he was suddenly pulled up by his military pupil's breaking in upon him with the remark and inquiry, "Yes! yes! that is all very good, but how do you make gunpowder?" Just before the great English-Zulu war of 1879, when the English were planning to invade the free and independent realm of Zulu-Land if the king, Ketchwayo, would not give them a speedy, absolute promise to modify his laws, this "King of the Zulus, a naked heathen, savage, but nevertheless a legitimate and constitutional king, the head of a haughty royal house, the ruler of a valiant and unconquered nation," replied, "Why does the Governor of Natal speak to me about my laws? Do I go to Natal and dictate to him about his laws? I wish to be friends with the English, but I will not agree to give my people over to be governed by laws or rules from Natal. I do kill; my people will not listen unless they are killed. Am I to throw the large kraal which I govern into the water? These white men treat me like a child, and keep playing with me. Go back and tell the English I shall now act on my own account. Rather than agree to their laws, I shall leave and become a wanderer; but I shall not go without having acted, and before I go it will be seen. Go back and tell the white men this, and let them hear it well. The Governor of Natal and I are equal; he is governor of Natal, and I am governor here." When Isaacs visited the Zulu kingdom in 1835, and had some talk with Chaka on political affairs in Europe, telling him, withal, about the great extent of British rule, and how the French Empire of Napoleon had been overthrown by the English at Waterloo ten years before, this half-naked barbarian complacently remarked, "Yes, I see now; there are only two great chiefs in all the earth: my brother, King George, he is king of all the whites, and I, Chaka, I am king of all the blacks." King Dingan, having once listened long and patiently to an account of Queen Victoria's beauty and glory, replied, "And what does the queen think of me?"

For their warm, emotional, recipient nature the Zulus are not less remarkable than other Hamitic families. Looking at the three great branches into which the race of man was divided

ages agone, or after the flood, at the foot of Ararat, we find the Semitic distinguished for the will. And so it is that the Jews are often spoken of as a positive, wilful, stiff-necked people. Then we have the Japhetic branch, distinguished for the intellect, given to mental efforts, thought, reason, science, philosophy, speculation, jurisprudence—all great, far-reaching enterprises. Then comes the Hamitic branch, of quite another temperament, distinguished for the heart, the emotions, passions, affections, a warm-blooded, impressible race. Now, in all these varied characteristics of the Zulu-Kafir "there is much," as the writer has said (in *Zulu-Land*, pp. 183–85), "to encourage the missionary and every philanthropic heart to make efforts to enlighten and save the race. Even their worst traits are only so many proofs of what eminence they might attain as Christians, could they be converted and led to consecrate themselves, their days and energies, to the service of the true God. Those very faculties by the abuse of which they have become famous for superstition and iniquity, once sanctified and used aright may yet make them as eminent for good as they have been for evil. And as the African has a character of his own, even in his ignorance, in his barbarism and sin, so, when he shall awake, arise, and stretch out his hands to God, his new life will doubtless be found to differ somewhat from that of the other great branches of the tripartite human stock. Nor, if we take the leading traits of his present character to be any index of what shall be those of his new and Christian character, will his peculiar type be without its place, use, and glory in the great family of regenerated men—the one body of that Church which shall be gathered *out of all nations*, when 'Ethiopia shall stretch out her hands to God'—*the African race be converted and gathered, with the sons of Shem and Japheth*, into the one fold of Christ. 'For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another;' having gifts, however, which differ according to the grace that is given to us. In the Semitic branch we have already had a manifestation of the spiritual—an earnest, serious, self-relying soul—*the will*, as it were, of the human race; in the Japhetic, a manifestation of *the mind*, the intellect—all those higher powers which give us politics, science, and the fine arts; for a marked manifestation of *the heart*—the susceptibilities, emotions, affections, we must look to the sons of Ham.

"Indeed, the very nature of the African exhibits in itself a remarkable 'union of recipiency with passion.' Being of a plastic, ductile, docile disposition; having nothing of the hard, self-asserting nature of the Goth; indisposed to stamp his own individuality upon others; the African is not likely to become famous, as the sons of Japheth have, for carrying on conquest and planting empires in other parts of the globe; nor for enlarging and enriching the domain of politics and jurisprudence, science and the fine arts. Nor yet are we to expect from the African an exhibition of so much that is simple, sublime, self-reliant—so much that is capable of being continuously bent to one object; of preserving itself separate, exclusive, and peculiar, for ages, as we have had in the sons of Shem. But are there no other possible traits of character which, in the coming ages of the world, in the future unfoldings of that plan of redemption which the Maker and Ruler of men has devised for their recovery from sin, shall be deemed equally important and glorious?

"There is much of deep, happy thought in the remark of Professor Shedd, that 'the African nature possesses a latent capacity fully equal, originally, to that of the Asiatic or the European. Shem and Japhet sprang from the same loins with Ham. God made of one blood those three great races by which He repopulated the globe after the deluge. This blending of two such striking antitheses as energy and lethargy, the soul and the sense; this inlaying of a fine and fiery organization into drowsy flesh and blood; this supporting of a keen and irritable nerve by a tumid and strong muscular cord—what finer combination than this is there among the varied types of mankind?"

The dress, habitations, and pursuits of the Zulus are all in accord with what should be looked for among a people living for ages in a tropical climate and without any of the enlightening, refining, quickening influences of the Gospel. In most of these things, especially in that of their wardrobe, it is as though they had taken over the words of the poet and put a very literal meaning on them, when he says,

> "Man wants but little here below,
> Nor wants that little long."

In their untutored condition the woman's dress is half a cow-hide, tanned soft, dyed black, bound about the loins, and coming down about to the knees. And when it is old, and worn, and torn, as it will be in time, she goes to one bush and tears off the bark, and to another for a thorn, punches a hole here, another there, puts in the string and sews up the rent. The man's wardrobe is only about a fourth part as much as that of woman, and the little he has is generally from the furry thongs of wild beasts; while the children are left to go for some years as destitute as on the day they were born. But all—men, women, and children, young men and maidens—are fond of ornaments, such as beads on every part of the body, ivory knobs in their ears, and brass bangles on their arms. Nor are they less fond of charms, such as roots, bits of wood or bark, bones, horns, hoofs, teeth, and claws of birds and beasts, which are worn about the neck and other parts of the body. The distinguishing mark of the married man is a head smooth shaved, all but a ring of hair around the crown; while the married woman's head is also smooth shaved, all but a tuft of hair on the crown. The man's ring is made solid and black and glossy with gum and charcoal; the woman's top-knot is made solid and red with grease and red ochre. To the Zulu the snuff-box and snuff-spoon and the *igudu*, smoking-horn, are matters of great interest and enjoyment. Under pure native rule the Zulu can never marry or build himself a house or kraal till he has served his king as a soldier for a term of years, got his discharge, and with his discharge a piece of ground on which to build. Getting this, he selects a dry, oval spot for his *umuzi*, or, as the Dutch say, a *kraal*, which consists of a circular enclosure for his cattle; and around this a circular row of houses, one for himself and one for each of his wives and her children. The house is hemispherical in shape, seven or eight feet high, with a diameter of fif

teen or twenty feet. The frame consists of wattles about the size and length of fishing-rods, over which is laid a thick coating of long thatch grass for a covering. On one side is a door two feet high and eighteen inches wide. The floor is made of hardened clay or earth from the ant-heap; near the centre is a shallow basin, saucer-like in shape, for the fire, for which they have no chimney; nor do they have anything save the door for a window. A portion of the border of this one room is set apart for a calf or goat for the night, and the rest is used as a place for stowing their wood, their bedding of mats and hides, or coarse blankets, their mill-stone, calabashes for water or milk, their earthen pots for cooking, and their spears and shields for hunting and fighting; while the rest of the hut, or central portion, serves as a place for cooking, eating, sitting, and sleeping.

The house is built chiefly by the women, the enclosures by the men. In times of war the men are engaged in war. In times of peace they are expected to prepare the fields, if need be, for the pick, and either fence them or watch them, as against cattle and wild beasts. The men tan the hides for their wives' dresses; they and the boys herd the cattle and milk the cows; they hunt, smoke, bask in the sun, drink beer, make offerings to their divinities, the shades of the dead, and institute and follow up their many almost interminable suits at law. In their heathen state the women keep the house, so far as it is kept at all, do all the drudgery, carry the burdens, and cultivate the fields. With their baskets and heavy, clumsy picks they do the digging, planting, harvesting—the work of the plough, harrow, cart, ox, and horse. When the corn or other grain is gathered and dry, they do the threshing, winnowing, and grinding; or if the grain must go to the market ten or twenty miles away, they must carry it there in baskets on their heads.

The matrimonial affairs of the Zulus are based upon a belief in polygamy, and their practice corresponds to their faith. In former times, as under Chaka and Dingan, when wars were common and many of the men were killed in battle, the practice was carried to a greater extent than it could be in times of continued peace. Native law prescribes no limit to the number of wives a man may have, provided he can find them, and have the means—five or ten head of cattle each—with which to obtain them. The strife, jealousy, and degradation of character which grow out of this practice can never be told, and yet with all its manifest evils it is no easy thing to break it up and root it out. And where secular interests play so large a part, pure, mutual affection must have the less to do in the matter. For the young man to get an early release from the royal army, get cattle from his father, who would rather use them to buy himself another wife, then compete successfully with the father whose daughter he seeks as against polygamists in the field before him, who, already having many wives, can bring the more cattle, would seem to be putting "many a slip between the cup and the lip;" especially where the young man may not be able to act on the Puritan maiden's advice and "speak for himself alone," it might be supposed he would prefer to be, like Miles Standish, "but a fighter of battles, a lover and wooer of dangers." But the real Zulu suitor is fruitful in expedients, and not easily discouraged. Should he suspect his means, personal attractions, and best-laid plans may prove insufficient, he has great confidence in the subduing, winning potency of certain medicinal preparations. In the needed ingredients for these, and in the many different ways of preparing and using them, he is rich and ready. Perhaps the more common way would be to prepare a delicate powder and send it by the hand of some unsuspected person, to be given in a pinch of snuff or sprinkled upon the person whose will is to be changed or affections won. The engagement made and the wedding at hand, the parents and friends of the bride, all in their best attire, make up a party and escort her to the home of the bridegroom. Arriving there, they begin to sing and dance; nor is it long before the young men of the kraal join them. At length the master of the kraal slaughters an ox, and all give up dancing and singing for feasting and carousing. And so, after an exchange of presents and other exercises of a joyous character, the man and woman become husband and wife after the manner of a Zulu marriage.

The Zulu system of law and government is all in accord with the condition of the people. Their laws are common, oral, the growth of experience, the sum of precedents, well established, helpful to peace and order, and generally well suited to the end for which they are designed, though that end is not always the best. Many of their laws have respect to polygamy, to the many complications and collisions that grow out of that institution. Some have respect to witchcraft. Some are political, having respect to the office, duties, and prerogatives of the king and his ministers. Some have respect to vice and crime. In Chaka's time the thief was killed and his body given to the birds and beasts of the field. The murderer is sometimes executed, but more often fined. Most of their fines are paid in cattle, a few head of which will generally settle any case of adultery, rape, arson, homicide, or assault. Nor is it necessary to trace out the guilty person in the case of any misdemeanor, the whole affair being adjusted on the principle of collective responsibility. If a case can be traced and established against any kraal or community, that community or kraal must make reparation. The children are held accountable to their mothers, and mothers to their husbands; all the men of a kraal or village to the head-man of the same; all the head-men of the village to the head-man of the river on which they live, and so on up to the king, who is monarch of all. His word is law, absolute and final; and yet it must accord with well-established precedent or usage, else he will eventually come to grief. They have their courts of different grades, with right of appeal from the lower to the higher, till they come to the king himself. Many of their suits are complicated and long continued; and with them, too, "the glorious uncertainty of the law" is great and proverbial, especially in all those cases of inheritance and possession that grow out of polygamy. In theory their government is hereditary and monarchical. But where the king has a great number of wives the law of succession is apt to be complicated and uncertain. In naming the wife from whom his successor is to come the king finds it expedient to consult his great men, else his choice may be thwarted; nor is it even then sure to hold. Should the "great son" be a minor at the time

of the king's death, the great men of the realm conduct affairs till he is old enough to be installed ; or some brother of the deceased king may take the sceptre, as Dingan did, and after him, Umpande, both brothers of Chaka. "The time to inaugurate the new king having arrived, the people of his own nation, perhaps also the chiefs of the neighboring tribes, send in their offerings –a few head of cattle from each kraal, —when large numbers meet at the capital, and go through a grand dance and other ceremonies, which they deem suited to the occasion ; an ample charge being given him, meantime, by the veteran ministers of his father's reign, as to how he is to conduct the affairs of the kingdom. Henceforth he is king."

Where it would take a volume to name and describe the Zulu's superstitions and give account of his religious views and practices, only the briefest sketch can be given in a page or two. Their superstitions are well nigh numberless. If a turkey-buzzard lights near a kraal, something will happen. For one of these birds to be caught in a snare is a bad omen. The man who kills one of them will die. If a cock crows in the early part of the night, some of the people or cattle will be sick or die. Feeding dogs on the beaks and claws of birds will make them fierce and swift for the chase. To wear the claws of birds or beasts or small horns of cattle about the neck will make a man courageous and give him prowess. Bits of bark, roots, or bones suspended from the neck will protect a man against poison, lightning, or the designs of an enemy. In the virtues and uses of charms, amulets, love potions, incantations, they have great faith.

But of all their superstitions, none have upon them a stronger or more hurtful hold than their belief in what is called witchcraft. They believe certain evil-minded men, whom they call *abatakati*, have it in their power to hurt, kill, or destroy anybody or anything, as cattle, people, habitations, gardens, by the use of some kind of poisonous powder, some incantation, or even by the force of mere will or purpose to do so. Of these so-called witches the people have great fear. And so it is that the failure of a crop, any calamity, sickness of friend, or the death of any domestic animal, is often ascribed to some operation or influence of this kind ; whereupon a commission is summoned, and some *inyanga*, witch doctor, is called to "smell out" the author of the evil. And inasmuch as all the possessions, wives, children, cattle, lands, of the man to be found guilty are to be confiscated and portioned out to the king, the *inyanga*, members of the commission, and the afflicted party, the chances are that the sentence will fall upon one of the more wealthy of the region, especially if he may happen to be one of the less popular men.

The religious views and practices of the Zulus correspond, in a measure, to all the essential elements of the true faith ; only here all is on a false basis. They have their divinities, their sense of obligation and dependence, sense of guilt, belief in need of help, need of a Saviour, the need of sacrifices, even unto blood, their need of prayer, the duty of worship and service, and a belief that the present life is to be followed by another. In their ignorance of the true God and in their search for some kind of divinity, they turn to the spirits of the departed, the shades of their ancestors, especially the ghosts of the great ones of their race, their kings, as *Punga*, *Jama*, and *Chaka*. They call these shades by various names, as *ihlozi*, plural *amahlozi ; itunga*, or *isitunzi*. Ask them about the end of man, where he goes when he dies, and they say he becomes an *ihlozi* and goes off to live somewhere underground, there to build and abide with his ancestral friends. Sometimes they say the dying man becomes an *isitunzi*, spirit, and reappears from time to time in a smoke ; and so it is that they stand in awe of a serpent, and say, when it appears about their houses, that the spirit of their friend has come back to visit them, and see how they fare. Lions and leopards are sometimes looked upon as the embodiment of the spirit of a departed friend. To the shades of the dead, especially of Jama and Chaka, they look for help in time of trouble, confess their sins, pray, and offer sacrifices. Suppose one of the family, as the father, is taken sick, a deputation is sent with a cow or other present to the *inyanga*, or medical priest, to inquire what is the matter, and what is to be done. The priest accepts the present and retires with the deputation to some nook near by, asks them to smite the earth with their rods, and so rouse the spirits, that he may hear what they have to say. After a long series of these performances the priest always comes out with a message from the divinities to the deputation that the sick man has neglected his religious duties ; that it is now long since he has slaughtered an animal in honor and for the benefit of his ancestral shades ; that the best cow must now be offered, so the anger of the gods will be appeased, and the sick man get well. The messengers carry the word back, the sick man accepts it, prayers are offered, sins confessed, the best cow slaughtered, the blood and gall sprinkled upon their persons, houses, and premises, the beef put away in a hut by itself for the night, and in the morning they profess to believe that the divinities have been there, tasted the meat, and been satisfied. The neighbors gather, the beef is roasted and consumed, and the hope is expressed that the sick man may soon recover. If so, all is well, and the doctor is extolled for his ability and skill in finding out the cause and cure of the sickness ; if not, the doctor is denounced as a great humbug ; he has got their cow, but they have got no good. And now they go with another cow to another *inyanga* and go through the same process, until finally the man does either recover or die.

The Zulu word *inyanga*, somewhat like our word professor, is a term of wide import and use. It may denote one who has a trade, as a blacksmith, a basket-maker, or one whose business is to help others cross a river. Its more proper use is to designate those who are skilled in the higher orders of pursuits, as a medical doctor, a witch doctor—*i.e.*, a wizard-finder, but especially what might be called a diviner—one qualified to find out the cause and cure of evil by communing with the shades of the departed. A Zulu's mode of preparing himself for one of these higher professions, as to be a diviner, is to go through a long-continued course of rigorous self-denial and training, such as fastings, self-inflicted sufferings, diving and staying under water, wanderings in wild and weird places, that he may come into contact and communion with the *amahlozi*, or fall into a swoon and have strange visions of the spirits, about which he has been talking and thinking so long ;

and then make his appearance in public, all besmeared, perhaps, with white clay, his hands full of snakes, his head covered with feathers, singing, dancing, reciting his visions, and so prepared to be recognized as having attained to the degree of a witch doctor, a medical priest, or a diviner.

Such, in brief, are the origin, kinship, appearance, traits, and institutions of the Zulus, their superstitions, religion, and professional men; and such, for substance, are the many tribes that go to make a population of some fifty millions or more of the Bantu race in South and South Central Africa.

For special account of mission work see article Zulus, Missions among the.

Banu, or **Bannu,** a town of Peshawar, Punjab, India, near the Afghan frontier. Mission out-station of the C. M. S.; 1 native assistant, 5 communicants, 155 scholars.

Banza Manteke, a town of the valley of the Congo, West Africa, 160 miles southeast of Loango. Population, 10,000. Mission station of the American Baptist Missionary Union; 2 missionaries and wives, 3 native preachers, 264 church-members.

Bapalta, a city of the Kistna district, Madras, India, 40 miles east of Ongole. Healthy location. Population, 6,086, chiefly Telugus. Mission station of the American Baptist Missionary Union (1883); 1 missionary and wife, 132 out-stations, 41 native preachers, 17 churches, 1,907 members, 29 schools, 480 scholars.

Baptist Convention of Ontario and Quebec.—T. S. Shenston, Brantford, Treasurer; Rev. John McLaurin, Woodstock, Secretary.

The first movements in Baptist churches in Canada to send the Gospel to the heathen were made in connection with American societies. The constant interchange of pastors; the passing over the border of young men to study for the ministry before the establishment of theological schools in Canada; their return as pastors, and the repeated visits of returned missionaries from Burma and India to our churches, had much to do in bringing about this state of things. The provinces by the sea were by many years the pioneers in this noble enterprise. As early as 1838 a Society for the Maintenance of Foreign Missions was established at Chester, in Nova Scotia. Seven years later, in 1845, Rev. R. E. Burpu was sent out to labor in Burma, the first representative of Canadian Baptists on the foreign field. Still later, Rev. A. R. R. Crawley and Rev. William George labored in the same field under the auspices of the American Baptist Missionary Union. Miss Minnie De Wolfe and Miss Maria Norris, who was the originator of the present woman's movement in aid of missions in North America, belonged also to these provinces.

This connection lasted till, in 1873, an independent Board of Foreign Missions under their Convention took charge of their work among the heathen. In that year a wonderful revival of foreign mission interest took place among the people. A band of seven missionaries—three men and four women—were appointed and a fund of $12,000 raised, besides the ordinary income of the Board.

The inception of the work farther west, in Ontario and Quebec, was much later; perhaps, partly on account of the amount of home mission work required of the churches, caused by the overshadowing influence of the Church of Rome in Quebec, and the fact that in proportion to the population the Baptists in the West were few, and were also scattered over large districts of country. Dr. R. A. Fyfe, Principal of Woodstock College, was the first to move in this, as in almost every other plan for the extension of the Redeemer's kingdom in the West.

One of the ministerial students in Woodstock was desirous of giving his life to preaching the Gospel to the heathen. No way seemed open to him. Dr. Fyfe, sympathizing with his desire, wrote to the secretary of the American Baptist Missionary Union, in Boston, Mass., to ascertain on what terms he could be sent out under their Board. The result was the meeting of six pastors, with Dr. Fyfe and Dr. Murdock, of the Missionary Union, in the parsonage in Beamsville, Ontario, on October 18th, 1866. Here the Canadian auxiliary to the American Baptist Missionary Union was formed, with Rev. William Stewart, of Brantford, as secretary, and T. S. Shenston, Esq., of the same place, as treasurer. Early in the following year the young man referred to above, Mr. A. V. Trinpany, of Vienna, Ontario, finished his studies, was appointed a missionary by the Executive Committee in Boston, and designated to the Telugus, at Chicago, at the May meetings of that year.

But a great day for the Baptists of Ontario and Quebec was October 17th, 1867. On that day their foreign mission bark was launched; that day they stretched forth their hands to help the poor and needy in heathen lands, and the Lord looked down from heaven and was pleased. On that day Rev. A. V. Trinpany and his wife, Miss Jane Bates, of Woodstock, were designated their first missionaries to the heathen.

In October, 1867, Mr. Trinpany and his wife sailed from New York, reaching Madras in April, 1868. Two years later Rev. John McLaurin, also a graduate of Woodstock College, and his wife were sent out. Up to 1873 both sections of the Baptists of the Dominion labored in connection with the Missionary Union in Boston; the maritime provinces supporting their missionaries in Burma, as well as quite a number of native preachers, while the missionaries of the maritime provinces were laboring among the Telugus in India. In 1873 the Convention of the Maritime Provinces, believing that an independent mission would draw out the interest of their people better than an auxiliary, established a Board of Foreign Missions, and sent out a party of seven missionaries to explore and, if thought wise, to establish a mission among the Karens of Siam. The party consisted of Revs. R. Sanford and wife, George Churchill and wife, W. F. Armstrong, and Misses Armstrong and Eaton. In the same year the western provinces became independent under the following circumstances, and finally settled in the northern Telugu country, to which the others subsequently followed them. In 1873, through Mr. McLaurin, then in temporary charge of the station at Ongole, a mission at Cocanada, hitherto in charge of a native preacher of great eloquence and power, was offered to the Baptists of Ontario and Quebec. A meeting was held in Brantford to consider

whether the grave responsibility should be undertaken. In view of the fact that they were few in number (about 16,000), and their resources already taxed to the utmost to carry on their home work and their mission to the French in Quebec, a reluctance to enter on any new enterprise was expressed by many ; but the others saw in the offer which had been made their God's finger-posts pointing out the path of duty, and it was resolved that they would do what they could for the 3,000,000 Telugus to whom God's providence seemed to be leading them.

The American Baptist Missionary Union was asked to release the Rev. John McLaurin to take charge of the new mission. This they did in the kindest and most Christian manner. He and his family landed in Cocanada on March 12th, 1874, and immediately took charge of the mission. Rev. Thomas Gabriel lived but one short year, having succumbed to an attack of fever on January 1st, 1875. He died a triumphant believer in the Lord Jesus.

At the time of assuming this new responsibility the Baptists of Ontario and Quebec numbered about 16,000, and their income was only $3,341 ; besides, they were under obligation to the Missionary Union for the salary of the Rev. A. V. Trinpany.

And now the maritime brethren are about to move across the bay to the Telugu country. The deputation sent to Siam was unable to find Karens in sufficient numbers in Siam to justify the establishment of a mission for them alone. At this juncture an invitation from the West to co-operate with them in the North Telugu country was gladly considered, and at a convention held at Hillsburg, Nova Scotia, in May, 1875, their missionaries were recalled from Siam and transferred to the Telugu country. By the end of the year four new families had united with the mission family in Cocanada to form the Canadian Baptist Telugu Mission. There are still two boards in the home land, but practically only one mission in the foreign land.

Methods of Work—EVANGELIZATION.—The following account of the methods of work is furnished by the secretary of the Society :

" From its inception we have striven to make ours a preaching mission. We go to them, into their villages, sing and pray and preach in their streets, sit down with them in their houses if they will allow us, talk with them on the way or by the roadside. We like to get them *sitting* down in groups, after their evening meal, with nothing to distract the attention, and preach to them Jesus. We are not particularly fond of feast or fair, or even bazaar preaching. Some good is doubtless done on such occasions, but when men are mad upon their gods is a poor time for preaching the Gospel to them. Our principle is to preach the Gospel to every creature, high or low, rich or poor, educated or ignorant. Those who believe we baptize on a credible profession of faith in Christ. As soon as there are sufficient of such in one place or one centre, we organize them into a self-governing Christian church, and as soon as possible induce them to provide themselves with pastors, deacons, and teachers. We give them as much liberty as they are willing to use. We mean to plant the Church of Christ in the native soil and let it become indigenous to that soil as soon as possible. We teach each person the duty of telling the story of redemption to his neighbors, his relatives, and friends. We do not believe in evangelization, but in Christianization. We believe in *discipling* the nations. Therefore, we believe the great bulk of our work is to be done through native agency, while the work of the missionary is more apostolic than evangelistic. The native churches are formed into associations for mutual help and encouragement. The missionaries also meet once a year for the promotion of spiritual life and the discussion of subjects relating to missions both at home and abroad. Neither the associations nor the Conference have any ecclesiastical authority or control.

EDUCATION.—" Our educational policy is in harmony with our work as a preaching mission. Missionary education, so called, we have not encouraged. We establish no schools, either high or low, as evangelizing agencies. Our schools are of three classes, and are intended mainly for the education of our native Christians and providing an efficient staff of workers to carry on our mission, evangelists for the heathen, and pastors and teachers for the churches.

" *Village Schools.*—As the Government of India does nothing directly for the education of Pariahs, these schools become a necessity for our people, most of whom have come from that class. The children of the Christians, girls as well as boys, are gathered into the schools, and are given a very elementary education in the vernacular. Older men and boys, and often women, take advantage of these schools to learn to read God's Word. This is often done at night. These teachers of the village schools generally conduct divine worship in the village in the absence of the pastor or evangelist. He also preaches in the adjacent villages as opportunity occurs. Sometimes the pastor's wife is teacher of the village school. Anybody who chooses is free to come and receive the benefit of the school. The heathen children often come. These schools are supported in part by the Christians in the village, in part by native church funds, and in part by mission funds. Our staff of teachers comes from the seminary and station boarding schools

" *Girls' Boarding Schools.*—These are established in the principal stations. Into them none but the children of Christians are received. Many of them are already members of the churches. Most of them are supposed to have had a smattering of some subjects in the village schools before coming, but some come from villages where there are no schools. They are fed, clothed, housed, and taught, and they pay a nominal fee of four annas (ten cents) per month. This fee we hope to raise before long. They are taught the ordinary branches of a good education—the Bible, plain sewing, and Hindu housekeeping. Many of them become the wives of preachers and teachers, as well as the wives of ordinary citizens in their villages, after leaving school. We find their influence invaluable in our subsequent work. These schools are taught by Christian natives, and are generally under the care of the wife of the missionary in the station.

" *Theological Seminary.*—This is located in Samulcotta, nearly the centre of our mission field. Its purpose is, primarily, to provide a trained ministry for our churches. While we believe in a God-called and God-endued ministry, we also believe in a trained ministry. Our

secondary purpose is a biblically trained staff of teachers for our schools. Besides, we hope to see go forth from this place colporteurs and others who, engaging in the ordinary pursuits of life, will become a strength and a blessing to many small churches in the villages. The course is six or seven years, according to the advancement of the pupil before entering. None but members of our churches are received, and none but those recommended by the missionaries in the field as likely to be useful in mission work. Wives of married men who are approved are also received, and if far enough advanced, study with the other classes.

"The school is organized under three heads or departments :

"(*a*) Secular.—In which our aim is to give what is equivalent to a good common-school education in English. The vernacular (Telugu) is the language of instruction, but English is taught as a subject.

"(*b*) Biblical Course.—This begins at the commencement and continues to the end of the course. It has a European teacher of its own. The idea is to give the students an idea of the Bible as a book—as a collection of books—as God's book, containing His will. The books are taken separately ; their authors, times, and circumstances and purposes of writing ; the natural history ; the exegesis of each passage ; the general meaning, etc. At this rate the whole book cannot be gone over in the time, but the larger part of the Old and the whole of the New Testaments are. And a diligent student graduates with a good knowledge of God's Word.

"(*c*) Theological.—This department is under the charge of the principal, a European. It includes systematic theology, evidences, moral science, interpretation, exegesis of New Testament portions, Church history, Church polity, pastoral theology, and homiletics, etc. Besides this, these senior students are taken out into the villages during vacation and are trained in evangelistic work under his eye. They also conduct prayer-meetings and conduct public services under his supervision. This we consider a very profitable part of the training. A mutual improvement society and other adjuncts of college life are also provided.

"*Sabbath Schools.*—These we have always had in connection with our Christian congregations, but lately we have started Sabbath-schools for the heathen with encouraging success.

"ZENANA WORK.—The zenana being the result of the Mohammedan invasion, Southern India is not so much afflicted with it as the North. Nevertheless, many zenanas are found in all large towns or cities. Our regular work in this department began with Miss Frith, in 1883. Zenanas had been visited before in Cocanada by the missionary's wife, but systematic work began in that year. Now quite a number of Eurasian and native assistants and Bible-women are engaged in the work under the direction of a lady missionary. (See article Methods of Missionary Work.)

"***The Results.***—Who shall measure what eternity alone can reveal? A knowledge of the living God, of the Lord Jesus Christ, and of the Christian system has been spread abroad in the land. A knowledge of Christian literature and a view of the beneficent side of Christian life in the family have been given. The zenana has been entered, and many a sad heart has been made to sing for joy and many a dark soul directed to 'the Light of the world.' The rigors of caste have been very visibly weakened, and many a house cleansed from idols, even among the higher castes. Widow remarriages have been celebrated, and infant marriage has had many a staggering blow. A conviction has been largely spreading that Hinduism is doomed, because it is a lie, and that Christianity will prevail, because it is the truth. Thousands have given up idols who have not had courage to join the Christian Church. In many a home the Bible is read and the Lord Jesus worshipped where His name was unknown fifteen years ago.

"An English-speaking (Eurasian) church has been raised up—a veritable hive of Christian industry—in which scores of Christian men and women have been raised up for the Master's service ; persons whose influence has been felt in such places as Calcutta, Rangoon, Madras, Bangalore, and other places. The aim of the mission has always been, 'Every soul a worker for Jesus.' In connection with this work is also a day and boarding-school, mothers' meetings, a mission circle, Sabbath-school, teetotal associations, and zenana work. The Eurasian work has been wholly supported by the private benefactions of the missionaries of both boards, and the Eurasians in the different stations."

In January, 1870, there were two Baptist mission stations with three missionaries and their wives in the Telugu country, and only 900 converts. In 1890 there are in the same country 22 stations, 35 missionaries with wives, and 16 unmarried ladies ; 1,088 native workers, 94 churches with a membership of 36,000, 3,750 of whom were added during the year 1889. (See also article on American Baptist Missionary Union.)

Baptist Foreign Mission Convention of the United States of America.—Corresponding Secretary, Rev. J. E. Jones, 520 St. James Street, Richmond, Va.

In May, 1878, the Virginia Baptist State Convention, in its annual session at Portsmouth, Va., appointed Rev. Solomon Colby as its missionary to Africa. Mr. Colby accordingly sailed in the autumn of that year, reached Africa on January 1st, 1879, and commenced his work in connection with Rev. W. W. Colley, of the Southern Baptist Mission in the Yoruba country ; a few months later Mr. Colley returned to America and was appointed by the Virginia Baptist State Convention to travel among the churches in all the Southern States, to interest them in the work of African missions. He met with such success that when the Virginia State Convention met in May, 1880, resolutions were passed calling a convention of all the States to meet at some point in the South, with a view to organizing for mission work in Africa. In response to the call many of the States appointed delegates, and in November, 1880, at Montgomery, Ala., the convention was organized under the name of the Baptist Foreign Mission Convention of the United States of America. Two years were spent in preparation, and in December, 1883, six missionaries were sent to Africa—four of them to engage in active work and the other two to study at Liberia College for a year before undertaking service in the field. Since the work began, three stations, with three out-stations, have been established, a church organized, schools conducted, and nearly three hundred

persons converted and baptized into fellowship with the Church. The work is known as the Baptist Vey Mission, and is located in the Vey Territory, West Central Africa, on land granted to the Board by the government; the mission property now comprises church, schoolhouse, dwelling-house, a complete outfit for the two stations at Jundoo and Bendoo (the third, Mississippi Station, having been given up), and a library containing over 700 books.

At present (1890) the convention has only three missionaries—one of them a native preacher—in Africa, but hopes to send out a medical missionary this year, and to greatly enlarge the work in other respects, as intelligent interest in the work and a sense of the responsibility resting upon them increases among the colored Baptists of the United States.

Since the establishment of the mission, about $25,000 has been contributed and expended.

To diffuse intelligence and stimulate interest in the work, the Board publishes a monthly paper called *African Missions*.

Baptist General Association of the Western States and Territories.—Headquarters, Galesburg, Ill., U. S. A.

The Baptist General Association of the Western States and Territories was organized by the colored Baptist churches of that region in 1873. Until 1880 its operations were confined to home work, when foreign work became a part of its plans, and in 1885 a mission was established on the Congo, Southwest Africa. In 1886 a plan of co-operation with the American Baptist Missionary Union was agreed upon, with regard to this mission, by which the Association appoints the missionaries, determines their salaries, and raises the funds necessary to carry on the work, but all subject to the approval of the Union, and all transactions with the mission carried on through the Union.

The foreign mission work of the Association is limited to the work on the Congo, the station being at Mukimrike. There are 2 ordained missionaries and 1 medical missionary. The work is largely carried on by itinerant preaching in the villages around the central station, and great interest is manifested in the Sunday-school, which has a membership of 50 scholars.

Baptist Missionary Society.—Headquarters, Mission House, 19 Furnival Street, Holborn, E. C., London.

History.—The Baptist Missionary Society, founded October 2d, 1792, was the first of the many missionary organizations which had their beginning in the closing years of the eighteenth and the opening of the nineteenth centuries. Since 1781 William Carey, the "Northamptonshire Cobbler," had been putting forth every effort to arouse his ministerial brethren to something of his own absorbing interest in the question of giving the Gospel to the heathen. He was very young—only twenty years of age—when he made his first plea. Dr. Ryland's rebuke might have effectually silenced a less earnest man. "Young man," said he, "when the Almighty is ready to convert the heathen, He can do it without your instrumentality or mine." But Carey, so far from being silenced, continued to use every means in his power to bring about his cherished desire—the formation of a missionary society. Soon after his conversion, when eighteen years old, he had read the account of Cook's voyages, and had since earnestly wished to go as a missionary to the South Seas; this interest in the heathen was intensified by the perusal of Jonathan Edwards's *Life of Brainerd*, and his paper on Missions, written after the inauguration of the monthly "Prayer Concerts," in North America. Carey's own paper, "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," published in 1792, was a most impassioned appeal, and with his two sermons, preached before the Baptist Association at Nottingham, May 30th, and at Kettering, October 2d, 1792, resulted in the formation of the Baptist Missionary Society. The two points deduced from the text of the latter have since become famous—"Expect great things from God; attempt great things for God." At the conclusion of this sermon twelve of the ministers who had heard it withdrew to a little white house, still to be seen from the Midland Railway, and passed the following resolutions:

"Desirous of making an effort for the propagation of the Gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication, we whose names appear to the subsequent subscription, do solemnly agree to act in society for that purpose.

"As in the present divided state of Christendom it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called 'The Particular [Calvinistic] Baptist Society for Propagating the Gospel among the Heathen.'

"As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"Every person who shall subscribe £10 at once, or 10*s.* 6*d.* annually, shall be a member of the Society."

The twelve ministers present subscribed £13 2*s.* 6*d.* These "great things" were ridiculed by their fellows, but the event has proved that "the greatest things of God have quiet and small beginnings."

Carey became the first missionary of the Society, Andrew Fuller its first secretary, and Sutcliffe, Dr. Ryland, Jr., and Reynold Hogg formed with these two the first committee. Samuel Pierce, one of the first subscribers at Kettering, desired to be sent to the heathen, but his early death prevented.

Development of Work.—A mission to Tahiti, in the South Seas, was at first thought of by the Society, but this plan was changed by the accounts received from Mr. John Thomas, a surgeon in the employ of the East India Company at Bengal, of the great needs of India. Accordingly, the South Seas were given up, and the committee resolved to commence its efforts in India. Andrew Fuller, in his account of the meeting held to consider the matter, says, "We saw plainly that there was a gold mine in India, but it was as deep as the centre of the earth. Who will venture to explore it?" "I will go down," said Carey, "but remember that you must hold the ropes." "We solemnly engaged to him to do so, nor while we live shall we desert him." In March, 1793, Carey and John Thomas sailed for India in a Danish vessel. They landed in Calcutta, November 10th. Carey had told his Society that he should require from it money sufficient to pay for his passage only.

Once in India, he would support himself, so that all the receipts of the Society might be used to send out other missionaries. But the position of self-support was a difficult one to attain in tropical India, and he and his family went through seven months of hardships unknown to any other missionary in India before or since. Then he found employment in an indigo factory, and during the five years spent thus "he perfected his knowledge of the Bengalee language, wrote a grammar of it, translated the New Testament into it, learned Sanscrit, mastered the botany of the region, corresponded with the German missionaries, Schwartz and Guericke, in the far south, set up a printing-press, and planned new missions—all at his own cost." On his rude press, which, from his great devotion to it, the natives thought was an idol, he printed the New Testament as fast as he translated it. In 1797 Mr. John Fountain was sent out to re-enforce Carey, and in 1799 Messrs. Ward, Grant, Brunsdon, and Marshman reached Calcutta. In this year the indigo factory was given up, and on account of the persistent opposition of the East India Company the little band of missionaries removed to the Danish settlement of Serampore, on the west bank of the Hugli, fourteen miles above Calcutta. Here they purchased house and grounds for church, home, and printing-office. An income for the mission was secured from the boarding schools opened for Eurasian boys and girls, and conducted by Mr. and Mrs. Marshman. In December, 1800, Carey baptized the first Hindu convert, Krishnu Pal, a Brahmin, who became a noted preacher, and from his own funds built the first house of Christian worship in Bengal. A hymn written by him and translated by Dr. Marshman is well known :

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot.
But, O my soul, forget Him not."

Carey was appointed by Lord Wellesley, then Governor-General, first Bengali, afterward Sanscrit and Marathi Professor in the College of Fort William. The families of the little missionary community lived at the same table at a cost of not much more than £100 a year.

The work of translating the Scriptures, teaching, preaching, printing, and establishing schools went actively on. Before Carey's death (1834) the whole Bible had been translated into forty different languages and dialects, and the sacred books of the Hindus translated into English. In addition, Dr. Marshman translated the Bible into Chinese, prepared a Chinese grammar and dictionary, and translated Confucius into English.

In 1812 the printing-press at Serampore was destroyed by fire. The loss from this calamity was great, but the gain was perhaps greater, for the interest and sympathy of Christians at home, of all denominations, was aroused to a degree never felt before. The whole amount of the loss, £10,000, was raised within fifty days and sent to Serampore, where work was speedily resumed. This was the first instance of generous donations to the cause of missions ; since then liberal gifts have become the rule.

The work extended to other parts of India, and many stations were established. In 1810 these stations were organized into five missions : the Bengal Mission, including Serampore, Calcutta, Dinajpur, etc. ; the Hindustani Mission (Northern India), including Patna, Agra, etc., and the Burman, Bhutan, and Orissa Missions. In 1813 there were in all 20 stations, with 63 European and native laborers.

In 1813, when the charter of the East India Company was about to be renewed, the friends of missions applied for the insertion of a clause giving protection to Christian missionaries. Chiefly by the influence of Andrew Fuller and Robert Hall (who had succeeded Carey as pastor of the Harvey Lane Church, Leicester), the effort was, in a measure, successful. In the following year Andrew Fuller died. One of the first officers of the Society, its zealous advocate always, and for twenty-two years its main support, his loss was deeply felt in England and in India.

In 1829 the Serampore College was founded upon a charter obtained from the Danish Government.

In 1827 the missionaries at Serampore and the Society at home became two distinct and independent missionary bodies, because of the refusal of the former, using in mission service a large amount of property which they had accumulated without the aid of friends at home, to render to the parent Society a strict account of their pecuniary transactions. In 1854 the Serampore Brotherhood had contributed to the mission £90,000. A friendly separation was therefore agreed upon, which continued for ten years. In 1837 the two bodies were reunited.

India owes to the Serampore Mission the first translation of the Bible into many of its dialects ; the first vernacular newspaper in Bengali, the language of 70,000,000 of people ; the first large printing-press, paper-mill, and steam-engine ; the first efforts for the education of native girls and women ; the first savings bank, and many other direct and indirect results of the work of Carey, Marshman, Ward, and their associates.

The year 1812 saw established the mission to Ceylon ; its work has been mainly educational, and many of those trained in the schools are now assistant teachers. The mission has at present three principal stations at Colombo, Ratnapuri, and Kandy, and eighty-eight substations. The attendance upon the day schools in 1889, in the Colombo district alone, was 1,550 ; upon the Sunday-schools, 1,000.

In 1813 mission work among the colored population of the West Indies was entered upon. Some years previously George Liele, a colored man from Georgia, U. S. A., had formed congregations of slaves at Kingston and other places in Jamaica ; after his death the work was carried on by Moses Baker, one of his followers. The work became too great for him, and he applied to the Baptist Missionary Society for aid. By the advice of Mr. Wilberforce, the Rev. Mr. Rowe was sent out ; he organized the churches, preached, and taught with great success. In 1817 Rev. James Coultart settled in Kingston, gathering soon a large church, and the Society at home was encouraged to send out many more missionaries. Large chapels were built, and day and Sunday-schools established for the children of the slaves. In 1831 there were fourteen English missionaries on the island, in charge of twenty-four churches, with 10,838 communicants. It was in this year that the slaves arose against their masters. The missionaries did all in their power to keep all

in their charge quiet and submissive, but were, notwithstanding, charged with having fermented the insurrection. They were arrested and their lives threatened, but when brought to trial were acquitted. Several chapels were destroyed by angry mobs, and two of the missionaries, Messrs. Knibb and Burchell, were sent to England to lay their case before the Church and the public. Mr. Knibb was present at the annual meeting of the Society, held in June, 1832, at Spa Fields Chapel, London. His bold declaration from the platform that slavery must cease, which met with a most hearty and enthusiastic response throughout the Baptist churches of England and Scotland, helped to bring about, two years later, the abolition of slavery in the British dominions. A grant of £5,510 was made to the Society by the government as a compensation for the ruined chapels, and contributions from the Christian public for the same purpose amounted to £13,000. The work in Jamaica was resumed, and the churches so increased in numbers and power that in 1842, the Jubilee year of the Society, they declared themselves independent of its funds.

The college at Calabar (Kingston), established at Kingston in 1818, is still maintained by the Society. Stations were established and are still held at Trinidad, San Domingo, in the Bahamas, and in Turk's Islands.

From 1842–82 the Society had a most flourishing and hopeful mission on the West Coast of Africa. The West Indian churches, always desirous of sending the Gospel to Africa, began, after their emancipation, to carry out their wishes. Generous contributions were made, and the Society in England agreed to second their efforts. Two missionaries from Jamaica, the Rev. John Clarke and Dr. G. K. Price, who were sent out to select a suitable spot, chose for the new mission the island of Fernando Po, near the mouth of the Cameroons River, in the Gulf of Guinea. Several missionaries from England, with re-enforcements from Jamaica, were sent thither in 1842 ; the mission was firmly established ; churches were soon formed on the mainland ; the people were taught the arts of civilized life. Elementary books were prepared and large portions of the Bible translated into the Dualla language by Mr. Saker, from Jamaica, who had reduced it to writing. The work at Fernando Po had, on account of Romanist influences, to be given up ; but the settlement at Victoria, on the mainland, prospered. In 1880 Mr. Saker died, and soon after the German colonization of the West Coast of Africa led to the relinquishment of the colony into the hands of the Basle Missionary Society, in whose care it now is. In 1877 Mr. Robert Arthington, of Leeds, England, offered the committee of the Society £1,000 if they would at once undertake a mission to the Congo country, in Africa. This proposal, and succeeding generous gifts, enabled the Society to begin operations, and missionaries were immediately sent out. Settlements were soon formed on the Upper and Lower Congo. Many deaths have thinned the missionary ranks, but the places of those who fell were quickly filled, and the work goes hopefully forward. In August, 1886, the mission premises at Stanley Pool were destroyed by fire ; the missionaries were in great distress ; but, as was the case at Serampore in 1812, the loss was quickly made good by friends of the mission at home, the whole amount, £4,000, being contributed in a few weeks.

This Congo Mission is full of promise. Mr. Holman Bentley, one of the pioneers in the work, has reduced the language to a written form ; a grammar and dictionary have been published ; the Bible will soon follow, and it is hoped that to the whole country of the Congo the Gospel may speedily be proclaimed. There were, in 1888, 8 stations, with a missionary force of 24.

Work upon the Continent of Europe was commenced in 1834. At present the work is carried on in France (principal station, with 5 out-stations, at Morlaix, Brittany), Norway (8 principal stations, 13 sub-stations), and Italy (10 principal stations in Northern, Central, and Southern Italy).

The mission to China, several times attempted, was finally established in 1877 ; there are now in the provinces of Shansi and Shantung 9 stations and 62 sub-stations, 21 missionaries, 1,049 church-members.

The mission to Japan, established in 1879, has 1 station at Tokio and 18 sub-stations, 1 missionary, 157 church-members.

The mission to Palestine (1880) comprises three stations, at Nablous, Samaria, and Bate Mreen, with 1 missionary, 75 church-members.

Constitution and Organization.—The organization of the Baptist Missionary Society is very simple. Its membership comprises pastors of churches making an annual contribution ; ministers who collect annually, and all Christian persons concurring in the objects of the Society who are donors of £10 or upward, or subscribers of ten shillings annually to its funds.

The affairs of the Society are conducted by a committee of forty-eight members, two-thirds of whom are residents beyond twelve miles of St. Paul's. The committee meets monthly, or oftener, in London, on a fixed day, for the despatch of business ; seven members make a quorum. A public meeting of the Society is held annually, when the list of the committee is read, the accounts are presented, and the accounts of the previous year reported. The committee may summon public meetings in London or elsewhere whenever the interests of the Society require it.

All honorary and corresponding members of the committee, and all ministers who are members of the Society, and the secretary and treasurer of London auxiliaries are entitled to attend and vote at the meetings of the committee.

All money received on behalf of the Society is lodged in the hands of the treasurer or of trustees chosen by the Society. When the amount received exceeds the sum needed for the current expenses of the month it is invested in the public funds until required for the use of the mission.

No alteration in the constitution of the Society can be made without twelve months' notice having been given at a previous annual meeting.

The great object of the Society is the diffusion of the knowledge of Jesus Christ throughout the whole world beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

The income of the Society is derived from annual subscriptions, collections at annual ser-

vices, donations received at the Mission House, legacies, contributions from auxiliaries, dividends, interest, etc., special funds and life subscriptions.

Baptist Southern Convention. (See Southern Baptist Convention.)

Baptist Tract and Book Society. —Headquarters, Mission House, Furnival Street, Holborn.

The Baptist Tract and Book Society was instituted in 1841, for the purpose of disseminating the truths of the Gospel by means of small treatises or tracts, in accordance with the views of Strict Communion Baptists, and by the publication of other and larger works in the department of religious literature generally.

During the year 1888 free grants of tracts and handbills, numbering 591,439, were made to places in Great Britain, Australia, South America, South Africa, Ceylon, Jamaica, India, France, and Italy. Income for 1888, £1,146.

Baraka, a city 10 miles from the mouth of the Gaboon River, West Africa. Missionary work was commenced here by missionaries of the A. B. C. F. M. in 1842. The arrival of the French, in 1843, and the making of that section a French colony, and the establishment of a Roman Catholic mission, greatly retarded the work. The place being also a port of entry for the interior, exposes it to the blighting influence of a debased foreign population and to an almost unlimited use of liquor. The missionary in charge also necessarily finds his time largely occupied by the secular affairs of the mission. Since 1870 it has been under the care of the Presbyterian Board, North, of America. It is probable that a portion of the secular work will be transferred to Batanga (q.v.); 1 missionary and wife, 1 French teacher. A new church has (1890) been completed.

Bararetta, a dialect spoken by the Galla tribes of Abyssinia. (See Galla.)

Barasat, a station of the Baptist Missionary Society in Bengal, East India, east of Calcutta; 1 missionary, 14 church-members.

Barbadoes, an island of the Carribbean group, West Indies. Occupied by the Moravian Mission (1765); 4 stations. 4 missionaries, 47 native helpers, 1,525 communicants. Also by the Wesleyan Methodists (England); 1 missionary.

Barbary States, a general term designating that portion of North Africa stretching from the western boundary of Egypt to the Atlantic, and from the Mediterranean to the Sahara, and including Tripoli, Tunis, Algiers, and Morocco. The name is derived from the Berbers, the ancient inhabitants of the region, who still constitute a considerable portion of the population. (See Africa.) Mission work by North Africa Mission, London Society for Promoting Christianity among the Jews, Paris Evangelical Society.

Barcelona, a city and seaport, capital of the province of Barcelona, in southern Spain, 315 miles east-northeast of Madrid, situated in a beautiful plain between two rivers. It is the most flourishing and after Madrid the most populous city of Spain, the great manufacturing and commercial emporium, and one of the finest cities in the peninsula. The city is well built and very attractive. Mission station of the American Baptist Missionary Union and the Wesleyan Methodist Missionary Society.

Bardezag (Baghchejik), a large town in Asia Minor, a few miles from the end of the Gulf of Nicomedia. Its population, about 5,000, is entirely Armenian. The mission station of the A. B. C. F. M., formerly at Nicomedia, was transferred to this place largely on account of its greater healthfulness. There is a large Protestant community and a flourishing boys' school, where of late years the experiment of manual training has been made with great success. There was also a large boarding-school for girls, which has been removed to Adabazar (q.v.).

Bardwan (Burdwan), 60 miles west of Krishnagarh, the capital of the district of Nadija, Bengal, eastern India. Population, 33,000, and centre of a district with 1,391,730 people. A station of the C. M. S.; 1 missionary, 9 native helpers, 90 communicants.

Bareilly, a city of the Northwest Provinces, India, on a branch of the Ganges, 122 miles southeast of Delhi. Population, 92,000, chiefly Hindus. Mission station of the Methodist Episcopal Church, North; 3 missionaries, 3 ladies, 12 native helpers, 700 church-members. The seat of a theological seminary and normal school which has (1890) sent out 153 native missionaries, of whom 113 have taken the full three years' course. Also 40 native Christian teachers, who act as evangelists in the place where they teach.

Barisal, a city of Bengal, East India, 180 miles from Calcutta. Climate, damp, but very healthy, and the coolest in all Bengal. Population, 1,874,201. Race, Bengali and Mugh. Language, Bengali, Arrakanese, and mixed Hindustani. Mission station of the Baptist Missionary Society; 3 ordained missionaries, 2 missionaries' wives, 3 other ladies, 56 native helpers, 27 out-stations, 25 churches, 951 members, 32 schools.

Barkly, a city in Bechuana-land, South Africa, near the diamond fields. Mission station of the L. M. S. (1842); 1 missionary and wife, 6 out-stations, 788 church-members. Also of the S. P. G.; 1 missionary.

Baroda, capital of Baroda, native State of Gujerat, West India, 231 miles north of Bombay. Population, 140,000. Formerly the town, which is a fairly well built and pleasant place, was a very important seat of trade and of various industries, and at present, though its prosperity has declined, it carries on considerable commerce with the surrounding country. Mission station of the Methodist Episcopal Church, North; 1 missionary, 1 native pastor, 2 churches, 22 members.

Barrackpur, a town of Bengal, India, east of Calcutta. Mission station of the Wesleyan Methodist Missionary Society; 3 missionaries, 50 church-members.

Barthelemy, one of the Leeward Islands, West Indies. Mission station of the Moravians.

Basim, a town in the province of Berar, India. Population, 9,300. The seat of an independent faith mission carried on by an American lady.

Basksele (Backsele), a city in South

Lapland, between Sorsele and Willumina. Mission station of the Swedish Society, Friends of the Missions to the Laps.

Basle Missionary Society (The Evangelical Missionary Society at Basle).—The fine old city of Basel, Basle, or Bâle, on the Upper Rhine, even more populous in mediæval days than now, interesting for its cathedral (1019 A.D.), its reformatory (attempted) œcumenical council (1431–49), its university (1459), its confessions (the Basel Confession, 1534, and the second Basle or Helvetic Confession, 1536), and its memories of Reuchlin, Erasmus, and Zwingli, has during the nineteenth century attracted special attention as a centre for missionary zeal, and as the meeting-place of the seventh general conference of the Evangelical Alliance (1879). Its central position in Western Europe has enabled it to bring to a focus the enthusiasm for missions found in that large number of devout minds in the old Alemannic section of the continent whose quiet lives of Christ-like endeavor form the undertone of vital church-life in Southern Germany, Switzerland, and Western France. This interest in evangelical work is to be traced back to the pietist movement of the seventeenth and eighteenth centuries.

History.—On August 30th, 1730, the German Christian Society (Der Deutschen Christenthums Gesellschaft) was founded at Basle through the influence of Dr. Urlsperger, who had recently visited England. This society undertook, as a kind of union, to collect and impart information far and near respecting the kingdom of God. It corresponded to the London Missionary Society. In 1801 Friedrich Steinkopf, who since 1798 had been secretary of the Basle Society, went to London as preacher to the German Savoy Church, and in 1802 became a director of the London Missionary Society. In 1804 he took part in founding the British and Foreign Bible Society. He was the connecting link between England and Basle, and largely through his influence the Basle Mission was founded.

C. F. Spittler, who had come to Basle as successor of Friedrich Steinkopf (lay secretary), became so interested in foreign missions that he proposed to go to Berlin and enter a training mission school founded there, February 1st, 1800, by Johann Jäniche. Thereupon the Basle Society attempted to induce Jäniche to remove his school to their city. On his declining the offer, it became more and more evident that Basle must begin a work of her own. In May, 1815, just as the city was about to be bombarded from Hüningen, the Rev. Nicolaus von Brunn, at a regular missionary meeting in his church, at which a young man presented himself for missionary service, suggested to Spittler that such young men should be educated at Basle and then be recommended to the English societies who sent out men to the field. Steinkopf arrived at Basle in September, 1815, and induced Spittler to form a special committee for this purpose. On the 25th of the same month this body (Rev. N. Von Brunn, President; Rev. Mr. Wenk, Secretary; and a merchant, Mr. Marian-Kuder, Treasurer) held its first meeting as a mission "collegium" in the parsonage of St Martin's Church. Christian Gottlieb Blumhardt, who from 1803 to 1807 had been theological secretary of the German Christian Society at Basle, was invited to take up the work of the new venture. After a little delay, in the spring of 1816 Blumhardt came to Basle as "inspector" or manager of the Evangelical Missionary Society, and on August 26th of the same year opened a training school for missions with seven pupils. The history of the Society may be grouped about the five inspectors who have so efficiently served it for over three quarters of a century. The first period extends from 1816 to the death of Blumhardt, December 19th, 1838; the second embraces the era of Hoffmann, from 1839 to 1850; the third, that of Josenhans, from 1850 to 1879; the fourth, that of Otto Schott, from 1879 to 1884; the fifth, that of Rev. Thomas Diehler, from 1884 to the present.

During the first period we note the careful hand of a diplomat. Blumhardt was a very cautious man, which characteristic brought him the reputation of being versed in the art of masterful inactivity. He was slowly forming ties at home and abroad. With the instincts of a statesman he steered his craft through all sorts of difficulties, quietly making all sorts of men and circumstances serve the cause of missions. Under his management the Basle Mission School slowly began to gather headway. For the first few years its students, when ready for service, were handed over to foreign missionary societies, especially to the Rotterdam and the Church Missionary Societies. But as early as 1821 it began to send out missionaries under its own direction. In that year Zeremba and Dittrich were ordained as the first Basle missionaries for Southern Russia, thus giving Basle the honor of being the first independent German missionary society.

From 1816 Blumhardt edited the *Evangelical Missionary Magazine*, and in 1828 started the *Heidenbote*, the special organ of the Society. He also wrote a history of missions in several volumes, and withal managed the finances of the Society so frugally that at his death the mission house (school) was supported by the income of the magazine and the *Heidenbote*, and an available fund was raised to the amount of 100,000 florins, with a reserve fund of 20,000 florins. The following missions were started during his era: (1) One in South Russia (1821), which on August 23d, 1835, with all other foreign evangelical work in Russia, was suspended by an imperial ukase, and finally dissolved in 1839. Before the work was stopped, however, the Bible had been translated into Turkish-Tartar and the modern Armenian languages; Armenia and the regions toward Bagdad and Tabreez had been visited, and an evangelical congregation had been established among the Armenians at Schemachi. (2) Eight men were sent to Liberia in 1827 and 1828, but four soon died, and the remaining four settled in other regions. (3) In 1828 the mission on the Gold Coast was founded, but during the first twelve years as many missionaries died without having seen the fruit of their labors. (4) In 1834 Hebich, Greiner, and Lehner were sent to the West Coast of India. They were welcomed by Mr. F. Anderson, an English magistrate at Mangalore. Mögling, Weigle, and Gundert followed them. They began their work at once among peoples of three different languages. There was, however, a want of sufficient organization, and disintegration was threatening.

Under the second "inspector," William Hoff-

mann (1839–50), the work sprang forward with a new energy. He set the plan of his work more clearly before the public, and pressed home the obligation that rested on the whole Christian Church. Public and private assemblies were more and more convened in the churches, new auxiliary societies were founded, new men and new sections of the country were won over to the cause. He brought the work of the society into higher estimation by providing more efficient instruction in the mission seminary. He founded a preparatory school for the young men, and the course of study was extended from four to six years. In ten years the income had almost doubled. The number of stations had increased fivefold. New life was thrown into the mission on the Gold Coast by settling twenty-four colored Christians at Akropong, from the West Indies, in 1844. This step placed the work in Africa on an assured basis, chiefly by making it morally impossible for the Society to withdraw. In India several new enterprises were started. In 1846 mission work was undertaken in China, at the suggestion of Gützlaff, by Lechler and Hamberg. In 1846–50 attempts were made to establish the work in East Bengal and Assam, but later on these fields were relinquished to other societies. During the last few years of his work Inspector Hoffmann was far from being a well man, and in 1850 he resigned his position.

The third "inspector," Joseph Josenhans (1850–79), was a born organizer. He commenced his work with a visit to India in 1851. He carefully regulated the various relations of the missionaries, stations, and districts, both among themselves and the home committee. A liturgy and a discipline for the congregations were introduced. Schools were gradually organized. The tilling of land, shops, and places of industry for the relief and occupation of natives who were willing to work were set under way. At home the affairs of the Society were concentrated, and the mission made more independent, if possible, of the churches and auxiliary societies. The houses for the education of the children of missionaries were erected in 1853. An invalid and widows' fund was established. Mite societies were organized; agents were assigned to various fields for the solicitation of money. The new mission house (school and offices) was erected chiefly through the munificence of Mr. Marian in 1860, and the churches in the various mission fields were called upon to contribute more liberally to the support of the Society. This was an era of large expenses, and yearly deficits were heroically made up. The mission field was not extended, but efforts were concentrated in every department, and the efficiency of the work of the Society largely augmented.

The brief term of the fourth "inspector," Otto Schott (1879–84), did not allow of any particularly marked development. In some respects he added considerably to the efficiency of the Society. In the home department he avoided the deficits of his predecessor's era. He won over to the mission cause a number of outsiders. He went to India on a tour of inspection, and there emphasized the work among the heathen as against that among the native Christians. Female and medical missionaries were sent out for the first time by the Society. Finally, he withdrew from the inspectorship, largely because he was conscientiously opposed to what he considered to be the secular influence of the mercantile establishments connected with the mission.

In 1882 one of the secretaries, the Rev. H. Praetorius, was made sub-director and sent out on a visitation tour to the Gold Coast, accompanied by Dr. Maehly, who was charged with a medical examination of all the stations and to report on the sanitary conditions of that dangerous climate. The death of Mr. Praetorius on this tour was a severe loss to the Society.

Under the guidance of the present (fifth) inspector, Rev. Theodore Oehler (son of Professor Oehler, famous for Old Testament studies), the Basle Society has pushed vigorously ahead. January 1st, 1887, a new field was taken over by this Society from the Baptist Missionary Society (England) in Cameroon and Victoria, when that colony was annexed to Germany. In 1888–89 the inspector, accompanied by Mr. W. Preiswerk, a member of the committee, made a tour among the mission stations in India and China, and the work in those fields has received a new impetus.

Constitution and Organization.—Besides the special results on the mission field proper (see the statistical tables) there are four points in the make-up of this Society of exceptional interest — its constitution, the mission school at Basle, the Industrial and Commercial Commission, and the form of church government on the mission fields.

Constitution.—As already suggested, the Basle Mission Society is attached to no one church, but is in the strictest sense undenominational, having affiliations with members of nearly all the Protestant churches of Central Europe. Founded the same year as the American Board of Commissioners for Foreign Missions, it has many points of resemblance to that society. All authority rests in the hands of its committee of private Christian gentlemen, which is self-perpetuating, and has from the first had a large lay element (six clergymen and seven laymen). Individuals and churches are asked to entrust their gifts to the general management of this Society, regular reports are issued, and the work goes on successfully, increasing prudently and effectively. In the same way young candidates present themselves to the committee, and if approved are educated and sent forth with a clear understanding that they shall be cared for, although they receive no stated salary. They come and go, remain single or are married under the direct supervision of the central authority. Special homes are provided for all the children of the missionaries at Basle, as well as a home for the infirm and invalids. From the office of the "inspector" at Basle to the farthest limit of the mission field the work is held thoroughly and economically in hand.

The Basle Mission House is an imposing building, just outside and to the north of the limits of the older city, and contains the offices, book department, library, museum, chapel, refectory, dormitory, hospital, and work-shops. Here are gathered together from eighty to one hundred students distributed among six classes, which are instructed by six theological teachers and two lay teachers. The students come mainly from Southern Germany and Switzerland. From the opening of the school, in 1816, to January 1st, 1882, 1,112 young men had entered the school (505 from Würtemberg, 105 from

Baden, 36 from Elsass, and 173 from other parts of Germany; 203 came from Switzerland). Out of the 1,112, 143 were agriculturists, 123 from mercantile life, 98 weavers, 73 teachers, 73 students, 69 shoemakers, 65 workers in wood, 50 iron-workers, 46 tailors, 29 clerks, 19 factory hands, 16 bakers, 16 printers, 16 candidates for theology, 15 book-binders, 15 mechanics, 13 watchmakers, 13 saddlers, 13 gardeners, 12 surgeons, 17 had no vocation, and the remaining 31 came from various minor trades.

It will be seen that the Basle Mission is doing a unique work in encouraging earnest Christian young men of the humbler classes in Europe to enter upon a missionary life. A young man, say a carpenter by trade, presents himself at the Mission House. If he brings evidence that he is intelligent and is thoroughly biblical in his faith, and desires to give himself entirely to the work from unselfish motives, he is taken into the school on trial, provided he is at least eighteen years of age or not over twenty-four. After an interval of several months, during which he is occupied in the humblest services about the house, if he shows himself an apt student and obedient to all the regulations of the institution, he begins regularly the course of study, and after six years is graduated and sent off to a field suited to his ability. He is pledged on entering, in view of his free maintenance, that he will submit to the direction of the committee. If he proves, on the whole, rather dull at his books, but shows good common sense and an earnest zeal, he is kept in the Mission House for a year or so, and is then sent out to the field to work at his trade, teaching it to the natives, and in the mean while doing not a little colporteur work and bringing an active Christian zeal to bear on every side. The Basle Mission thus calls for all sorts of talent, and never turns an earnest man away. Every young man in the school works at some selected trade all through his course. Like the Apostle Paul, these young men carry their tools with them, and even the skill of hand may be turned to the service of Him who was called "the Son of a carpenter."

The course of instruction carried systematically through six years gives these young men a very adequate training for the rough missionary life before them. Besides the elementary branches, their programme of study embraces Latin, Greek, Hebrew, English, a great deal of Bible study in the original languages and in the German, Old and New Testament analysis, dogmatics, symbolics, Church history, including a history of missions, homiletics, the various sciences, and practical missionary instruction. The teaching is thorough, and the intellectual result highly commendable. The whole course of study tends to mould and develop character. Humility, unselfishness, resignation, obedience are graces fostered by the method pursued.

The Industrial and Commercial Commission is a unique feature of the Basle Mission. This department grew up under the efficient management of Inspector Josenhans (1850–79). The mission on the Gold Coast was absolutely dependent upon direct commercial communication with Europe for all the necessities of life. The native Christians had no method of earning an independent livelihood. The establishment of a depot of supplies and the instruction of the natives in agriculture and in the various crafts was the inevitable outcome of any attempt at missionary work on so inhospitable a coast. Vessels were purchased by the Society to navigate the various rivers of the territory occupied, and commercial houses sprang up at convenient points. In India the commercial development has been still more extensive. The weaving establishments at Mangalore and in the region about Cananore, in 1884, employed 330 persons in weaving 149,038 yards of cloth. There are large tile manufactories at Mangalore and Calicut, and in the same year 70 mechanics and 64 joiners were at work under mission auspices. The whole income of the commission in 1886 was $43,712, and the net surplus was $10,800. This department has been a paying investment from the beginning. The total income of the Basle Mission Society amounts to about $275,000 yearly, over $200,000 of which comes from voluntary subscriptions. Fully one-half of this comes from Southern Germany; Switzerland stands next. Contributions come from all parts of Europe, from Asia, Africa, America, and even Australia. The Commercial and Industrial Commission furnishes 17 per cent of the annual income; 7 or 8 per cent comes from the various printing establishments at Basle and in the field, and the remainder from miscellaneous sources, such as rents and school funds; 70 per cent of the outlay goes directly to the various mission fields; the seminary at Basle costs 7 per cent of the income; the home for the children of missionaries, 5½ per cent, and the care for widows and orphans, 3½ per cent, while the rest is used for general expenses.

As we have seen, the Basle Mission is undenominational. When a young man graduates from the seminary he is examined and ordained as a missionary through the courtesy of some interested church—Reformed, Lutheran, or Free, as the case may be. He cannot stay in Europe and preach on that ordination, but is granted it in view of his going to a distant field.

As soon as the constituency of the mission began to grow in the mission fields, it became necessary to organize churches, and there was some anxiety as to what the ecclesiastical outcome would be. Finally the Presbyterian principle was adopted, and a simple liturgy is used. As may be inferred from the class of missionaries sent and the type of their training school, the Basle Mission Church preaches a simple, earnest Gospel. The history of the society shows that a keen business push is in harmony with an earnest Christian devotion.

During the present year (1890) the Society will celebrate its seventy-fifth anniversary. January 1st, 1888, it had on its mission fields in India, China, and West Africa (Gold Coast, Cameroons, Victoria), 123 European missionaries, 80 wives of missionaries, 6 unmarried lady missionaries, 5 native-born missionaries, 39 native pastors, 14 evangelists, 139 catechists, 63 assistant catechists, 9 colporteurs, 20 Bible-women, 194 Christian teachers and helpers (male), 59 teachers (female), and 80 miscellaneous helpers. There were 45 mission stations, 130 out-stations, 20,031 adherents, 9,803 communicants, 876 catechumens, 4 theological schools, 4 normal schools, 8,512 scholars.

Statement of Missions.

1. *Russia.*—As before mentioned, the Society for several years after its formation supplied missionaries to other societies, but did not at-

tempt direct missionary work of its own ; in 1821, however, a mission to Southern Russia was undertaken, and Messrs. Zaremba and Dittrich were sent out from Basle to the country lying between the Black and Caspian seas for the purpose of finding " a suitable field for missionary labor in that part of the world." They obtained from the Emperor Alexander permission to establish a Christian colony, and also to appoint to the pastoral office among the German colonies in the south of Russia ministers who had received their education in the Basle Seminary. In 1824 a missionary station was commenced at Shusha, a frontier town in the south of the Caucasus. The efforts of Zaremba and Dittrich were for some time held in check in consequence of uncertainty in regard to the action of the Russian Government, hitherto friendly to missionary labors, but now assuming a hostile attitude. From this state of anxiety and suspense they were at length to some degree relieved, and in 1828 received the emperor's sanction to travel freely in the countries between the Caspian and the Black seas, to circulate the Scriptures, to establish schools, and to labor for the conversion of the Tartars in whatever way they chose. Three other missionaries were sent from Basle to Shusha, and it was arranged that two of the five now there should devote themselves to work among the Mohammedan population, the greater part of the year to be spent in travelling throughout the surrounding country, and the remainder in visiting the people in the bazaars at Shusha, or in preparing books and tracts in the vulgar Turkish dialect. In prosecution of this plan Sheky, Shirwan, Baku, Daghistan, as far as Berbend, Nakhchivan, and Erivan were visited ; tours were also made in the Turkish territory and into Mesopotamia and Persia.

Upon these journeys the missionaries, instead of seeking to gain the respect and good-will of the people by paying liberally for their entertainment, went among them in the spirit of those who were commanded to " provide neither gold nor silver nor brass in their purses," and upon entering a village inquired who was willing to entertain them, and threw themselves on his hospitality. One consequence of this was that report never accused them of endeavoring to make proselytes by money. The missionaries had originally Mohammedans chiefly in view as the object of their labors, but on becoming acquainted with the condition of the Armenians were led to direct their labors principally to them. The large Armenian population they found without schools, and so ignorant that few could read the Armenian Scriptures, copies of which they had brought with them, and still fewer could understand them, while their character was so unchristian that they proved a great stumbling-block to the Mohammedans, furnishing what appeared to them conclusive evidence of the falsehood of Christianity. Impressed with their miserable condition, and feeling that their efforts for the conversion of the Mohammedans would be all in vain so long as they were paralyzed by the evil example which they had before them, the missionaries resolved, if possible, to do something for the Armenians. But they had a delicate course to pursue ; to steer clear of all government checks and restrictions in regard to one denomination of Christians making proselytes from another, etc., and yet carry on their labors, was no easy matter. Their plan was to direct their efforts among the Armenians to the simple point of bringing them to be coadjutors with them in converting the Mohammedans, and then to place this department in the light of merely a subordinate branch of the original and primary object of the mission. They accordingly sought to enlighten and reform the Armenian Church, without, however, drawing away its members ; with this end in view they endeavored to bring the fundamental truths of the Gospel simply and clearly before individuals as often as they had opportunity, but resolved to forego all attempts at preaching or expounding in meetings, public or private, and to avoid controversy even in conversation. Schools and the press were designed to be the principal means of effecting the reformation at which they aimed, but in the former a great difficulty was in the want of suitable teachers, and all attempts to establish a girls' school proved unsuccessful ; in the latter they were at first encouraged by receiving the approbation of the Archbishop of Tiflis, who then exercised the censorship of the press as to books in the Armenian language, and several books were printed, chiefly for schools. Mr. Dittrich also translated the New Testament into the modern Armenian language, the people not understanding the ancient Armenian, in which the Bible is translated and public worship celebrated ; but upon its completion the printing of it was stopped by the *veto* of the Synod of Echmiadzin. Subsequently the operations of the press were entirely arrested by the opposition of the censors (the New Testament was, however, afterward printed at Moscow), while the schools called forth the opposition of the priesthood, the patriarch going so far as to excommunicate those who sent their children to them. The missionaries were also represented to the Russian Government as a set of persons who interfered, contrary to law, with the concerns of the Armenian Church, and in consequence received from the government an admonition to refrain from all attempts to exert any religious influence among the Armenians ; hence they were obliged to confine their efforts entirely to the Mohammedans ; but new and heavy complaints were brought against them by the Armenian clergy, and in 1835 the whole undertaking was stopped by a ukase of the Russian Government ; the missionaries were prohibited from engaging in any kind of missionary labor, and if they remained in Shusha were to employ themselves only in agriculture, manufactures, or trades. Having thus no prospect of further usefulness as missionaries, they left the country.

2. *Western Africa.*—In 1827 Messrs. Handt, Sessing, and Hegele were sent from Basle to the colony of Liberia, on the West Coast of Africa ; they were followed soon afterward by two others, named Wulf and Kissling. Work was attempted at Christiansborg, founded by the Moravians ; but within a few months Wulf fell a victim to the climate, Hegele was taken dangerously ill, and Sessing had to return with him to Switzerland ; Handt also had to leave the country, broken down in body and mind. Sessing, however, returned again from Basle, accompanied by three missionaries, who, within a few weeks after their arrival, sickened and died. To complete this series of disasters, Kissling and Sessing were so exhausted that they were obliged to leave the colony, and thus ended the Basle Mission to

Liberia. In 1828 four missionaries were sent from Basle to the coast of Guinea, in consequence of an invitation received from the Governor of the Danish settlement at Ussu, a place in the neighborhood of Fort Christiansborg; within a few months three of them died of fever. Henke, who alone survived, divided his time between ministerial labors among the Danish colonists, the instruction of negro candidates for baptism, and the superintendence of a negro school. He was joined by Kissling, who, in consequence of the sickness and death of his brethren, had left Liberia, as before stated; but after some time Henke, too, sickened and died, and Kissling left the coast. Notwithstanding these mournful events, the committee at Basle resolved not to relinquish the undertaking, but to transfer the mission from the coast, with its fatal climate, to the interior, which was supposed to be more healthy. Accordingly, in 1831, three missionaries—Messrs. Riis, Jaeger, and Heinze, the latter a physician—were sent from Basle to renew the work on the coast of Guinea; but scarcely had they landed when Heinze was seized with fever and died; Jaeger soon followed him to the grave, and again a solitary laborer remained in the field. Riis himself was three times very near death, but a timely removal to the healthier climate of the Aquipim Hills was the means of saving his life. He was often obliged, however, to return to the coast at Christiansborg to perform the duties of chaplain, and it was not until 1835 that he succeeded in carrying out his design of establishing himself on the Aquipim Hills, in a negro village named Akropong. Here, with some assistance from the negroes, he built himself a house, began a school, and by degrees found himself gaining upon the affections of the people. Two missionaries were sent to his assistance, but within three years they both died of fever. The Danish governor was unfriendly to the mission, and represented Riis to the government of Denmark as a person whose presence was dangerous to the colony. So, in 1840, Riis returned to Europe, partly for the recovery of his health and partly for consultation with the committee as to the practicability of carrying on missionary operations in territories subject to the crown of Denmark. But during this time a favorable change occurred; the governor who had opposed the mission died, and the Danish Government, being satisfied with the explanations given by Riis, promised to protect the missionaries in the unfettered exercise of their duties, and to allow full civil and religious liberties to the negroes connected with the mission. A new plan was adopted in the prosecution of this mission, for which already such heavy sacrifices had been made; in pursuance of which Riis and Widman, a colored man who had been educated at Basle, sailed in 1843 to Jamaica, from whence they brought twenty-four Christian negroes to Akropong to form a little Christian community in the midst of the savages; this plan proved the wisdom of the committee, and the missionaries, though still subject to severe trials, had from this time the happiness of seeing the seed sown in tears spring up and bring forth at length precious fruit. In 1844 a chapel was built, and a year later a second station was begun at Ussu, on the coast, and schools for boys and girls were opened.

The mission has now nine chief stations, and the number of Christians gathered in congregations is nearly 8,000. The two languages spoken on this coast—the Akra, or Gâ, and the Otshi, or Twi—have been reduced to writing by the missionaries. A grammar and dictionary have been made of the latter, and the Bible has been translated into both. A number of tracts and school-books have also been published in these languages.

The Basle Society has, since January, 1887, when the colony was annexed to the German Empire, taken charge of the mission at Cameroons and Victoria, at the request of the London Baptist Missionary Society, by which it had been established in 1845.

3. *India.*—Basle was the first of the German missionary societies to establish a mission in India, Mangalore, its first station, having been occupied in 1834. Several common schools, a high school, and a lithographic press were soon in operation here, and the work was extended to other towns in the province of Kanara. In 1837 and 1839 stations were established at Dharwar and Hoobly, in the South-Mahratta country. In the neighboring village of Bettigherry there was a traditional prophecy that after the fall of the Indian kingdom a king in the West should send messengers to teach Christianity and do away with caste. As such the German missionaries were received, and a station was established in 1840. At this station and in the villages around much good-will was shown to the missionaries, the people looking upon them as their best friends. In 1848 the conversion of a Linga priest, his baptism, and subsequent zealous co-operation with the missionaries, created a great sensation in Bettigherry and elsewhere; 1840–42 stations were established at Malsamoodra, Kananore, and Calicut. The work has extended, until now it is carried on at twenty-three stations in the six provinces of South and North Kanara, South Mahratta, Malabar, Nilgiri, and Coorg. The Bible has been translated into Kanarese, Malayalam, Tulu, etc.

4. *China.*—The mission to China, undertaken, as has been said, upon the suggestion of Gützlaff, was commenced in 1846 among the Hakka tribe, in the province of Kwantung (Canton), who, having come into the province after the Cantonese tribe had already occupied the fertile valleys, found for their settlements only the more sterile parts of the country. For this reason their villages are met with scattered here and there among the settlements of the Cantonese. On account of their rapid increase the settlements of the Hakka peoples become too small for them, and hence many try their fortune in the towns of the Cantonese or in foreign countries. In Hong Kong, the Straits Settlements, the Indian Archipelago, the United States of America, and Australia, the thrifty, hard-working Hakkas form a large proportion of the working classes. Like the Chinese in general, they are industrious, clever, and frugal. When the Basle Society introduced its work in China it gave its missionaries instructions to carry the Gospel to the inland population, a plan at that time not without great dangers, but after the opening of China through the treaties quickly followed by good results, and, being faithfully carried out, gave to the Basle work the character of an "inland mission;" and the experience of the missionaries tends to show that the country people are a more hopeful soil for the Gospel seed than the inhabitants of the larger towns, and the indications are that

the Hakka people may be the first of all the Chinese to be evangelized. This inland mission is now represented by twelve central and twenty-five out-stations, spreading over all the country from the shore opposite Hong Kong up to the borders of the provinces of Kiang-si and Fuh-kien, a distance of about 300 miles, with 3,130 converts, of whom 1,900 are communicants. The number of missionaries at these stations is nineteen, four of whom are natives, who have been carefully educated at the mission colleges of the Society. The rule of the Society is that two or more men shall work together at one centre, but at present want of men and means prevent the carrying out of this principle. In addition to the missionary force seventy-one native helpers are employed to assist in all branches of work. The Gospel is propagated in this mission by means of itinerant preaching, and distributing, and selling tracts and parts of the Bible, rather than by regular sermons to the heathen, as is usual in the chapels of large cities, the want of regular audiences forbidding these. The educational system of the mission is well developed, comprising the different grades of (1) "heathen schools," (2) parish schools, (3) boarding schools, and (4) the seminary, which, after his thirteen years' training in preliminary schools, receives the student at the age of twenty years. The four years' course of study in this institution includes an almost complete theological education. In it board and lodging is given to all students free ; to poor students aid in clothing and other requisites is afforded.

In the schools the Hakka dialect is taught in both the Romanized and Chinese style of writing. Into this dialect the New Testament, with tracts and school-books, have been published.

Basque Versions.—The Basque, which belongs to the isolated languages of Europe, "is one of the most singular idioms of Europe, and presents, like the Albanian, the Welsh, etc., the remarkable phenomenon of aboriginal languages preserved in the remote or mountainous districts of more civilized countries, where the tongue of the subsequent conquerors of those lands is generally spoken." The language which the Basques speak is called by the people Euscara, Eskuara, or Esquera, and different dialects may be distinguished. Since, however, the educated Basques, according to the countries in which they reside, speak either French or Spanish, we also distinguish versions into the French and Spanish Basque.

(*a*) *French Basque.*—The French dialect of the Basque is spoken in the departments of the Pyrenees and in the province of Navarre. It formerly included the three cantons, Labourd (the ancient "Lapurtum"), Soule, and Lower Navarre. The New Testament in the Basque of Lower Navarre was printed at Rochelle in 1571, the translation having been made by John de Licarrague, a Reformed minister. From a copy of this Testament found in the University Library at Oxford, the British and Foreign Bible Society published an edition in 1828, at Bayonne, under the editorship of Henri Pyt (died, 1835), a minister of the Reformed Church at Béarn, who introduced many changes in accordance with the modern forms of language, and thus virtually produced a new version. In 1869 the British and Foreign Bible Society published the New Testament in the Labourd dialect, and since 1885 the Gospels of Mark, Luke, John, the Epistles to the Ephesians, Colossians, and Peter's Epistles, taken from the version of Prince Lucien Bonaparte.

In 1886 the same society published at Bayonne an edition of the Gospels of Matthew and John and the Epistles of Peter in the Souletin dialect, the translation having been made by Mademoiselle Anna Urruty, a Souletin Basque lady, who followed the text of de Saci, corrected by that of Ostervald. In the year 1887 Prince Lucien Bonaparte placed at the disposal of the above society his manuscript versions of Genesis, Psalms, Ruth, Jonah, and Song of Solomon, made by M. Archer. Under the editorship of Miss Urruty these portions have been published since 1888.

(*b*) *Spanish Basque.*—In this dialect, which is spoken in the provinces of Biscay, Guipuscoa, and Alava, by a hardy and industrious race, to whom, as in the case with the Welsh in England, their native dialect has a special charm, though they read and understand Spanish, the Gospel of Luke was published in 1838 with the aid of the British and Foreign Bible Society. A revised edition was published in 1848 by the same society. This translation being a mixture of the Guipuscoan and Biscayan, an edition of the same gospel in the pure Guipuscoan dialect was printed at London in 1870 at the expense of the Rev. J. E. Dalton, to which was added, in 1878, the Gospel of John, also at Mr. Dalton's expense, who also presented the plates of the version to the British Bible Society. Both Gospels were translated under the care of Señor de Brunet, while the proofs were read by Mr. Nogaret. Up to March 31st, 1889, the British and Foreign Bible Society disposed of 20,660 French Basque and 7,591 Spanish Basque portions of Scriptures.

(*Specimen verses.* John 3 : 16.)

French Basque.

Jaincoac ecen hain maite içan du mundua, non eman baitu bere Seme bakharra, amorea gatic norcere sinhesten baitu hura baithan gal ez dadin, bainan çan deçan bethiereco bicia.

Spanish Basque.

Alchatuco naiz, eta juango naiz nere aitagana, eta esango diot: Aita, pecatu eguin nuen ceruaren contra, eta zure aurrean.—(*Luke* xv. 18.)

Spanish Basque. (*Guipuscoan Dialect.*)

Joaten ceratela bada eman zayozcatzute eracutsiac jende guciai: batayatzen dituzutela Aitaren, eta Semearen, eta Espiritu santuaren icenean.—(*Matt.* xxviii. 19.)

Bassa, a town on the coast of Liberia, Africa. A mission station of the Protestant Episcopal Church in the United States of America ; 1 ordained missionary, 2 lay, 38 communicants, 58 Sunday-scholars, 28 day scholars.

Near Bassa is the Shiloh mission, an independent enterprise conducted since 1885 by Rev. and Mrs. W. A. Fair. It is mainly self-supporting, contributions from all sources amounting, during the past year, to $260.50, while all additional expenses have been defrayed by the sales of coffee, cassava, etc., cultivated on the mission farms, which with the buildings have been bought and improved by Mr. Fair for his

mission work among the negroes. A boarding school, with an average attendance of fourteen, is maintained; regular services, chiefly for children, are held on Sundays, and fourteen children have been baptized. As circumstances permit, religious services are also held in neighboring heathen towns. In the year 1889, the property, which is worth $4,000, was deeded by Mr. Fair to the American Church Missionary Society, to be held by them in perpetuity for the cause of missions, so that in case of the death of himself or wife, or their inability to remain at their post, the work thus begun may be continued.

Bassein, the southwestern district of Burma, extending from the western Yoma range of mountains on the west to the main stream of the Irawadi and its principal outlet on the east, and from the Bay of Bengal on the south to the point on the north where the Yomas approach nearest to the great river. It includes four or five of the larger delta branches of the Irawadi. Area, 7,047 square miles—about that of Massachusetts. The soil is rich and fertile, though subject to floods. The population somewhat exceeds 400,000, of which about 125,000 are Karens (Sgaus and Pwos in about equal numbers), over 200,000 Burmans, and the remainder Talaings, Telugus, Chinese, and a few English. Chief town of the district, Bassein, on the Bassein River, one of the delta branches of the Irawadi. Population, 28,147—Buddhists, 19,343; Hindus, 3,781; Mohammedans, 3,362; Christians, 1,122. It is a fine seaport, and has a large trade in rice, timber, fruits, and fish. The district has been the seat of very thriving and successful missions since 1837. The American Baptist Missionary Union has three missions there: a Burman mission, including also the Telugus; a mission to the Sgau Karens, with about 10,000 communicants and 50,000 adherent population and 85 Christian villages, the largest and most advanced of all the Karen missions in Burma; and a mission to the Pwo Karens, with about 1,375 communicants and 22 Christian villages, with an adherent population of perhaps 7,000. (See article on American Baptist Missionary Union—Karen Missions; see also Burma.) The Roman Catholics have a flourishing mission among the Pwos in Bassein, but with few converts from the Sgaus. The Society for the Propagation of the Gospel have also a mission in Bassein, which is included in their diocese of Rangoon. Some efforts have been made by other denominations to plant missions here, but with little success. Education has been carried to a greater extent among the Karens of Bassein than in any other district in Burma.

Basseterre, a town on the island of St. Kitts, West Indies. Mission station of the Moravians, commenced in 1777 at the request of the proprietor of several estates on the island, who wished his slaves educated in the Christian religion. They were received gladly, and in a few years the congregation increased to 2,500.

Bassutoland.—(See Africa.)

Batanga, a town on the West Coast of Africa, south of Kamerun, and 128 miles north of Corisco, in the German colony of Kamerun. A place constantly increasing in prominence. Mission station of the Presbyterian Church, North, U. S. A. (1875); 4 out-stations, 1 missionary and wife, 5 male helpers, 38 church-members.

Batata, a town in Punjab, North India, 20 miles from Gurdaspur, 24 miles from Amritsar. Population, 24,281, Hindus, Moslems, Sikhs, etc. Mission station of the C. M. S.; 2 missionaries and wives, 1 ordained native, 63 communicants, 14 schools, 454 scholars.

Batavia, the capital of Java, West Indies. Population, 100,485. Founded in 1519 by the Dutch, it is one of the most magnificent possessions of the crown of the Netherlands. In 1722 there were about 100,000 Christians in and about the city, and in 1728 the Bible was translated into the vernacular tongue, the High-Malayan. But at present the whole native population of the city, with very insignificant exceptions, is Mohammedan. In 1842 the English missionaries were expelled, and only the Roman Catholics were tolerated. Of late, however, a change has taken place. The Java Comité, founded in Batavia in 1851, but since 1855 directed from Amsterdam, takes care of about 100 native Christians in the city, and the Society of the Reformed Dutch Church, founded in Amsterdam in 1860, has some schools there. The Moslem Missionary Society (?), founded in London in 1861, gathered in, between 1867 and 1871, about 1,500 converts in Batavia.

Batjan, a town on the island of Ternate, one of the Moluccas, East Indies. Mission station of the Utrecht Missionary Society; 1 preacher, 324 church-members.

Batta Versions.—The Batta belongs to the Malaysian family of languages, and is spoken by a large population on the isle of Sumatra. There are three dialects of the Batta language—the Toba, the Mandailung, and the Daire—and in two of these dialects versions are now extant.

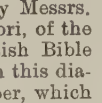
1. *Batta-Toba.*—This dialect is used by the Battas of northern Sumatra. A translation of the Scriptures into this dialect is of a very recent date, and the Netherlands Bible Society has the honor of having supplied the Battas, who were formerly cannibals, with the books of Genesis and Exodus, the Gospels of Matthew and Luke, and the Acts of the Apostles. These parts were printed between 1859–67, the translation having been made by Mr. H. Neubronner van der Tunk. In the year 1875 the Rhenish Missionary Society published at Batavia the Gospels of Luke and John, the translation having been made by the Rev. J. L. Nommensen, one of its missionaries. In the same year the British and Foreign Bible Society undertook the printing of a translation of the New Testament made from the original by Mr. Nommensen, to be edited by the Rev. Dr. Schreiber, also of the Rhenish Mission. After some delay the New Testament was published at Elberfeld in 1878. The edition consisted of 4,000 copies of the New Testament and 1,500 copies of Matthew and John. In 1884 the British and Foreign Bible Society published an edition of the New Testament in Roman characters under the care of Dr. Schreiber, who not only read the proofs, but transliterated the greater part of the book. The edition consisted of 9,000 copies. In the following year the Book of Psalms in the same character was published. Up to March 31st, 1889, the British Society disposed of 25,035 portions of the Scriptures.

2. *Batta-Mandailung.*—This dialect is spoken

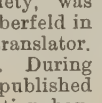
by 100,000 of the population of southern Sumatra. The people using this dialect are the most civilized of the island. The laws and many books are written in this dialect. In the year 1873 the Rhenish Missionary Society published at Batavia the Gospels of Luke and John, the translation having been made by Messrs. Schreiber and Betz. In 1877 Dr. Fabri, of the Rhenish Mission, requested the British Bible Society to print the New Testament in this dialect. The translation of Dr. Schreiber, which was revised and improved by Mr. Leipoldt, also a missionary of the Rhenish Society, was printed in the Batta character at Elberfeld in 1878, under the editorship of the translator. The edition consisted of 4,000 copies. During the year 1888 the British Bible Society published the Psalms in 3,000 copies, the translation having been made by the Rev. Mr. Schütz, of Bungaboudar, Sumatra. The proofs were read by Dr. Schreiber. Up to March 31st, 1889, 7,010 portions of Scripture in that dialect were disposed of.

(*Specimen verses.* John 3 : 16.)

Toba.



Mandailung.



Battalagundu, a city of Madras, South India, northwest of Madura. Population, 100,000, Hindus, Moslems. Language, Tamil, Telugu. Mission station of the A. B. C. F. M.; 1 missionary, his wife and daughter, 16 native helpers, 1 out-station, 5 churches, 342 members, 17 schools, 484 scholars. Contributions, $200.

Batticaloa, mission station of the S. P. G., in Jaffna district, Ceylon ; 1 missionary, 9 native helpers, 75 communicants, 223 scholars.

Batticotta, a district in the west part of the peninsula of Jaffna, Ceylon, coincident with one of the parishes formed by the Portuguese Government. There were also churches built in these parishes, which afterward fell into decay, and when the A. B. C. F. M. occupied the place as a mission station what remained of the buildings were put into their hands by the British Government for mission purposes.

In 1822 the A. B. C. F. M. mission issued a prospectus for a college here, but the plan gave place to one for a school known afterward as the Mission Seminary, under the care of Rev. Dr. Poor. This was looked upon favorably by the Government, which aided it liberally. In 1856 the seminary was closed and an English high school was opened at the request of some Christian and other parents. The instruction was to be biblical, scientific, and literary, in English and Tamil. In 1872 Jaffna College, the legitimate successor of Batticotta Seminary, was opened. It originated with the native Christians connected with all the Protestant missions of different denominations in the Jaffna district. It is supported by endowments raised in the U. S. A. and Ceylon, the buildings and premises formerly occupied by the mission seminary being granted by the Prudential Committee for the use of the college. Rev. Dr. Hastings, for twenty-five years a missionary of the A. B. C. F. M. in Jaffna, was appointed its first principal. On his resignation in 1889 Rev. S. W. Howland was chosen his successor. The college has 100 students, all boarders, who pay their own expenses, and no aid is received from the Board or Government. The high school, preparatory for the college, has 167 students, with seven teachers. The character of the college is thoroughly missionary ; the instructors are earnest Christians, three being Americans, including the president. Of the 326 educated here, 142 left as professed Christians, and the majority of those now in the college are Christians.

There are many village schools attached to the station, containing a large number of boys and girls, all of whom attend service on the Sabbath. The church at the station has a native pastor and is self-supporting.

Battleford, a mission station of the C. M. S. on the Upper Saskatchewan, Canada ; 2 missionaries.

Batuna Dua, a town of Sumatra, East Indies. A mission station of the Java Comité, founded in 1861, which now numbers 396 converts from Mohammedanism.

Bauro, one of the most fertile and beautiful isles in the western chain of Solomon's Islands, Melanesia. The inhabitants are clever, but very suspicious. They make the swiftest canoes and the surest weapons, but in 1847 they suddenly fell on the Roman Catholic mission and murdered all its members. In 1864 the island was visited by Bishop Patteson, and some grown-up boys followed with him to Norfolk, to be educated as teachers. Since that time the Melanesian Mission has succeeded in getting a foothold in Bauro, though they have to fight very hard against European vessels which come to these islands in search for "laborers" to Witi and Queensland. Since 1873 there are well-frequented schools in Bauro, with native teachers.

Bayneston, a town in the Congo Free State, West Africa, on the southern shore of the Congo, just above the Jellala Falls, opposite Isanyhila. An out-station of the Baptist Missionary Society.

Baziyia, a town in British Kaffraria, East South Africa, in a fertile, well-watered, and thickly populated tract of land between the rivers Umtata and Umbashi, 250 miles northeast of Silo. Mission station of the Moravians, occupied in 1862 on the invitation of the British government agent for the Tambookies and the native chief of this especial tribe, who promised a piece of land and all the assistance and encouragement he was able to give. In 1863, by dint of hard labor, a dwelling-house and a little church were erected, and since then, although

the station was destroyed once by whirlwind and again by the Kaffir war of 1881–82, the work here has been most successful, and under the present missionary and his wife gives evidence of great prosperity.

Beaconsfield, a town in the diamond fields, West Griqualand, Cape Colony, South Africa. A mission station of the S. P. G., 1873 ; 1 missionary.

Beaver Version.—Beaver is a language spoken by the Indians near the Beaver Lake, North America. A translation of the Gospel of Mark, made by the Rev. A. C. Garrioch, of the Church Missionary Society, was published by the British and Foreign Bible Society in 1885, in Roman characters, at the request of Dr. Richard Young, Bishop of Athabasca. The version is the first book that has been printed in this language, and up to March 31st, 1889, 510 copies were disposed of. The same Gospel was also published in 1886 by the Society for Promoting Christian Knowledge.

Beawar, a town in Rajputana, Northwestern Provinces, India, 300 miles south of Delhi. A pleasant town, well laid out, with broad streets planted with trees ; the houses well built of masonry, with tiled roofs. Climate, unusually dry. Population, 15,829, Hindus, Moslems, Jains, Christians, Parsees, etc. Mission station of the United Presbyterian Church of Scotland, 1860 ; 2 missionaries and wives, 21 native helpers, 1 church, 134 members, 18 schools, 873 scholars. Contributions, $101.60. The work here is most encouraging.

Bechuanaland, a county in South Africa. (See Africa.)

Bedford, a town of Kaffraria, South Africa, near the coast, south of East London. Mission station of the S. P. G.; 1 ordained missionary.

Beechamville, a flourishing station of the Wesleyan Missionary Society, on the northern coast of Jamaica, West Indies, between Grateful Hill and Watsonville.

Beekhyizen, a station of the Moravian Brethren in Surinam, or Dutch Guiana, South America, founded in 1844. After the complete emancipation of the slaves in 1873 one half of the negro population crowded into the cities to get "an easy job," while the other half sank into stupor, and the Coolies and Chinese who took their place as tillers of the soil are not easily accessible to Christianity.

Begoro, a town of the Gold Coast, West Africa, northwest of Akropong. Population, 4,000. Mission station of the Basle Missionary Society ; 3 missionaries, 2 missionaries' wives, 26 native helpers, 866 communicants.

Behar, one of the four provinces composing the lieutenant-governorship of Bengal, India (the other three being Bengal proper, Orissa, and Chhota-Nagpur). It lies in the Ganges Valley, being divided into two nearly equal parts by that great river, which runs through it from west to east ; it lies to the northwest of Bengal proper, which it borders on its southeastern frontier ; to the west it touches the Northwest Provinces ; Nepaul, a native kingdom, lies along its northern edge ; and its southern boundary is the province of Chhota-Nagpur. Area, 44,139 square miles. Population, 23,127,104 souls. For the most part the country is flat ; its highest hill is only about 1,600 feet above sea-level. Besides the Ganges itself, several large tributaries of that river flow through the province. The government has also constructed a system of canals, used both for navigation and irrigation. Railway communication is abundant. The opium and indigo manufactures are the most important industries, the former being a government monopoly and the latter largely conducted by European capital. There are small areas near Calcutta where the density of population is greater than in Behar ; but, taken as a whole, this is the most densely peopled province in all India. Each square mile of its territory contains on an average 524 inhabitants ; the lowest average being found among the Santal Hills, in the southeastern part, where the population, of 287 to a square mile, consists chiefly of the aboriginal Santals. The highest average, of 869 per square mile, is found in the District of Saran, in the western part of the province. In this latter district, which is wholly agricultural, the density of population in one locality reaches the enormous average of 1,240. More than 19,000,000 of the people of Behar (nearly 83 per cent) are Hindus. Mohammedans number a little over 3,300,000, and aboriginal tribes (chiefly Santals and Kols) nearly 634,000. Of the Hindus, over 1,000,000 are Brahmans and over 1,100,000 Rajputs—descendants of the Kshattriya, or second caste of ancient Hindu law. Nearly or quite a fifth of the entire population belong to classes that derive their living from the soil, chiefly by way of agriculture or the care of herds.

Few provinces of India possess more historical interest than Behar. Here for nine hundred years, from the fourth century before Christ to the fifth century after Him, flourished an ancient Hindu kingdom, known as that of Magadha, the rulers of which encouraged the arts and learning, built roads, and sent fleets and colonists to islands as far east as Java. To Palibothra, the ancient capital of this kingdom, now identified with Patna, its chief town of modern days, Seleucus Nicator, one of the immediate successors of the great Alexander, sent his envoy, Megasthenes. At a period still earlier—five or six hundred years before Christ—Gautama Buddha lived as a devout ascetic in Behar, and it was at the spot now known as Buddh Gaya, in the southwestern part of the provice, that he is said to have sat for five years under the sacred Pipal Tree (the Tree of Wisdom) wrapped in profound contemplation, until he had attained enlightenment, or Buddhahood. A spot so sacred in the estimation of millions could not fail of identification ; and in recent years the intelligent care of the Indian Government has conducted researches there which have been rewarded by the discovery of most interesting relics of the early days of Buddhism. Ancient temples, dating back from 250 B.C., have been excavated, thrones, jewels, sacred images of Buddha, and other remains have been disinterred, and there have even been discovered some fragments, much decayed, of the holy Pipal Tree. The site of this ancient historic tree is occupied by a modern representative, descended from the ancient stock. Many pilgrims visit this shrine annually. Buddhist ruins exist in other parts of the province, and their number indicates how completely the population of the region was at one time dominated by the Buddhist faith. The country

about Gaya is also full of places which are held in special reverence by Hindus, though the origin of this veneration doubtless goes back, in many cases, to the Buddhist period; Brahmanism, which finally expelled Buddhism, made itself the heir and possessor of many of its sacred sites and of the reverence attaching to them.

Beirut, Beyroot, or **Beyrout,** a city of Syria, situated on the eastern coast of the Mediterranean, about 30 miles north of Sidon. It is the commercial and literary centre of Syria, and in its appearance and in the culture of its inhabitants more nearly resembles a European city than any other city in the land.

It is situated on a plain at the foot of the Lebanon, and in beauty of scenery rivals Naples, the shore here describing a graceful curve of several miles' radius, in the bosom of which the city lies, built on rising ground. It is adorned with many elegant buildings, public and private, rising one above another in a gentle slope, with a near background of mulberry, olive, and pine groves, and a more distant background of the terraced and vine-clad sides of Mount Lebanon, whose peaks, nearly 10,000 feet high, are snow crowned for several months of the year.

The climate is tropical. The rainy season is confined principally to the three winter months, when the thermometer rarely sinks below 50° Fahrenheit. A long summer reigns with unbroken heat day and night, while the thermometer ranges from 80° to 90°, and occasionally rises to 100°.

The population numbers about 100,000, and is composed of Mohammedans, Druses, Christians of various sects, and Jews.

An English company has brought water to it from the mountain in an aqueduct six or eight miles long, and has also lighted its streets with gas.

There are carriage roads in the city and its suburbs extending to the near points in the Lebanon, and one to Damascus (built by a French company), but none to other cities on the coast.

Mission work, vigorously conducted over forty years by the A. B. C. F. M., and twenty years by the American Presbyterian Board, North, has borne fruit not only in direct visible results of educational institutions established, youth educated and sent forth as teachers, physicians, and preachers, books printed, a Protestant community gathered, congregations assembled, and converts enrolled, but indirectly by the uplifting of the whole community to a higher plane of social, intellectual, and moral life.

In self-defence and in rivalry the other religious sects have opened schools and colleges, printing-presses and hospitals. The Moslems have even so far run counter to their old traditions and practices as to open schools for girls, lest their Fatimas and Zobeides should learn in our schools too many verses of the Bible and too many Gospel hymns; and the Greek Church has for the first time in its history opened a Sunday-school, in imitation of the Protestants, with its child's religious paper.

The following are the latest statistics of mission work in Beirut: Of Americans, there are 5 missionaries with their wives, and 4 additional female workers.

Preaching is conducted in Arabic, in 5 different places in the city, to about 900 hearers.

There is one self-supporting native church with its native pastor, Rev. Yusuf Bedr.

Connected directly with the mission is a theological seminary, the present class of which contains 7 pupils; a female seminary with about 40 boarding scholars and 60 day scholars, and 4 day-schools with about 300 scholars. About 800 children are gathered each Sabbath in Sunday-schools.

The mission printing-press sends forth its issues wherever the Arabic language is spoken in three continents. It publishes about 25,000,000 of pages annually, about half of these being pages of Scripture. The total number of pages printed from the beginning is 418,407,354. In "the Press" are 4 steam-presses, 6 hand-presses, with all the apparatus for type casting, electrotyping, lithographing, and binding. From its doors go forth yearly about 60,000 bound volumes of scientific and religious books.

The college is auxiliary to the mission, and in closest sympathy with it. It occupies a splendid position on high ground overlooking the sea. It occupies four spacious buildings. It embraces three departments—a preparatory, collegiate, and medical. It has a faculty of 12 American and 6 Syrian instructors, and its pupils number this year 222.

The physicians of the Medical Department serve the Prussian Hospital, where were treated this year 446 in-door patients and 9,470 out-door patients.

The other evangelical agencies at work in Beirut are as follows: The Deaconesses' Institute, conducted by the Sisters from Kaiserswerth, Germany, containing an orphanage with 200 pupils, and a boarding-school for higher education; the British Syrian schools, superintended by Mrs. Mentor Mott, which comprise a training-school for teachers, six day-schools, and a school for the blind, in all of which are taught about 1,000 scholars. The Established Church of Scotland conducts a boys' and a girls' school for Jewish children, and Miss Taylor, of Scotland, conducts a school for Moslem and Druze girls.

Belgaum, a city in Bombay, West India, in the South Maratha district, province of Belgaum, 80 miles northeast of Goa. Population (including suburbs), 23,115, Hindus, Moslems, Jains, Christians, Parsis, etc. Mission station of the L. M. S.; 3 missionaries and wives, 4 out-stations, 8 schools, 902 scholars, 47 church-members.

Belize, a city of British Honduras, Central America, a place of considerable importance, containing several churches, a hospital, etc. Population, 12,000, including many negroes. Mission station of the Wesleyan Methodist Missionary Society; 2 missionaries, 941 church-members.

Bellary, a city of Madras, South India, 270 miles northwest of Madras City. Hot; very dry. Population, 30,000, Hindus, Moslems, Christians. Language, Canarese, Telugu, Hindustani. Social condition, rather poor. Mission station of the L. M. S., 1812; 2 missionaries and wives, 2 others, 22 native helpers, 11 out-stations, 6 churches, 150 members, 13 schools, 767 scholars. Contributions, $2,812. Also of the Methodist Episcopal Church, North; 1 missionary and wife, 24 church-members.

Belleville Mission, Paris, France.—Miss De Broen's Mission in Belleville, Paris. Office, 205 Rue St. Honoré, Paris, France. Foundress and Honorary Superintendent, Miss

De Broen, 3 Rue Clavel, Paris. Miss De Broen, a worker in the Mildmay Mission, London, being in Paris in 1871, just after the outbreak of the Commune, visited Père la Chaise. Only the night before 500 Communists had been shot there, and the long ditch into which they fell one by one became their common grave. A crowd of women and children surrounded the spot; their grief and despair were terrible to see; and Miss De Broen longed to do something for their relief. Just at this time two gentlemen were in Paris to dispose of some money remaining from funds provided by the Society of Friends for the victims of the war. Miss De Broen's desire to bring comfort to the despairing families of the Communists was made known to them; the money was granted to her, and she began the work in Belleville, the capital of the Commune. Every man engaged in the Commune was shot, transported, or had to flee the country. Thousands of women were thus left destitute and unable to obtain work. Even the priests and Sisters of Mercy shunned them. No one cared for them. Miss De Broen engaged a room, and passing to and fro in the streets of Belleville, she spoke to the poor women, saying that she knew of their distress, and that if they would come to her room they would receive fivepence for three hours of needlework; at the same time she told them that her chief object was to tell them of the Lord Jesus. The kind invitation sounded strangely in their ears, the greater number hardly understood it, and the first time only three were present. Eight came to the next meeting, and from that time the numbers steadily increased. The ignorance of these poor women was surprising, and at first they were rough and sullen. Can one wonder? Many had seen their little ones pine in the cold and hunger of the siege; others had lost all—husbands, sons, and brothers—in the war and in those last awful days of the Commune; all had known the agony of lengthened starvation, buoyed by false hopes and cruel treachery. Goaded on by pangs of hunger, some had concealed weapons in their clothing, and had attacked the soldiers unawares; worse than this, in their frenzy, they had done. But after only a few months in the sewing-class a great change had come over the poor creatures; no fierceness and no sullenness now, but an earnest, even a softened expression, appeared on many a face. This was the origin of Miss De Broen's Belleville Mission, the first of several Protestant missions established in Paris at the close of the Franco-Prussian War. The attendance at the sewing-classes became very large, and Miss De Broen, finding that many men, hearing of the Gospel from the women who attended the meetings, were anxious to receive Gospel teaching, arranged an evening meeting for them in a room at La Villette. Christian gentlemen from Paris conducted it. The room, being near a thoroughfare, was soon filled, for passers-by came in also, until about 250 were assembled, many of whom were obliged to stand. These meetings, where men and women assembled solely for the sake of hearing the Gospel, became most interesting. In addition to the sewing-classes and Gospel meetings at La Villette, night-schools were soon opened for the benefit of many men who had been imprisoned at the time of the Commune, but who, no charge having been found against them, were liberated after a few weeks. They could not read or write, and Miss De Broen offered to teach any who liked to come to the night-school. Many accepted the invitation, and it was a most interesting sight to see fathers and sons sitting side by side spelling out words or patiently learning to write. At the end of the first year the funds supplied by the Society of Friends came to an end, and much anxiety was felt as to the means of carrying on the work. About this time a gentleman from America visited the mission at Belleville; in speaking of his visit to a friend in England, he mentioned that more money was needed to carry it on. This lady wrote to Miss De Broen that she would like to render some help. Thus encouraged, Miss De Broen decided to persevere in her work, which was increasing so rapidly that she determined to live in Belleville, in order not to have to go to and from Paris; she took a house and invited ladies to come over from England and help her. From that time she has had a little band of voluntary workers always with her, who devote their time and strength to the work.

About two years after the work in Belleville was begun, Miss De Broen engaged an evangelist to come and take the Gospel addresses and to labor among the people. He is still in the mission, and conducts Sunday and week-day meetings, visits the sick and poor, etc.

The Medical Mission, opened in 1874, has become a most important branch of the work. Patients flock to it, not only from every part of Paris, but from towns and villages far distant. The French Government only allows this institution to exist on condition that consultations and drugs shall be free, and for the *poor alone*, to avoid competition with French doctors and chemists. Certainly the poor avail themselves of the help offered. A simple Gospel service is held every morning in the waiting-room before the patients are admitted for treatment; many people hear the Word of God in this way, to whom otherwise it would remain a sealed book. Other branches of work are the day and Sunday-schools, prayer-meetings, training school for girls, lending library, meetings at Aubervilliers and Romainville, temperance work, sale of Scriptures, distribution of tracts, etc. The report for 1888 shows number of patients at dispensary, 30,000; attendance at sewing classes, 2,214; at Gospel meetings, 28,720; at Sunday-schools, 4,575; at week-day schools, 8,727. Expenditures, 1888, £2,728.

Belltown, a town on the Cameroon River, West Africa, south of Bethel. Mission station of the English Baptist Missionary Society, founded in 1841 by Baptists from Jamaica on the island of Fernando Po, but having been expelled from that island in 1859 by the Spaniards, the mission moved to the continent, where it prospers. Since 1884 the district is under German authority.

Beloochistan (Baluchistan), a country of Asia, bounded on the north by Afghanistan, on the east by Scindh, on the south by the Indian Ocean, and on the west by Persia. Area, 130,000 square miles. Surface generally mountainous, but on the south and west there are extensive barren plains. There are no rivers worthy the name, but only a few mountain streams which swell to considerable size in the spring and dry up during the summer. The soil is generally fertile, but since the fertility is caused by the land being low and

swampy, these districts, though most populous, are the unhealthiest of all. Population, 500,000, who consist of two great varieties—the Belooches and the Brahuis—which are subdivided into other tribes and again into families. Their origin is uncertain, but they are probably of mixed Tartar and Persian descent. They are of slight but active forms, and practise arms and warlike exercises for amusement. Their women enjoy considerable freedom, but polygamy is allowed. In their nomadic habits they resemble Tartars, living in tents of felt or canvas and wearing a woollen cloth on their heads and woollen or linen outer coats. Their religion is Sunni Mohammedanism. The Brahuis speak a dialect resembling those of the Panjab ; they are shorter and stouter than the Belooches, somewhat less addicted to plunder and rapine, and are said to be hospitable and observant of promises. The government is under various chiefs, of whom the Khan of Khelat is leader in time of war and a kind of feudal chief in time of peace.

Beloochistan was formerly subject to Persia and afterward to Afghanistan, but in the latter part of the eighteenth century the tribes shook off their dependence on the Afghans. At the time of the British expedition into Afghanistan the British forced the famous Bolan Pass of Beloochistan, and the Belooches harassed them considerably ; and so, in 1840, an expedition to chastise them was sent against Khelat ; this was done effectually, but no permanent occupation was made. Since then, as the necessity of protection of the northern frontier has become more and more a vital matter, and a railway has been built from Quetta to the Panjab, a portion of the country has been placed under British protection. In consideration of this the Indian Government pays to the Khan of Khelat a subsidy of 100,000 rupees a year, and a quit rent of 25,000 rupees for the Quetta district.

No missionary work has been attempted in Beloochistan, except that the C. M. S. has established a station at Quetta, with 1 missionary and wife ; 18 persons have been baptized, and there are 11 communicants. There is a translation of three of the Gospels into Baluchi, prepared under the auspices of the British and Foreign Bible Society.

Benares, a city of India, situated on the northern bank of the Ganges River, 421 miles northwest from Calcutta and 74 miles east from Allahabad (at the junction of the Ganges and Jumna). Population, 193,025, of whom 147,230 are Hindus, 45,529 Mohammedans, and 266 Christians. In point of population it is the fifth city of India—Bombay, Calcutta, Madras, and Lucknow alone outranking it. It manufactures silks and shawls, cloth embroidered with gold and silver, jewelry, brass work, and lacquered toys—the last two being exported to England in considerable quantities.

That which gives to Benares its interest and importance, however, is the fact that it is today, and has been for more than twenty-five centuries, the religious capital of India, and the most sacred of all the sacred cities and places of Hinduism. Its origin dates back to the remotest period of the Aryan occupation of India. Its early name was Varanasi, whence the modern Vanarasi, or Banaras. Another name by which it is often called by the people is Kasi. It had been for many years—probably for some centuries—renowned by Hindus for its sanctity, when, in the sixth century, Gautama, then just starting out on his mission of converting India to his new cult of Buddhism, fixed his residence at Sarnath, the site of the ancient Benares, only four miles from the modern city. It remained the headquarters of Buddhism until, after a period of 800 years, the forces of Brahmanism rose against their younger rival, overwhelmed the strongholds of Buddhism, and after a long struggle expelled it root and branch from the land. Benares then resumed its pre-eminence of sanctity in the minds of devout Hindus, which it has never since let slip. During the Mohammedan period, under the Mohammedan Empire (1200–1800 A.D.), many of the old Hindu buildings were appropriated to Mohammedan uses, while many were destroyed, and the development of Hinduism and its architectural expression seem to have been kept in strict subjection ; yet the city is said to contain to-day, besides innumerable smaller shrines, 1,454 Hindu temples, most of which are insignificant architecturally, and 272 Mohammedan mosques. The largest of these is the Mosque of Aurangzib, built by the Mogul emperor of that name from the ruins of a Hindu temple. It stands on the high bank of the Ganges, with minarets towering up 147 feet. The cliff which forms the river front, and on which the city now stands, is some 100 feet above the water level. Flights of steps at convenient points lead down to the water's edge. These are known as "ghats," or descending places, and up and down are continually passing Hindu devotees and pilgrims, with their attendant priests, going to or returning from the sacred waters of the Ganges, which are supposed to be capable of washing away sin. The view of the city from the water is exceedingly imposing, but the streets are narrow and mean, dirty and crowded. Benares is thronged by pilgrims from all parts of India. To bathe in the Ganges here is the hope of every devout Hindu ; and to die in its sacred embrace, or, failing that, to have one's bones after death transported thither and flung into the stream, is supposed to ensure the soul a speedy entrance into Paradise. Bottles and jars are filled by the pilgrims and carried by them to their homes, in order that their friends who are unable to make the journey in person may be anointed with a few drops of the holy water. Many wealthy Hindus, princes and others, swell the ranks of the pilgrims, and some even keep up residences in the sacred city. It is from this pilgrim trade that the prosperity of the city chiefly arises, as well as from the fees exacted by the Brahmans for the varied religious ceremonies.

At Benares is situated Queen's College, with a roll of many hundred students ; also a normal school. These are governmental institutions. An observatory, where Hindu astronomers have pursued the study of astronomy, and which was erected in 1693, overlooks one of the ghats. There is a hospital, a town-hall, a library, and other literary institutions.

The central position of Benares, in the estimation of Hinduism, gives it peculiar importance to the Christian missionary. Blows struck here are aimed at the very heart and centre of the Hindu faith. "Humanly speaking," says the Rev. M. A. Sherring—himself for

many years a missionary at Benares—"were the city to abandon its idolatrous usages and to embrace the Gospel of Christ, the effect of such a step upon the Hindu community would be as great as was produced on the Roman Empire when Rome adopted the Christian faith. The special sanctity and influence of Benares constitute a gigantic obstacle to all religious changes within it." Missionary work was begun there in 1816 by the English Baptist Society. Rev. William Smith was the first missionary, and labored there for a period of forty years. The Church Missionary Society began operations about the year 1817; at first their work was educational, as they succeeded in getting possession of an endowed school—now a college—known still, from the name of its original founder, as Raja Jay Narayan's College, and which was made over to the C. M. S. in 1818. It has now some 700 students. The London Missionary Society sent their first agent there in 1820. As to the results in this centre of a mighty and opposing faith, we quote again from Rev. Mr. Sherring: "It is no exaggeration to affirm that native society in that city, especially among the better classes, is now (1874) hardly the same thing that it was a few years ago. An educated class has sprung into existence, which is little inclined to continue in the mental bondage of the past. . . . The religion of idolatry, of sculptures, of sacred wells and rivers, of gross fetichism, of mythological representations, of many-handed, or many-headed, or many-bodied deities, is losing in their eyes its religious romance. . . . Of not a few it may be said that 'old things have passed away;' and of the mass of the people, that 'all things are becoming new.'"

Baptist Missionary Society; 1 missionary, 3 evangelists, 19 church-members.

Church Missionary Society; 1 missionary and wife, 39 native lay teachers, 103 communicants, 1,987 scholars.

London Missionary Society; 2 missionaries and wives, 1 other missionary, 2 female missionaries, 1 native ordained preacher, 25 church-members, 1,012 scholars.

Wesleyan Methodist Missionary Society; 2 missionaries, 34 native teachers, 36 communicants, 932 scholars.

Benga Version.—The Benga, which belongs to the Bantu family of African languages, is spoken south of the Congo River. Missionaries of the Presbyterian Board, North, translated parts of the Bible which were issued by the American Bible Society from its press in New York—viz., Matthew in 1858, Mark in 1861, Luke and Genesis in 1863, John and Acts in 1864. A new edition of the Gospels and Acts was published in 1881, and since then Romans and 1st and 2d Corinthians were issued.

(*Specimen Verse.* John 3 :16.)

Kakana ndi Anyambĕ a tândâki he, ka Mâ-a vĕ Mwan' 'aju umbâkâ, na, uĕhĕpi a ka kamidĕ Mâ, a nyange, ndi a na emĕnâ ya egombe yĕhĕpi.

Bengal (often called "Lower Bengal," in order to distinguish it from Bengal Presidency, q.v.), one of the five great provinces into which the Bengal Presidency is divided, the other four being Assam, the Northwest Provinces, Ajmere, and the Panjab. It comprises (1) the territory often spoken of as Bengal Proper, through which the Ganges and Brahmaputra rivers describe the lower portion of their course, including the deltas of those great streams; (2) the province of Orissa, which stretches along the coast of the Gulf south of the delta; (3) the province of Behar, to the northwest of Bengal Proper, and (4) the district of Chhota-Nagpur, south of Behar and west of Orissa. These are all embraced in the territory under the jurisdiction of the Lieutenant-Governor of Bengal. This article gives merely a general account of the larger area which includes them all. The limits of latitude are 19° 18′ and 28° 15′ north; longitude, 82° and 97° E. Total area, 193,198 square miles. Population (1881), 69,536,861, or about one-third the entire population of British India. In accordance with that fact, one-third of the gross revenue of the Indian Empire is derived from this province. The whole amount of the area just defined is not actually under British rule; to the northeast and east of Bengal are the principalities of Kuch Behar and Hill Tipperah, still under native chiefs, and to the south and southwest are two other groups of native States, though all of these are under a certain general surveillance of the Bengal Government. There is also a large tract of half-submerged forest and jungle territory, skirting the outer edge of the great delta, through which the Ganges and the Brahmaputra finally pour their waters into the gulf, known as the Sunderbunds. This tract has never been wholly surveyed, but the area of its unsurveyed portion is estimated at 5,976 square miles.

In no other part of British India, and in few other parts of the world, is the average density of the population so great as in Bengal. In some of the districts close to Calcutta it is over 1,300 to the square mile; in certain parts of Behar, 870 and over; and the average of the whole of Bengal (excluding the native States) is 443; while including those States it is 371. One remarkable peculiarity is that this vast population is largely rural. Calcutta itself, with its suburbs, had, in 1881, 790,286 inhabitants. Patna, with 170,654, is the only other city that exceeds 100,000; two others rise above 75,000. Only 200 towns contain more than 5,000 people each; and their aggregate population embraces only 5.26 per cent of the entire population. Bengal has the lowest percentage of its population in cities of any province in British India. On the other hand, out of 264,765 towns and villages it was found that 165,263 contained less than 200 souls each, and 67,307 had less than 500 each. The principal occupation of the people there is agriculture. Of the male population capable of labor about two and a half times as many are employed upon the land as upon all other branches of industry combined. Rice is the staple product. The various seeds from which vegetable oils are produced are raised and exported in large quantities. Jute, indigo, and tea are raised, principally by English capital and under the direction of English planters. In some of the districts of Behar opium is cultivated, though only under license from the government of India, which holds the monopoly of its production, and in some years derives a seventh of its gross income from this source.

The population of Bengal exhibits great diversity both of race, language, religion, edu-

cation, and civilization. Out of the aggregate pop. of 69,536,861 (in 1881), over 21,500,000 are Mohammedans ; about 45,500,000 are Hindus ; 128,135 returned themselves as Christians, and 2,250,000 belong to other religions, chiefly professed by the half-savage aboriginal tribes of the hill and jungle regions, a few hundreds being Jews, Parsis, Buddhists, etc. The Mohammedans are mostly the descendants of converts made from the lower ranks of Hinduism many centuries ago, on the first entrance into Bengal of the Moslem power. In more recent times, while still professing their Moslem faith, they have sadly declined from its original purity, and have corrupted its practice by many elements of the original Hinduism from which their fathers came. Virtually they for many years were little else than circumcised Hindus. Latterly, however, under the influence of vigorous preaching by itinerant Mohammedan missionaries from the northwest, many of them have been led to return to a purer Mohammedan observance. The Mohammedan population is found principally in the northern and eastern districts of Bengal Proper, where it will often constitute from a half to two-thirds (or in limited areas even more) of the whole.

Of the 45,500,000 Hindus, 36,500,000 belong to that division of the great Hindu family known as Bengalis, speaking the Bengali language and inhabiting the province of Bengal Proper, together with a few adjacent districts. In Behar are found many Hindi speaking Hindus, who have also spread themselves into Chhota-Nagpur, displacing the aboriginal settlers in that province, or else imposing upon them their own language, and to some extent their manners. The number using that language, including many not Hindus, is estimated at 25,000,000. In Orissa is found the Uriya tongue, spoken by about 5,500,000—all Hindus. The aboriginal tribes have usually each their own language and their own form of religion.

Of the Hindus, the three superior castes are the Brahmans, numbering 2,754,100 ; the Kshattriyas, 1,400,000, and the Kayasths, 1,500,000. Below these superior castes are ranged the great masses of the people in their respective gradations. The Baniyas are the traders ; the Goalas are the herdsmen ; the cultivating class is the largest, while the numerous streams and branches of the great rivers which intersect Lower Bengal in all directions provide for the existence of a large number of boating and fishing castes. As usual in all parts of India, every particular trade or calling is followed by a separate caste devoted to that alone.

Of the aboriginal tribes, the most important are the Santals, the Kols, and the Gonds ; it is hard to state their numbers with accuracy. The Santals, who are the most numerous, number a little more than 1,000,000. But as intercourse increases between these tribes and their Hindu neighbors, the tendency is more and more for the aboriginal peoples to merge into the Hindu body, gradually adopting the language and the religious practices of the superior race, and throwing off their own peculiarities. Doubtless many of the Pariah castes throughout India represent purely aboriginal races which have thus been incorporated into the Hindu body and assigned to its lowest social rank. The three tribes just mentioned, along with several less important tribes, inhabit the regions of Chhota-Nagpur and other districts in the southwestern part of Bengal, as well as the districts still under the control of native chiefs in the same direction. Many other tribes are found on the northern and eastern border, in Hill Tipperah and Kuch Behar. Both these districts are yet under their original native rulership, and are the homes of peoples belonging, in the first, to the Indo-Burmese, and, in the second, to the Indo-Chinese race. Of the aboriginal tribes, as a whole, it may be said that their condition is exceedingly low ; their social organization in many cases the simplest known to modern anthropological science, and their religious ideas of the crudest kind. Among some of the tribes human sacrifices continued to be an obligatory part of their religious observance until the Indian Government, within the present generation, compelled their abandonment. Yet it is found that these people present an extremely hopeful field for the operation of Christian missions, and among some of them—notably the Santals—missions have been prosecuted during the past twenty years with most gratifying success.

In 1881–82 a little over 1,000,000 scholars were under instruction in the public schools of Bengal. This is about 11 per cent of the children of a school-going age. The total expenditure on education that year was £641,200, of which £376,200 was paid by the people themselves and the balance by the government. There were eight government colleges, several normal schools, high schools in the larger towns, and primary schools scattered through the villages. The missionary societies co-operate with the government and with the people in their efforts to extend education, having many schools and colleges in connection with their work at nearly all mission stations. In the year just mentioned there were within the province 51 vernacular newspapers, 13 being sheets of some importance. Several papers, edited wholly in English, are also issued by natives, besides those conducted by European writers.

The missionary history of Bengal, as well as its political history, is of the utmost interest. While this province was not the seat of the earliest Protestant missionary activity in India —an honor which belongs to Madras—it is ever associated in the minds of Christian people with the names of Carey, Marshman, and Ward, who made Serampore the starting-point of widely diffused evangelistic influences, with that of the eccentric Thomas, who was the pioneer of the work afterward more effectively prosecuted by the Serampore band, and in more recent times with that of Duff, whose educational work at Calcutta, and whose immense energy and missionary zeal were the means of lifting the work of Christian instruction to the prominence which it deserves as a factor of missionary success. At the present time Bengal is well occupied by the agents of many Protestant missionary societies. The English Baptists, still preserving the traditions and continuing the work of Thomas, Carey, and their early associates, the Society for the Propagation of the Gospel, the Church Missionary Society, the Established Church of Scotland, the Free Church of Scotland, the London Missionary Society, the Wesleyan Missionary Society, the Welsh Calvinistic Methodists, the American Baptists, the American Free-Will Baptists, the American Methodists, besides many women's

missionary societies and several independent agencies, are all represented among the missionary laborers of Bengal.

Bengal Presidency (British India), the largest of the great administrative divisions of British India. It comprises, generally speaking, all of British India north of the Vindhya Mountains, embracing the great Ganges Valley, the valley of the Brahmaputra, and the upper portion of the Indus Valley, so far as these fall within the limits of British territory. It is subdivided into five subordinate provinces, each under the charge of a local government, and all under the general direction of the supreme government of India. These subdivisions are Ajmere, Assam, Bengal, Northwest Provinces and Oudh, and the Panjab. (See these titles.) The extent of the Bengal Presidency, as a whole, embraces 489,959 square miles, with a population, in 1881, of 142,440,748.

Bengali Version.—The Bengali, which is spoken by millions in the province of Bengal, belongs to the Indic branch of the Aryan family of languages. There exist many dialects of this language, chief of which are the Standard and Musulmani.

1. *Bengali-Standard Version.*—Into this language a translation was commenced by the late Dr. W. Carey (d. 1834). In 1801 the New Testament was published at Serampore ; in 1806 the second, and so on till 1832, when he was permitted to carry through the eighth edition. In 1802 Carey commenced with the Old Testament which was completed in 1809. Of the Old Testament he published five editions, and in 1832 his last edition of the Bible was published at Serampore. It is said that when this last edition was issued, he took a copy into the pulpit and said, "Lord, now lettest Thou Thy servant depart in peace, because mine eyes have seen Thy salvation."

A second version of the New Testament, prepared by Mr. Ellerton, of the Church Missionary Society, was published by the Calcutta Bible Society in 1818.

A third version of the Bengali Scriptures was made by the late Rev. Dr. W. Yates, and his New Testament was published at Calcutta in 1833. A second edition followed in 1837, a third in 1839, and a fourth in 1840, etc. A beautiful edition of Yates's New Testament, in Roman letters, was published at London in 1839. The translation of the Old Testament was completed in 1844. A new edition of Yates's New Testament was published in 1847, and ever since new editions, as revised by the Rev. Dr. J. Wenger, were issued. The latter also revised Yates's Old Testament, so that the fourth edition of the Yates-Wenger Bible was published in 1867, the fifth, with references, in 1874, and the sixth in 1876. In editing this edition Dr. Wenger was aided by Messrs. Rouse and Lewis, of the Baptist Mission. A New Testament with annotations, in two volumes, was published, 1878–83.

In addition to these three versions, another was commenced by the Rev. R. P. Greaves, of the Church Missionary Society. His premature death (d. 1870) prevented his continuing the work, and only the Gospel of Matthew has been published by the British and Foreign Bible Society at Calcutta in 1873. In 1882 the Calcutta auxiliary undertook the publication of a tentative version of the New Testament, made by the Rev. C. Bromweitch, for twenty years a missionary of the Church Missionary Society in Bengal, and whose Epistle to Romans it had already issued in 1867. In the same year, 1882, the Calcutta Auxiliary Bible Society published an edition of 1,000 copies of the Gospel of Mark, transliterated from the common Bengali New Testament, accompanied by a key. The book is intended for those chiefly who wish to read Bengali to their servants, but who have not mastered the language.

In order to secure a simple, smooth, and idiomatic translation which would be acceptable to the mass of the people, a representative committee, composed chiefly of Bengali Christian scholars, was formed in 1883. The Revision Committee have thus far completed the Gospels of Matthew and Mark, which were published.

2. *Bengali-Musulmani.*—To meet the wants of about 21,000,000 of Mussulmans of Lower and Eastern Bengal, who, while they read the Bengali character, speak a dialect of the Bengali language mingled with foreign terms and words, the Calcutta Auxiliary Bible Society published in 1855 the Gospel of Luke, under the care of the Rev. J. Paterson, of the London Missionary Society. In 1856 the Gospel of John was issued, after the death of Mr. Paterson, under the care of the Rev. S. J. Hill, also of the London Missionary Society. Up to 1863 the Calcutta Auxiliary had issued, in this mixed tongue, the four Gospels and Acts, Genesis, Psalms, and Isaiah. For a time the work of translating other parts of the Scriptures into this dialect was suspended, when it was resumed again in 1876 and a new translation of the Gospel of Luke, edited by the Rev. J. E. Payne, of the London Missionary Society, was issued at Calcutta. In the same year the Rev. J. R. Ellis, of the Baptist Society, edited a new translation of Matthew for the Bible Translation Society. A revised edition of the Gospel of Matthew was issued by the Calcutta Auxiliary in 1887. The British and Foreign Bible Society disposed up to March 31st, 1889, of copies of the Scriptures, in parts or in whole, as follows : In Bengali proper, 1,189,016 ; in Bengali, with Roman type, 4,026 ; in Bengali, with English, 2,018 ; in Bengali-Musulmani, 113,060, or of 1,308,120 portions of Scriptures.

(*Specimen Verses.* John 3 :16.)

কেননা ঈশ্বর জগতের প্রতি এমত প্রেম' করিলেন, যে আপনার অদ্বিতীয় পুত্রকে দান করিলেন; যেন তাঁহাতে বিশ্বাসকারি প্রত্যেক জন বিনষ্ট না হইয়া অনন্ত জীবন পায়।

Roman.

Kenaná Iśhwar jagater prati eman dayá karilen, je ápanár adwitíya Putrake pradán karilen; táháte táṇhár bishwáskári pratyek jan naṣhṭa ná haiyá ananta paramáyu páibe.

Benghazi, a town of Barca, North Africa, on the eastern shore of the Gulf of Sidra. It stands on the verge of a large plain, sandy and barren for nearly a mile from the shore, but beyond that having a fertile but rocky soil to the foot of the Cyrenaic Mountains. Population, 7,000, many of whom are Jews and negro slaves. Chief occupations of the people are agriculture and cattle-raising. No mission work at present, though the North Africa Mission are pushing in that direction.

Benguela, a country on the West Coast of Africa, just south of Angola (see Africa, Angola), with a city of the same name. A station of the A. B. C. F. M. West Central Africa Mission ; 1 missionary and wife.

Beni-Ada, a town of Egypt, province of Assiout. Mission out-station of the United Presbyterian Church of America (1878) ; 2 native helpers, 60 church-members, 60 scholars.

Benita, a city of Corisco, West Coast of Africa, 53 miles north of Corisco town. Mission station of the Presbyterian Church, North ; 1 missionary and wife, 1 other lady, 15 native helpers, 4 out-stations.

Benjamin, Nathan, b. at Catskill, N. Y., December 14, 1811 ; removed to Williamstown, Mass., in 1814 ; graduated at Williams College, 1831 ; studied at Auburn and Andover Theological Seminaries ; attended medical lectures in New Haven and New York, 1834–35 ; married Miss Mary G. Wheeler, of New York, in 1836, and embarked in July following as a missionary of the American Board for Smyrna and Greece. After spending a year and a half at Argos he removed to Athens, where he labored for six years chiefly, but not exclusively, in connection with the press. During this interval he had an interesting Bible-class attended by from fifteen to twenty young Greeks, students in the university or gymnasium of that city. Two of these were converted. In 1844, a change having been decided upon in regard to the Greek mission, he was transferred to the Armenian field, and was stationed at Trebizond. Mrs. Benjamin's health having failed, he returned to America in 1845, and resigned his connection with the Board. His wife's health, however, improved, and the call being very urgent, he returned in December, 1847, to Smyrna. Here he labored chiefly in connection with the Armenian press. In 1852 the mission decided to remove the press to Constantinople, and Mr. Benjamin removed thither. In addition to his work with the press he preached statedly in Greek to a small congregation at Pera. He was also the treasurer of the mission, which office involved a great amount of labor and responsibility. On January 12th he was attacked with what seemed to be a severe cold, but which soon developed into a serious illness resulting in his death, January 27th, 1855. He was greatly beloved by his missionary friends. The whole native Protestant community mourned at the news of his death, and the foreign residents manifested the deepest sympathy. The chapel was crowded at the funeral services, which were partly in English and partly in Armenian. The Protestant Armenian brethren insisted on the privilege of carrying with their own hands the coffin to the burial-place, a mile distant. The chaplain of the English Embassy, by particular request, read the funeral service.

Bennett, Cephas, b. at Homer, N. Y., March 20th, 1804. When four years of age he had a fall, which made him permanently lame. At the age of thirteen he was apprenticed to a printer, and at twenty was engaged to superintend the publication of the *Baptist Register*. In connection with that publication he established a job-printing office in Utica, to which was added a book-store, which was very successful. In 1827 he wrote to Dr. Davis, of Philadelphia, that he thought the Burmese Bible might be printed in America, and offered his services should the plan be considered practicable. Dr. Bolles, Secretary of the Missionary Society in Boston, visited Utica to confer with Mr. Bennett. The plan was not considered feasible, but Dr. Bolles advised him to offer himself to the Society to go out as its missionary printer. He was appointed in 1828, sailed May 22d, 1829, reaching Calcutta October 6th, and Moulmein, January 14th, 1830, with his printing-presses. He commenced at once the printing of tracts, for which the demand in the early history of the mission was very great. In 1832 he began to print the Burmese Scriptures, and as superintendent of the mission press in Burmah for more than half a century he was permitted to print the Bible in three languages—the Burmese, translated by Dr. Judson ; the Sgau Karen, translated by Dr. Mason, and the Pwo Karen, by Rev. D. L. Brayton, and also the New Testament in the Shan language. From the press under his care were sent forth more than 200,000,000 of Scriptures, tracts, and religious and educational books in all the dialects of Burmah. He was not only a printer, but a preacher of the Gospel, having been ordained to the ministry by his brethren of the mission, and in the intervals of his work as a printer he labored as an evangelist. The year 1834 he spent in Rangoon, then under Burman rule, preaching and distributing tracts. When in Tavoy, whither he went in 1837 to print the Karen Bible, and where he remained till his return in 1857, he spent much of the cold season in the jungles, among the heathen and the native Christians. In these towns he visited all the Tavoy and Mergui districts. His deep interest in the educational work of missions led him, in the early part of his residence in Moulmein, to take charge of the government school for two and a half years. To him chiefly is due the founding of the Burmah Bible and Tract Society, and through his influence its operations were enlarged by the recent vernacular school-book departments. He was also much engaged in the English church in Rangoon. Mr. Bennett was taken seriously ill in July, 1885, but rallied, so that hopes were entertained of his recovery. Early in November he had a relapse, and on the 16th he passed away in the eighty-second year of his age, after fifty-six years of mission service.

Benoob, a town of Central Egypt, in the southern part of the province of Assioot. Mission out-station of the United Presbyterian Church of America (1875) ; 5 native workers, 22 church-members, 2 schools, 45 scholars.

Berar, a province of Central India, consisting chiefly of a fertile valley lying east and west between the Satpura range on the north and the Ajanta range on the south. Its length from east to west is 150 miles, and its breadth, about 140. Its limits of N. latitude are 19° 26′ and 21° 46′, and of E. longitude 76° and 79° 13′. It touches the central provinces on the north and east, Bombay Presidency on the west, and the Nizam's dominions on the south. Area, 17,700 square miles. Population, 2,672,-673. It is drained by the branches of the Tapti River. It enjoys a regular rainfall of sufficient copiousness to ensure fertility, and is one of the most important of all the cotton-growing

districts of India, besides producing grains and oil seeds. Both iron and coal are found in the eastern part of Berar, but as yet comparatively little has been done toward working the mines where they occur. Its inhabitants are chiefly Hindus (over 90 per cent), belonging principally to the Marathi-speaking branch, and to the industrious castes of agriculturists. The remaining 10 per cent of the population is divided up among Mohammedans, Jains, Parsis, and Christians, the Mohammedans alone numbering over 187,000 of these. There are several aboriginal tribes found in Berar, mostly belonging to the Bhil and Gond families. About 12 per cent of the population of Berar is found in towns of 5,000 inhabitants or more each. Of such towns there are 34 ; 2 of these (Ellichpur, 26,728, and Amraoti, 23,550) contain over 20,000 people each ; 8 others vary from 10,000 to 20,000 each. Over 2,500,000 of the population are unable either to read or write. In 1881 a little over 30,000 (356 being females) were under instruction. The political relations of Berar are very peculiar. Nominally it is a part of that great Mohammedan state in Central India subject to the Nizam of Haidarabad, and popularly spoken of as the " Nizam's Dominions," or " The Mogalai." But during the wars and chaos of the latter part of the last century the Nizam agreed to assist the English with troops put into the field at his own expense. His government was in disorder, however, his finances deranged, and he had not wherewith to meet the demands thus caused. Once and again the English Government came to his relief with loans. Thus a debt grew up which he was unable to cancel. Finally, in 1853, a treaty was made by which the English Government agreed to continue in his service a certain body of soldiers, and the district of Berar was " assigned " to the English Government both as security for the old debt and to provide the means for defraying the future cost of the troops thus levied. And so, while still nominally a part of the Nizam's dominions, Berar is really governed by the English, and all its affairs are administered by them. Its revenue is devoted, however, according to treaty stipulations, to the support of the body of troops already spoken of, and usually called the " Haidarabad Contingent." To all intents and purposes, therefore, Berar is at present as much a part of the Anglo-Indian Empire as Bengal itself. Under English administration peace has prevailed, and prosperity and plenty abound. No district in India outside the Ganges Valley possesses greater natural advantages or enjoys a higher degree of material fortune.

Berar has not thus far been the scene of missionary operations to the extent which the density of its population and the opportunities which it affords for persistent and successful work would seem to demand. One or two " faith missions" have been established in the province, at Ellichpur and Bassim.

Berber Race.—As to the origin and import of the name of this most ancient North African race there is some diversity of opinion. It is said to have been first used by the Arab writers of the second century to designate the Libyans of Herodotus. Some suppose it to have been derived from Verves, as found in the ancient Roman geography of Mauritania. By others, with more reason, it is supposed to be but a modification of Barbari, a term which came from the Aryan or Sanscrit, through the Greek or Latin, to denote one who was, to the Aryan or Greek, a foreigner, or one speaking a language to them unknown. This accords with the fact that the word Berber is not known to the Berbers as a national appellation. They call themselves Amazirg, the Free. They are sometimes spoken of as descended from the Libyans, or at least as closely related to them. Arab writers represent them as having come from Canaan previous to the days of Joshua. From their language, customs, and physical type they are adjudged by some as affiliated with the Semitics ; though others, as Dr. Cust, prefer to group them as being originally Hamitic. Where they have come in contact with other races or tongues, as the Semitic, Negro, or other families, they have been more or less affected by them ; where they have lived by themselves in comparative seclusion, as in the oases of the desert, they have remained, in both race and speech, comparatively pure. According to the able writer just named, Dr. Cust, " The Berber or Amazirg is still at the present day in various shades and degrees of intermixture, ethnological, linguistic, and religious, with Arab and Negro, the staple and principal stock of the whole population of North Africa from the Mediterranean to the extreme southern limit of the Sahara." The race may be divided into eight or ten tribes or groups, chiefly according to the shades of difference in the language or dialects they use ; though the parent of all, the old Libyan, as known to the Romans among the Numidians and their cognates, is now obsolete. The old Guanch-Berber, or Libyan as spoken by the original inhabitants of the Canary Islands, evidently a colony from the Amazirg, is also extinct. The present home of the Berber race has its centre chiefly in the Barbary States, especially around the Atlas Mountains. Indeed, what are called the Barbary States might better be called the Berbery, deriving their name, as they do, from the name of the people who occupy them.

The aborigines of Morocco have been divided into the Arab-Berbers and the Shilus, or Shelloohs. The former inhabit the northern parts of the great Atlas range, live in a cheap kind of hut covered with mats, though in the plains they build of wood and clay, and have villages. They live chiefly upon their cattle and sheep, and make use of mules and donkeys. Their complexion is light, the hair of many is fair, their beard scant. They are well-built, strong, active, bold, and often at war with their neighbors. These and the Shilus number about 4,000,000, or half the population of the Morocco Empire. Their dress is scant, consisting chiefly of a jacket and trousers, and sometimes a blanket. The other Morocco tribe, the Shilus, speaking the Shilha dialect, occupy the southern part of Morocco, together with the regions west of the Atlas range. These are of a smaller make and darker complexion, more civilized and powerful than the northern Berbers. They work at trades and cultivate the land, are patriarchal, hospitable, live in houses made of stone and mortar, and have villages and towns surrounded by walls and towers. They claim to have descended from the aborigines of the country, and call themselves Amazirg. The Kabyles of Algeria, who speak the Kabail dialect, come nearest to the Numidian, and con-

sist of the hardy mountaineers on the slopes of Jurjura. They comprise a confederation of tribes and speak a variety of dialects, are given to agricultural pursuits, and dwell in villages. Those who dwell among the mountains have large flocks of sheep and goats, and because of their seclusion from Arab admixture have the purest dialect. They have, under the French, a fine order of republican government. They are a fine race, hospitable and kind. The Mzab Kabyles occupy the extreme south of Algeria, but, having great commercial enterprise, are found everywhere. They are Mohammedan dissenters, glad to get the Bible in Arabic. The Shamba Kabyles, a predatory tribe, dwell on the confines of the Sahara. The Tuwarik, another group of Berbers, are nomadic in their habits, and extend from Algeria to Bornu and Timbuctu. Twenty years before the Christian era a governor of the Roman province of Africa led an army against this then as now unconquered tribe. The inhabitants of Ghadamis of Tripoli, at home and by themselves, speak the Ghadamsi, a dialect of the Berbers ; but with the Arabs, the Arabic ; with the Tuwarik, the Tamaskeh, and with their negro slaves, the Hausa. There is a mixed tribe, Arabic-Berber, called the Senegal, living on the north banks of the Senegal River. They are partly nomadic, partly settled, and make a living by collecting gum for the merchants at marts along the river. Going to the other extreme of the Berber realm, we find another Berber tribe dwelling at Siwah, the oasis of Jupiter Ammon, on the confines of Egypt. That their own home dialect should be found to have a clear affinity with the Berber helps to show how broad is the territory the Berbers have occupied ; also how remarkable that their language should have withstood so well the hard pressure of other tongues for more than three thousand years.

As to the religion of the Berbers, their pagan faith is nearly extinct. Some of them seem to have accepted the Jewish or the Christian religion in the centuries gone by, at least for a time. But at present they generally profess the Mohammedan faith, though many of them know but little of it. And yet they are not lacking in bigotry and fanaticism, as the bitter opposition and persecution to which converts to the Christian faith are subject afford sad proof. But for all this the Christian worker, having good success among them, is encouraged to go on. The way is open for the entrance of the Gospel, and the call is loud for more and more missionaries. Rev. Mr. and Mrs. Pearse, independent missionary pioneers, have been doing good work for some ten years in Algeria, especially among the Kabyles. The North African mission, numbering some forty missionaries, including ladies, is working for all the Berber races and Arabs from Morocco to Tripoli ; and besides these there are at least forty more workers, either independent or connected with other societies, and these eighty are praying for eighty more. Rev. E. F. Baldwin, of Mogador, Morocco, and others, together with converted natives, make preaching tours far to the south, and speak of having much success, together with much opposition, both at home and abroad, in Morocco and in the desert.

Berber Version.—The Berber belongs to the Hamitic group of African languages, and is spoken by the inhabitants of Algeria and Tunisia, West Africa. The British and Foreign Bible Society published at London, in 1833, the first twelve chapters of the Gospel of Luke from a MS. bought by Mr. Hodgson, American consul at Algiers, for the above society, and which contained the four Gospels and Genesis. Only 250 copies were thus far disposed of.

(*Specimen Verse.* Luke 11 : 13.)

مَذَيلّ عَلّمْ كُنْوِ ذِمولَنْ اَلّهمْ مَسْنَمْ اسْبِكَمْ اَرّو
اَنَرْنْ اَلمَعْطَ اَلعَالِ اُقَدّشْ اُمْبَابَغُونْ اَقَفّنَاوْ
اَدِبْكْ اَلرّحْ اَلعَالِ اِيَّانْ اُفِسْتَسْفِسْنْ:

Berbice, a city in British Guiana, South America, on the Berbice River. A station of the Wesleyan Methodist Missionary Society, founded in 1853 and working among white and colored people, coolies and Chinese, etc. But though many are baptized every year, the congregation does not increase very much, as the population is in a state of perpetual fluctuation, going and coming.

Berea, a town in Southwest Cape Colony, South Africa, southwest of Gnadendal, between Stellenbosch and Caledon. It is a pleasant town, well supplied with water. A station of the Moravians, occupied in 1865, when the overcrowding of Gnadendal made it necessary for some of the people to go off and form a colony ; and as some of the converts were among this number, a new congregation was formed at Berea. At present there are at this station 1 missionary and his wife.

Berea, South Africa, a town in the Orange Free State, between Thaba Bosigo and Maboulela, and southwest of Cana. Mission station of the Paris Evangelical Society (1843) ; 2 missionaries, 285 communicants.

Bergendal, a station of the Moravians in Surinam, South America, between 60 and 100 miles up the river Surinam. It is situated at the foot of one of two hills which form the "gate" to the bush and hill country, through which the river Surinam flows. In the year 1830 the village on this estate was made a preaching station at Paramaribo, and became a resting-place for missionaries seeking to penetrate the bush country.

Berhampur (Berhampore, Brahma-pur), a town in Orissa, Madras, India, 525 miles northeast of Madras, 18 miles southwest of Gatjam. Being the principal town in the district, it has all the public buildings of importance. Climate, unhealthy. Population, 23,599, Hindus, Moslems, Christians. Mission station of the General Baptist Missionary Society (1825) ; 2 missionaries and wives, 3 native preachers, 77 church-members.

Berhampur, a town in Bengal, India. Mission station of the L. M. S. ; 2 missionaries and wives, 2 female missionaries, 1 native ordained preacher, 25 church-members, 467 scholars. Also of the Methodist Episcopal Church (North), U. S. A.; 1 missionary and wife, 19 church-members, 810 Sabbath scholars.

Berlin Missionary Society. — Headquarters, Berlin, Germany.

The full name of this society is "Gesellschaft zur Beförderung der evangelischen Missionen unter den Heiden" (Society for the Promotion of Evangelical Missions among the Heathen). While the organization dates properly from the year 1824, the history of the founding runs back to near the beginning of the century. The originator of the mission movement in Berlin was Pastor Jänicke (1748–1827). His character, as well as that of the times in which he lived and worked, rendered the undertaking unpopular—very different from the great movements that spring spontaneously into full activity.

Jänicke was born in Berlin of Bohemian parentage, and was by trade a weaver. His university training was at Leipzig, preparation for which was secured privately and with numerous interruptions. From 1779 he was in charge of the Bohemian parish Berlin-Rixdorf. The period in which his pastorate fell was one of sad irreligion within the church, as well as of merited scorn for religious matters on the part of those beyond it. Against the prevalent sentiment Jänicke took a decided stand; he was of a violent, rash temperament, which occasioned especially pronounced opposition. On the other hand, the rare Christian humility with which he recognized and confessed his weakness was regarded as an additional weakness, and brought with it mocking and scorn. His honest though often rude earnestness, however, won for him a few supporters who aided him in various charitable enterprises. He founded in 1805 a Bible society, which has developed into the Prussian Central Bible Society, and in 1811 established a tract society, which has also become renowned. But the effort directly concerning the subject was the founding of a mission school. Twenty years later he ascribes the establishment of the school to the zeal and support of the Forester Herr von Schirnding. The chief purpose of these two men was to come with men and money to the support of missionary organizations already existent. They found it necessary, however, to educate the men, and this led to the founding of the school for the training of missionaries, the institution that has formed the centre of the interest and activity of the society from that time to this. Seven young men were admitted to the school at the first, their expenses to be paid by Von Schirnding; but very soon he was compelled, from financial losses, to discontinue his aid, and so within the year 1800 Jänicke assumed the whole charge of the school, having at the time just 47 Thaler on hand. Other supporters came to his help; the English societies, under which some of the missionaries were working, subscribed; from various cities of Germany small contributions were received, so the work could be further prosecuted.

The modest, almost secret character of the work continued till about 1820, when royal support was received, and the work became more public. In 1823 the Mission Seminary developed into the "Berlin Missionary Society," whose "only purpose" was "to extend the knowledge of Christ among the heathen and other unenlightened peoples."

In the same year another enterprise was begun, very similar in purpose, but independent of that of Jänicke. Neander, induced by the great success attending missionary undertakings in other lands, and encouraged also by conferences with friends, issued an appeal for contributions for the promotion of missionary work among the heathen. The appeal met with good response; 1100 Thaler were collected, which were given over to four societies: the Moravian Mission, which received the largest portion; the Basle Society, the Jänicke Institute, and that of Halle. The bestowal of part of this collection upon Jänicke's seminary is evidence that the new movement, while independent of the old, was not hostile to it, as the relations of the next few years would seem to indicate.

In February, 1824, ten men, representing different professions, among them Neander and Tholuck, met to consider the organization of a society. In April statutes were sent to the king for approval, which followed in May, with the suggestion that the mission work would probably be better forwarded if the society should unite with the institute conducted by Jänicke. This had already been attempted, but had failed; the management of the seminary was at that time in the hands of Jänicke's son-in-law, Rückert, whose objections to the proposed union could not be overcome. The two organizations, therefore, existed side by side for several years. Jänicke died in 1827, and a committee, of which Rückert was the head, was appointed to take charge of the seminary. Later, at the king's direction, the six went over to the new society, leaving Rückert alone and unable to support his school, which was consequently given up, after it had done the grand work of training eighty missionaries who had gone into various parts of the mission field. The transfer of the Managing Committee was accompanied with the transfer of the 500 Thaler that constituted the royal contribution. The present missionary society can therefore claim to be the legitimate heir of Jänicke's work.

The new organization began, as did the old, with the aim to raise funds for other societies, and this purpose is fixed in the name selected for it. The societies to be assisted were those already mentioned as receiving the contribution of 1823. But this work at second hand was soon found insufficient; more important still was the training of men. First a few were sent to the seminary at Basle and there trained, but at the expense of the Berlin Society. Afterward, patterning again after Jänicke's, the society started a seminary for the training of their own men. This was in 1829; the first home-trained men were sent out at the beginning of the year 1834.

A second essential feature of the work was the establishment of auxiliary societies throughout Germany. The first was at Stettin in 1823.

The description of the society as it now exists falls naturally into various divisions:

1. ***The Society at Home.***

The managing body of the central society is a self-perpetuating committee, numbering at present eighteen. This has entire charge of the affairs of the society. It is organized with president, vice-presidents, treasurer. The director and inspectors of missions are always members of the committee.

As is above implied, the chief home activity of the central organization centres in the school for training missionaries. For admission to this seminary the important conditions are in brief these: First is emphasized the necessity of a fixed Christian character; maturity of Christian experience is also requisite; also a

good knowledge of the Bible ; not only the wish to be a missionary, but the certainty of divine call to mission service. The applicant must by prayerful examination and consultation with advisers consider his qualifications for the work required of a missionary. He must live a blameless Christian life. School education is not required higher than that of a good common school. He must be capable of the mental requirements made in the mission field, especially of learning foreign languages. As a rule, he must be between twenty and twenty-five years of age. Applicants are required to spend a year in Berlin in special preparation for the seminary, in order that their qualifications may be better judged. Moreover, the first year of residence in the seminary is probationary. The whole course is without expense to the pupil. While employment with support is not guaranteed, it is expected that the missionaries will be maintained through their lifetime. These conditions assume that whatever theological education is required will be secured in the seminary itself. This has been, with short exceptions, the practice from the first. It is, of course, a midway plan between the sending out of university trained men and of lay preachers ; and its continuance has been, not a question of tradition, but the result of close observation and experiment. At various times the matter has been fully discussed. For example, the first director of the school withdrew because of difference of opinion as to the amount of theological training desirable ; again, in 1836, two members of the committee retired because they preferred less training than was attempted in the seminary. On the other hand, in 1850 a new plan was tried, according to which the seminary was to be but the place for special preparation for distinctively mission work, while a general theological training for the ministry was required as a condition of entrance to the institution ; at the same time those who were destitute of that training were admitted, not as candidates for positions as missionaries proper, but as attachés of the mission stations in other equally necessary relations. This innovation was of short duration, for the candidates are chiefly from the working classes, and it was found impossible to insist that they should secure a university training, with all its expenses and inducements to apply it to obtaining positions at home. So in 1857 the present order was introduced, being practically a return to the previous arrangement.

The course of study extended formerly over four, now over five years. The old Jänicke school course is described by the founder himself in 1820 as comprising the applied sciences, English (doubtless occasioned by the service under the English societies and in English territory), Latin, Greek, and Hebrew, dogmatics and homiletics, music and drawing. The present arrangement as to the study of languages is, in the first year, Latin; in the second, Greek and English ; in the third, Hebrew ; in the fifth, Dutch. The ancient languages are taught not only because of their own importance, but also for the sake of the linguistic skill their study affords. Exegetical instruction covers practically the whole Bible, and is often conducted conversationally, the aim being to call out the work of the students. In addition to the strictly exegetical courses, stress is laid upon the study of the Bible in a devotional way. During the course the Old Testament is read through once, the New four times, in the general evening devotional exercises ; these consecutive readings are conducted by the officers of the seminary, and are made an important feature of the daily life. To general historical instruction is added church history, and especially the history of missions. Theology proper, liturgies, and homiletics have their share of attention. An hour daily, as well as two afternoons weekly, is devoted to practical manual labor. There are monthly examinations through the course, and a final examination before a board consisting of the director, a member of the consistory, and a clerical member of the committee. This final test is held before the last half year, which time is devoted to some instruction in medicine and pedagogics. The entire charge of the seminary is in the hands of a director, who was up to 1865 styled inspector ; he is aided by two assistants, who are now called inspectors ; these must be ordained ministers. The directors have been : 1829, Heller ; 1833, Zeller ; 1834, Schüttge ; 1844, Blech ; 1850, Mühlmann; 1857, Wallmann ; 1865, Wangemann, who holds the office at present. The number of students, according to the report of 1889, is 27. October is the time of admittance, and of sending to the mission field.

The headquarters of the society are at the Mission House, which is also the seminary building. The first building was occupied in 1838, and with additions at various times served until 1873, when a new commodious building was erected in a beautiful location in the eastern part of the city (Georgenkirchstrasse 70), where it stands in the midst of a small garden and opposite an extensive park. The old building in another part of the city remains devoted to charitable uses. The expense of maintaining the house, embracing salaries of teacher, cost of board and of administration, amounts to about one-sixth of the whole expenditures.

The greater part of the funds necessary for the support of the society is furnished by the auxiliary unions. A draft for statutes of such society declares the purpose to be extension of information about the mission work, and collection of funds for the central organization. Each union has a committee of at least three, vacancies being filled by election from among the members of the union. Every regular contributor is a member. The number of these unions is now 308 ; up to 1842, 60 had been founded ; during the next twenty years, 175 ; and since then but comparatively few, the ground being already well occupied. They are scattered through the different provinces of the kingdom : in Brandenburg, 75 ; in Pomerania, 64 ; in (province) Prussia, 12 ; Posen, 25 ; Silesia, 56 ; Saxony, 65 ; in Berlin itself, 6. Of late years five have been established in South Africa. The annual meetings of these unions are inspiring popular gatherings, with processions and decorations, addresses and the like.

Lately a system of provincial leagues has been proposed, which shall hold a middle place between the central and the branch organizations.

The confessional position of the society deserves notice. The statutes include in the statement of the principles which lay at its foundation, this clause : " The fraternal co-operation of evangelical Christians of all confessions, who have preached the Word according to the Scrip-

ture, without human additions and without strife over unessential differences of opinion, has won for Christendom much fruitful territory among the heathen peoples." This principle has been in spirit the ruling one in the work from the first, but not without incidents that have been sometimes embarrassing to the work. There was the more variation because the circumstances were novel, and new paths had to be marked out. The union position in the statutes in 1824 could not be carried out to the letter; in 1833 the first missionaries that were sent out were directed to model churches after the Lutheran plan; and very properly, for the great majority of the supporters were of the confession. In the years following it was repeatedly declared that the symbolic books of the Lutheran Church were the basis of instruction in the seminary next to the Scriptures. The ministerial rescript of 1842, which regulated the examination and ordination of the students by the Consistory, directed that the Augsburg Confession should be the basis. The instructions given to the missionaries in 1859, and again the revised rules of 1882, require of them that their belief and teaching shall be that of the "canonical books of the Old and New Testaments, according to the Augsburg (unchanged) Confession and the Luther Catechism." These directions are not regarded as being in conflict with the principles of the statutes, but were occasioned by the necessity of the case. Instruction, church organization, preaching, must, if they are to go beyond the first principles, be in accordance with some one of the great religious systems. In practice the disputed points can be kept in the background, and the spirit of the liberal principle that was laid down can be the ruling one.

In 1850 and 1851, while, on the one hand, the mission was taking on a more confessional character, there was a movement on the part of a minority of the committee for a broader platform. The majority, however, were against such abandonment of Lutheran organizations; the crisis was reached when one of the inspectors attempted to introduce ultra-Lutheran ideas into the seminary. This was intolerable to some of the students and committee; the withdrawal of the inspector upon his lapse to the Separated Lutheran party restored peace to the society.

The income of the society at home is entirely from voluntary contribution, no auxiliary binding itself financially; as little compulsion is there with regard to the individual members of the auxiliaries. The aim is kept in view to make the stations self-supporting, and that not only through the beneficence of the converts, but by profitable enterprises within the limits of the stations.

The maximum expenditures of the society between 1823 and 1830 was 2,291 Thaler; between 1831 and 1840, 19,879 Thaler; between 1841 and 1850, 37,858 Thaler; between 1851 and 1860, 51,779 Thaler; between 1861 and 1869, 76,374 Thaler; between 1871 and 1880, 97,600 Thaler. In the last decade they have risen above 100,000 Thaler.

The usual method of establishing a station is to acquire by purchase (or often by cession) a property which may not simply serve for a lot on which to erect the buildings of the mission proper, but will be large enough to furnish dwellings for the native converts who are to constitute the parish. The community thus gradually grows in numbers by settlement upon mission land; church and dwelling-house are erected; a school is established, and, perhaps, a store, a mill, or whatever enterprises are fitting, one aim in it all being to engage the natives in some civilizing employment. If the size of the station warrants it, a catechist comes to the aid of the missionary; native helpers are employed; out-stations are opened up, and other preaching places in addition. These in turn are made independent of the original one as their growth or prospects warrant. In localities where there are German immigrants as well as natives, the work among the latter often begins as a branch of the activity of the former in their own church.

2. ***Foreign Work.***

a. AFRICA.—The principal activity of the society is in South Africa. Attempts have been made in other fields, but without special success, and they have been abandoned with the exception of China, in which work was begun in 1882. The mission there is still on a small scale, only one tenth as much money going thither as is expended for South Africa.

The field in South Africa is organized in six synods: Orange Free State, Cape Colony, British Kaffraria, Natal, North Transvaal, and South Transvaal. At the chief station of each synod is a superintendent who has oversight of the work in his district. This system has been introduced since 1875, gradually supplanting the former division into conferences. Reports are published of the number of settlers on mission land, the number of baptized persons, adult and infant, in the community, the number of communicants, and the number of school children. The number of persons baptized during the year shows the growth, and the whole number of baptized persons, the present strength of the station.

In the following description of stations, which can be little more than a catalogue, the aim is to select for mention features that are for some special reason of peculiar interest. Hostility, indifference, backsliding are matters of too universal experience in mission work to be rehearsed here.

The report for 1889 gives the number of stations in South Africa as 47; out-stations, 87; preaching stations in addition, 152; missionaries ordained, 56; unordained, 5; other assistants, 6; native helpers paid, 95; unpaid, 334. Of these stations half are in the Transvaal.

The first missionaries were sent in 1834, with directions to open work among the Bechuana; this was found impossible, and three of the five went to what is now Orange Free State, and founded the station Bethany. Aside from the difficulties attending every mission in its beginning, arose troubles from change of government, and also from disagreement among the missionaries. In 1859, after twenty-five years of work, there had been baptized 156 adults and 112 children. In that year, among a population of 800, there were 85 communicants. After a second quarter century, in a total of 1,500 on mission ground and within reach, there were 769 baptized persons, 342 communicants, 210 school-children; whole number baptized in the fifty years, 1,013. The present figures are, in the reach of the mission, 1,600; 998 baptized; 483 communicants; 13 adults and 45 children baptized during the year; there are 187 school-children. The mission is more than self-sup-

porting at present. A second station is Pniel, founded in 1845 by missionaries from Bethany. In 1852 the churchgoers numbered 300, but emigration to other locations soon ensued. In 1857 was the summit of the prosperity of the station. There were then 200 baptized persons and 83 communicants. In 1863 there were but 30 communicants. Persistent efforts were building up the work again a little, when the discovery of diamonds drew into the locality a mass of the worst elements. A long strife with the British Government followed as to the legal ownership of the land occupied by the station, and this strife, though decided favorably to the society, had a depressing influence on the work. There are now 258 communicants and twice as many baptized persons ; the number of school-children is 175. Adamshoop was founded under the protection of a friendly native family in 1867, and has continued under their patronage ever since. It has 515 baptized members and 393 communicants. Other stations in this synod are Kimberley (1875), in the midst of the diamond district ; Beaconsfield (1885), in a locality in Kimberley designated for the abode of the natives ; Bloemfontein (1875), a mission station in connection with a German Lutheran Church.

In 1837 work was begun in Kaffraria by the opening of a station at Bethel. It met with but little visible success for several years. A few out-stations were opened, a school started, a little church built, when in 1846 war interrupted the work. Not until about 1857 was it possible to renew it permanently, but even from that time, though under the sovereignty of a civilized nation, the work was slow and discouraging, owing to the evils that civilization (?) brings in its train. The number of baptized at present is 333 ; of communicants, 130 ; whole number baptized in the life of the mission, 541. Wartburg was a branch from Bethel in 1854, on the site of the previous mission of Emmaus, which had been destroyed in the wars of the preceding decade. In 1863 a church was built ; a school was soon opened. War interrupted the work in 1878. Now out-stations are opened up, and it rivals Bethel in number of converts. The number of baptized members is 325. There are 142 communicants. Petersberg is a second branch from Bethel, near King William's Town, and was founded in 1857. In 1862 it received a grant of 2,000 acres from the English Government. But in spite of this aid reverses set in. The natives could not resist temptations from the city near by. On the death of the missionary, in 1873, his place was not supplied. Heathen crowded out the Christian natives on the station. The work is now in connection with Emdizeni. This station was founded in 1864, and is a branch from the preceding. The mission was slow in showing results, in 1880 numbering only a few communicants. There are now 30 with 75 baptized persons, a total of 110 since 1864. Petersberg shows figures a trifle larger. Etembeni was occupied in 1868. In 1875 a school was started, but in 1885 was given up. For some years the station has been in charge of the missionary in Petersberg, but now (1889) has its own supply, and the work is beginning anew. The missions in Kaffraria thus remain the least encouraging of any in the six synods.

In the Cape Colony Synod are seven stations. Zoar was the first to be founded, 1838. The first missionary belonged indeed to the Berlin Society, but the expenses of the station were met by the South African Society. The chief business at first was to rescue the natives from intemperance ; the more special religious work progressed quietly and earnestly, until 1842, when the missionary left the service of the Berlin Society. The substitute was even more successful, but the South African Society was reluctant to continue their support. The parish itself pledged 500 Thaler yearly to the work, and in this way the missionary could remain. In 1853 a new church was dedicated, erected with great enthusiasm by the people. In order to avoid complications it was located upon land owned by the Berlin Society. In connection with the placing of a crucifix upon the altar opposition arose on the part of the (reformed) South African mission, and they took possession of the post in 1856, the Lutheran mission making Amalienstein (the location of their church) an independent station. In 1867, though not all the people accepted the change, Zoar was again taken possession of by the Berlin Society, and for years maintained independently. At present the double station is called Amalienstein, and reports 1,012 baptized members, 2,443 in all since the founding, and 555 communicants. Famine has led to emigration of late, so that the numbers are just now decreasing. Ladysmith, a few hours distant, was opened in 1857, and became in 1868 an independent station. It has now 220 communicants and 440 baptized. Around it several preaching places have been established. The establishment of Anhalt-Schmidt in 1860 was rendered possible by an opportune legacy, and by the generous response to the society's need occasioned by the withdrawal of the annual allowance of 500 Thaler from the Consistory treasury. (This withdrawal was but temporary.) The present strength is 300 communicants and 600 baptized. Riversdale was adopted from the London Society in 1868 ; it is now self-supporting ; has 1,318 baptized, making 2,276 since 1868, and 574 communicants. Herbertsdale and Mosselbay were at first out-stations of Riversdale ; since 1872 and 1879 respectively they have been independent. Laingsburg, 1883, is a little village that sprang up on the line of the railway northeast from Cape Town. All three are but small stations.

The six stations in Natal are all small. Emmaus was opened in 1847 on the borders of the region assigned by the English to the native inhabitants. The religious state of the community has been at times cheering, oftener unsatisfactory. Material prosperity has also varied, owing to war, adverse legislation, leprosy, and uncertainty about the title to the land occupied. At present there are about 200 communicants, 360 baptized, a total of 597 since 1847. Though Emmaus is the residence of the superintendent of the synod, Christianenburg near the coast is the largest station. It was opened in 1848 as a branch activity of the pastor of a German church in a German colony. It has 300 communicants and 500 baptized persons, 1,110 since its foundation. Stendal was founded in 1860, and has 63 communicants and 106 baptized persons. Emangweni (1863) and Hoffenthal (1868), near Emmaus among the mountains, have about 60 communicants each. Königsberg, farther north, was established in 1868, and has 137 communicants.

The above enterprises all belong to the earlier

period of the society. In all four synods work was begun before 1850, and new stations have been only the offshoots and natural growth of the old. The society had, up to 1848, work in the East Indies, but at that date it was abandoned. A new territory seeming desirable, it was finally decided to enter the Transvaal. This field is now the chief one of the society. The territory is divided into a north and a south synod. In 1860 the station Gerlachshoop was opened, but was destroyed, and the community scattered by intertribal wars. Khatlolu was the next to be established in 1861, but in common with other stations had to be abandoned in 1864 because of native hostility. In 1878 it was opened again, and a dwelling-house and church built upon land ceded to the mission by the government ; but the title was defective, and the buildings were again in 1888 abandoned. The next station opened, and now by far the most important one in the region, is Botschabelo (1865) ; the place grew rapidly by means of refugees from the abandoned stations mentioned above. The inhabitants of the mission were required to devote a part of their work and fruits to the support of the mission, and they did this gladly. Church after church became too small ; the schoolhouse had to be enlarged repeatedly ; a store and a mill were established. In 1873 there were 1,300 inhabitants. Owing to the independent notions of some of the chiefs, and to the severe laws of the Boers in regard to them, in 1873 a large number of natives emigrated. The mission, however, remained active ; after the wars of the Boers with England and the ensuing peace they were unmolested by the Dutch. A printing establishment was opened, various out-stations were established, and a seminary for training helpers. At present there are 1,338 communicants, 2,453 baptized, being a total of 3,457 since the founding of the station. Leidenburg was established in 1866 and became in the next year an independent station, chiefly for the care of refugees from the hostile king who had caused the abandonment of the stations mentioned above. For a long time there was great hostility to encounter, but the station progressed satisfactorily, and now has 616 communicants and 1,020, baptized. In Pretoria a station was erected in the same year—1866—which has shared the fortune of that city in regard to its prosperity. At present it has 789 communicants and 1,839 baptized persons. Wallmannsthal is a colony from Pretoria started in 1869. It has undergone the experience of numerous stations, suffering losses from the emigration of the uneasy, often ill-treated natives, and recovering itself slowly by the settlement of other heathen. Now it has 272 communicants, with 615 baptized members. In the same year (1869) Neuhalle was founded, though the name dates from 1874, when the station was moved a few miles from the old location. Also other changes were made, so that in the reports it is given as existent from 1880. It now has nearly 300 communicants, with twice that number of baptized persons. Potschefstroom is since 1872 a station of the Berlin Society, before that belonging to the Wesleyans. It is now a prosperous, self-supporting station, with 200 communicants. Heidelberg, a city chiefly of white inhabitants, has a station among the blacks, undertaken in 1875. In common with many of the stations it has been interrupted by wars, and has had to contend with the drink curse. It has now 100 communicants. Woyenthin, formerly an out-station of the preceding, is since 1884 independent, and has now 240 communicants. Other stations are Arcona (1877), now an out-station of Lobethal (1877), the former having 200, the latter 300 communicants ; Mossegu (1880), with 200 communicants, and Johannesburg, still more recently founded.

In the North Transvaal Synod the stations are Ga Matlale (1865), with now 70 communicants and 180 baptized members of the mission ; Malokong, from 1867 an out-station of the now abandoned Thutloane, since 1881 an independent post, with at present 78 communicants and 125 baptized persons ; Waterberg, now called Modimolle, dating also from 1867, one of the most prosperous of the missions, having now 275 communicants and 625 baptized members ; Blauberg is occupied since 1868 ; Makchabeng (1870), Moletse (1877), Medingen (1881), Ha Tsevase (1872), Tsakoma (1874), Georgenholtz (1877), having about 60 communicants and 110 baptized members each. The principal station in the synod is Mp'home, founded in 1878. The interest centres in the training school which has been established here. It is also the centre of a promising activity in out-stations.

The totals for the South African missions are as follows : Number of baptized members of the communities, 21,112. Number of communicants, 10,384. During the year 1889 there were 1,935 persons baptized. Number of school-children is 3,981.

b. China.—Work in China has been carried on since 1882, when the society assumed the mission stations already established.

The first German to undertake work for the Chinese was Gützlaff, a graduate from Jänicke's seminary. His first efforts date from 1827, but he worked single-handed until 1843, when he went to Hong-Kong and founded there the "Christian Union for the Spread of the Gospel in China." For this he secured aid in Germany, especially through a Cassel Chinese fund. Gützlaff's aim was to train Chinese for the work among their countrymen, for he saw that they could carry it on better than the hated foreigners. These native evangelists brought their converts to Hong Kong for baptism, and when one had gathered fifty, he was ordained as their preacher. His work grew apace, and in 1846 he made such appeals that the Basle and the Barmen societies gave him their aid. The Cassel Society also increased its support but was soon amalgamated with the Berlin Society. In 1850 Gützlaff visited Germany and stirred the land to great activity. Unions were everywhere formed, which eventually consolidated the two—one in Stettin, the other in Berlin. Various enterprises were enthusiastically planned, but for one reason and another failed of full success. Moreover, the Basle missionary who had charge of Gützlaff's work during his absence published the most damaging reports of the incapacity, deceit, and immoralities of the two hundred Chinese evangelists who had been sent out. This, of course, brought men down to more sober views, and the work progressed upon a safer basis, though it was slower. About 1855 two men were sent out by the Berlin (Chinese) mission. The Basle and Barmen societies worked independently upon the accepted plan of educating carefully the native evangelists before sending them out, and direct-

ing work in out-stations from a central one. The war of 1856 interrupted the work for a time, but only to prepare for it brighter prospects. The unions of Berlin and Stettin worked together, and were aided by the Berlin (South African) Society, which trained some of the men who were to be sent to the field. The situation at the beginning of 1870 was quite unfavorable, for funds and men were scarce, and the Franco-Prussian war wrought havoc in the societies. The Berlin Union gave up its independence and became auxiliary to the Barmen Society, which continued the work from 1872. But the union of the two elements, though promising well at the time, proved embarrassing; personal friction between the missionaries led soon to the resignation of three of them, and the Barmen Society resolved, in 1881, to give up the work assumed in 1872. The formerly independent Berlin (China) Mission Society did not venture it again, and offered it to the Berlin (South African) Society. Just at that time came news of the decision in Pniel that the station land really belonged to the society, and damages for occupation by the diamond diggers had been awarded; ample funds were therefore at hand for beginning the work. It was also seen that the South African field was rapidly becoming occupied by the numerous societies active there. The decision was reached to accept the responsibility, and in 1882 the society took up the work in China, purchasing the fine Mission House in Canton from the Barmen Society.

At the transfer the boundaries between the field and that of the Basle Mission were rearranged, and other changes were made.

The work is exclusively in the province Canton, in which there are four central stations. At Canton there is a seminary for training native evangelists, and two children's schools. Missionary Hubrig, the leader of the entire work, has been located here for twenty-two years. The number of communicants is 33. During the year 13 were baptized, making the total number at present 66. A second station is Fu-mui, where there are 72 baptized members and 45 communicants. In 40 locations of this district live 156 Christians, 100 of whom are communicants. Phak-sa with its out-stations has 70 Christians with 45 communicants. Namhyung is the fourth principal station, of about the same size as the preceding. In addition to these principal stations there are 6 stations, 4 out-stations, 15 preaching places, and 125 other localities where mission work is done. There were 76 baptisms during the last year, so that at its close there were upon this society's mission territory 642 Christians, among whom were 372 communicants.

The society publishes a monthly magazine, *Berliner Missionsberichte*, a child's paper, *Hosianna*, and a general mission paper, *Missionsfreund*, the *Beiblatt* to which concerns its own work.

Berlin Jerusalem Society.—(See Jerusalem Union in Berlin.)

Bersaba (English, Beersheba), a city of Surinam, South America, on the river Para, is in the centre of a district which has always been the darkest corner in Surinam, the stronghold of idolatry and sorcery. Idol temples and places of sacrifice are very numerous. The former are not imposing edifices, such as are found in India, but small structures only a degree above common pigsties, and located in out-of-the-way corners behind the houses of the village. They are not used for worship, but only as repositories for the idols and their belongings, which are needful for heathen dances and the performances of the sorcerers. A station of the Moravians is like an oasis in the desert. The neat, cheerful appearance of the station, and the Gospel light which radiates from this centre into the heathen darkness around, is having a blessed influence. A large congregation of baptized members has been gathered; preaching stations are established; idolatrous dances grow less frequent, and the superstitious dread of the sorcerer decreases as the light and knowledge of the Gospel spreads among the people.

Berseba, a station of the Rhenish Mission in Great Namaqualand, West South Africa. Here the missionary Krönlein translated the New Testament into Nama. Two missionaries and wives, 3 native preachers, 324 communicants.

Betafo, a town in the Imerina Province of Madagascar. Mission station of the Norwegian Missionary Society.

Beterverwachtung, a town near Graham's Hall, in Demarara, British Guiana, South America. Mission station of the Moravians, where they have a small congregation which formerly belonged to the Dutch Reformed Church, but on being left without a minister applied for admission to the Moravian Church, and was admitted with very satisfactory results. The teacher at Graham's Hall assists the missionary at this station.

Bethabara, one of the most important of the Moravian mission stations in Jamaica, West Indies, and the centre of an extensive field of effort. It is situated on the uneven surface of the lofty range of table-land known as the Manchester Mountains. A training institution for female teachers was established at this station, and for a number of years has sent out many useful teachers. Quite recently, however, this has been removed to Bethlehem.

Bethanien.—1. A town in Great Namaqualand, South Africa. Mission station of the Rhenish Missionary Society; 1 missionary and wife, 1 native helper, 241 church-members.

2. A town in the Orange Free State, South Africa. Mission station of the Berlin Missionary Society (1834); 2 missionaries and wives, 1 native helper, 457 communicants.

3. A town in Eastern Transvaal, South Africa. Mission station of the Herrmansburg Society (1857).

Bethany.—1. A town on the Mosquito Coast, Central America. Mission station of the Moravians, formerly Tasba Paum, an outpost of Magdala.

2. A town in Jamaica, West Indies, a mission station of the Moravians (1836).

Bethel.—1. A station of the Moravian Brethren in Western Alaska, situated on the river Kuskokwim. The work is among the Innuits, whom the missionaries found extremely hard to reach; but the latest intelligence from this station mentions awakenings and conversions and a general desire on the part of the surrounding heathen for religious instruction, and there is much to encourage the workers,

who are 1 missionary and wife, 1 unmarried man, and 1 single lady.

2. A town in the island of St. Kitt's, West Indies. Mission station of the Moravians. The proprietors of an estate situated at the foot of Mount Misery, on the northern side of the island, were desirous that a mission should be established for the benefit of the slaves residing on this and the neighboring estates, who were in a very neglected spiritual condition. The wish was made known to the Moravian Mission Board, and consent to extend the work was readily granted. The proprietors were willing to make over a couple of acres of ground for a station. The place selected was a piece of uncultivated ground near the northern extremity of the estate, and separated from the cane-land by a deep gully on one side and bounded by a road on the other. It is about a mile from the town of Dieppe Bay, and being on elevated ground, commands an extensive view. To the south towers Mount Misery, an extinct volcano. In 1832 a church was built and the place named Bethel.

3. A town of Kaffraria, South Africa. Mission station of the Berlin Evangelical Missionary Society (1837) ; 2 ordained missionaries and wives, 1 lay, 2 native helpers, 122 communicants.

4. A town in Transvaal. Mission station of the Herrmansburg Society ; 50 church-members.

5. City of Bengal, India. See Bethel Santhal Mission.

Bethel Santhal Mission.—Undenominational ; supported by voluntary contributions. Secretary in England, Miss M. C. Gurney, Granville Lodge, Granville Road, Eastbourne.

The Bethel Santhal Mission was founded by Pastor A. Haegert in 1875, in the country of the Santhals, Khairaboni, near Jamtara, Bengal, India. The Santhals worship the sun and the prince of evil spirits with horrid rites ; human sacrifices were formerly offered, but have been stopped by law. After working among them for several years Pastor Haegert built a mission and school-houses, which were dedicated in July, 1875, under the name of the Bethel Santhal Mission. The expenses of these, and of the hospital and training school which were soon added, Mr. Haegert himself defrayed, until his resources were exhausted. After that the needed funds were supplied by others. At present there is a "home" and an "Indian" department, which mutually assist one another, but are independent in working.

Other missionaries have since joined Mr. Haegert, and he has in addition many native helpers.

Bethel is the head station of the mission. "Bethlehem," an out-station, was formed in 1885, and is in charge of two European missionaries ; six other out-stations have native pastors.

There are 2 training schools and 17 village schools, a hospital, and 8 dispensaries. Since the foundation of the mission 25,000 patients, coming from 151 different villages, have been treated.

There are baptized Christians in more than forty villages.

Bethesda.—1. A town in Bassutoland (Lessouto), South Africa. Mission station of the Paris Evangelical Society ; 1 missionary, 9 native helpers, 334 communicants.

2. A town in Griqualand, South Africa. Mission station of the Moravians, occupied at the request of the chief of the Lupino.

3. A town in the island of St. Kitt's, West Indies. Mission station of the Moravians. The station occupies a fine and healthy location at no great distance from the sea, and on the summit of a knoll ornamented by cocoanut-trees. The knoll is partially surrounded by one of those deep ravines which constitute a striking feature of the scenery of St. Kitt's.

Bethjala, or **Bethhala,** Syria, a town in Southwest Syria, southwest of Jerusalem and northwest of Bethlehem. Mission station of the Berlin Jerusalem Society ; 3 native workers, 1 school, 60 scholars.

Bethlehem, a small town in Palestine, near Jerusalem. The birthplace of Christ. The only mission work attempted here is by the Jerusalem Union of Berlin, which has a school with 150 pupils.

Betigeri, a town in Bombay, Western India. Population (including Godag, one mile distant), 17,000. Mission station of the Basle Missionary Society ; 3 missionaries, 2 missionaries' wives, 10 native helpers, 239 church-members, and a teachers' seminary.

Betul, a city of the Central Provinces, India. Population, 5,000, chiefly Gonds. Mission station of the Swedish Evangelical National Society.

Bezuki, a town in Eastern Java. Mission station of the Java Comité (1879).

Bezwada, a town in Madras, India. Mission station of the C. M. S.; 186 communicants.

Bhagalpur, a town in Bengal, India, on the Ganges River, 326 miles (by river) from Calcutta. Population, 68,238, Hindus, Moslems, etc. A station of the C. M. S.; 77 church-members.

Bhagaya, a town of Bengal, India. Mission station of the C. M. S. ; 92 church-members.

Bhandara, Central Provinces of India, 38 miles east of Nagpur. A neat and healthy place ; has a good trade. Population, 11,150. Mission station of the Free Church of Scotland ; 3 missionaries and wives.

Bhatniri, or **Virat Version.**—The Bhatniri, also Buttaneer, which is spoken in the province of Bhatnir, west of Delhi, belongs to the Indic branch of the Aryan family of languages. A New Testament into this dialect was published at Serampore in 1824, but never reprinted.

Bhimpore, a town of Gujarat, Bengal. Mission station of the Free Baptist Mission (U. S. A.) ; 75 church-members, 1,442 scholars.

Bhudruck, or **Bhadrak,** a town of Orissa, Bengal, India. Sub-station of the Free Will Baptist Missionary Society worked from Chandbali ; 14 church-members, 54 scholars.

Bhutan.—An independent native State on the southern slope of the eastern part of the Himalayan range. It is bounded by Thibet on the north, on the south by the British provinces of Assam and Bengal, on the west by Sikkim, another native State, and on the east by

the territory of several uncivilized and little known mountain tribes. It is included within the limits of north latitude 26° 45′ and 28°, and of east longitude 89° and 92°. The extreme western point of Bhutan is due north of Calcutta, and distant from that city a little over 300 miles. Neither the area nor the population are exactly known; but previous to the annexation to British territory of certain of its districts, it was supposed to contain 20,000 square miles and 20,000 people; both these estimates are now believed to be too small. The people are allied to those of Tibet (at least their language indicates that); in religion they are nominally Buddhists, but really devil worshippers. Morally they are sunken into the lowest abysses of degradation. Their government is one of oppression; property is insecure. No Government official receives a salary, but extorts what he can from the people, and holds office as long as he is able to bribe his superiors. Nevertheless, the people are industrious, though given to intemperance and immorality. Polyandry is practised, and has had the effect of preventing the growth of the population. The country presents the utmost grandeur of mountain scenery, but thus far is almost wholly destitute of any civilizing or improving influences. Its relations with the British Government are not close; hitherto these relations have consisted largely in kidnapping expeditions on the part of the Bhutias into adjacent British districts, and retaliatory measures on the part of the British. For the past quarter of a century, however, owing to severe punishments received in 1865 at the hands of a military expedition, the Bhutias have been on their good behavior.

Bible Christian Foreign Missionary Society.—Headquarters, Bible Christian Book Rooms, 26 Paternoster Row, London.

This society was organized in 1821 for the purpose of sending missionaries into unchristianized portions of the United Kingdom and into heathen lands. In 1831 they sent two missionaries to North America, one of whom occupied Canada, West, and the other, Prince Edward's Island. Their work was eminently successful, and in 1883, when the union of all the Methodist churches in Canada was effected, the membership of this mission was about 7,000.

In 1850 Messrs. James Way and James Rowe were sent to South Australia, and later several other missionaries settled in Victoria, Queensland, and New Zealand. The work here, being carried on under favorable circumstances, soon grew independent and self-supporting, and now the principal work done in this mission is the planting of new churches in needy districts.

In 1885 the society sent two missionaries to Yunnan, China, under the auspices of the China Inland Mission, whose repeated appeals for help had roused much interest. The progress of the work has been excellent, and now the society supports four missionaries at the two stations of Yunnan and Chang-fung-Foo, in the province of Yunnan. A native church has been organized with seven members, and a day school, recently started, is doing nicely. Much good has also been accomplished by means of the distribution of many Gospel books and tracts, and in medical treatment of opium patients, and by the use of simple, sensible remedies to cure all kinds of ailments.

At home the society has forty-seven missionaries working among the lowest classes of people in London and other parts of England.

Bible Distribution.—This department of missionary work may be considered under four heads: I. Its object. II. Its methods. III. Its agencies. IV. Its results.

I. *Object.*—This is to bring the knowledge of the Bible to every soul by means of placing copies of the Bible within the possession or, at least, within the reach of every person. During the course of mission enterprises there has been and there still is not a little misunderstanding on this point. The immediate object has, in some cases, obscured the ulterior, and the actual possession of the Bible as a book has crowded out of sight the use of it as a means of spiritual knowledge and growth. The great Bible societies of Great Britain, America, and Europe have accepted the principle that the end they are to keep in view is not merely the possession of the Bible, but its proper use, and that any distribution which ignores that distinction is liable to do more harm than good. An instance illustrative of this general principle is the fact that at different times certain persons have given away large numbers of Scriptures to the crowds of pilgrims that gather at such places as Jerusalem. The object was undoubtedly laudable, but unwise, inasmuch as the invariable result has been that the books thus cheapened and thrown broadcast exercised little or no influence for good, and even inspired a feeling of contempt, as the sacred pages were seen tossed aside and soiled or torn and otherwise disfigured.

II. *Methods.*—In general Bible distribution is carried on by sale or grants. In effect, however, the difference between these is very materially lessened by such heavy reductions in prices that the sales are in many cases little more than grants.

As with regard to the object, so with regard to the methods there has been not a little discussion and difference of opinion. Wherever the mere possession of a copy of the Scriptures has been considered a prime essential, there, as a natural consequence, great stress has been laid upon *free* distribution. On the other hand, those who have held that the mere fact of possession was of comparatively little value, except as it might lead to careful use, have also held that it is wiser to expect persons to give something for the book; and at this time the number of copies of the Scriptures actually given away by the large Bible and missionary societies is but a very small proportion of the total number distributed.

In order, however, to meet the demand upon the Christian Church that the Bible shall be placed within the reach of any man, however poor, the societies have adopted the general principle of gauging prices by the ability of the people to pay rather than by the actual cost of the book. In such lands as Great Britain, the United States, and the greater part of Continental Europe, the Bible societies, as a rule, ask cost price for their publications, reckoning in the cost the expense of printing and binding, but making no account of the outlay in editorial work. To this, however, there are exceptions. At times, in order to meet a special want, an edition, usually of the New Testament, is placed at a figure less even than that cost, as

in the case of certain editions especially designed for use in the schools or for distribution among the poorer classes of laborers.

In distinctively missionary lands the day's wage of a laboring man is often taken as the gauge, and an edition of the whole Bible, in plain but substantial binding, is placed at such a figure as will be within the reach of the ordinary peasant or artisan. Other editions of the New Testament, different portions, as the Gospels, Psalms, Proverbs, Pentateuch, etc., and larger editions of the whole Bible are made proportionate in price. Wherever gilt or fine binding is used the actual cost is asked, as it is not considered right to call upon the Christian public for the supply of luxuries.

With regard to grants, the general principle is to judge each case by itself. If the distributor, whether missionary pastor, agent, or colporteur, is satisfied, first, that the person is not able to give the price of the book, and, second, that the copy will be well and advantageously used, ordinarily the grant is made. The plan of securing the attention and interest of a person not especially interested in the Bible by the donation of a copy has not, as a rule, been considered wise.

It has, however, become increasingly evident that no iron rule can be laid down. Very much must be left to the individual judgment of the persons engaged in the work, under the guidance of the general principles laid down by the societies.

It is sufficient to say that these principles have met with increasingly general approval, and have produced most satisfactory results.

III. ***Agencies.***—These are: 1. Bible societies. 2. Missionary societies. 3. Other organizations and individual workers.

1. Bible Societies.—These are organizations for the distribution of the Word of God in various languages, without note or comment. Ordinarily they carry on also the work of translating, editing, and publishing Bibles, as essential prerequisites to their special work of distribution. Commencing with the supply of their own lands and peoples, they have gradually extended their operations, until they now include every country in the world where there is any possibility of reaching the people with the Word of God.

a. The distinctive characteristics of the Bible societies, so far as they are distributing agencies, are:

1. Their confining their work to the circulation of the Bible, either in whole or in part. They do not undertake to preach or exhort. Their one work is to place the Bible in the hands of those who will read and study for themselves. As is inevitable, this line is not and cannot always be sharply drawn. Colporteurs are compelled by the very nature of their work to explain the book that they carry, but they are not expected to take the place of the preacher or teacher, and are not encouraged in entering into discussions as to the doctrines of Scripture or the rites of the Church. So strong has been the feeling in this respect that many have opposed the printing of chapter headings, of references, maps, and the tables of weights and measures. Wider and more mature considerations have resulted in the acceptance of these, and the "without note or comment" of the constitutions of the leading societies has been understood to mean that all attempts at *interpretation* or *exhortation* as such were excluded from the province of the society's work.

2. Their Catholicity. The Bible societies of America and Europe have been and are specially noted as being the great means of uniting the various branches of the Church in their efforts for the evangelization of the world. They, as a rule, know no distinction of denomination, whether based upon form of worship, church government, or creed. All men who heartily accept the Bible as the foundation of Christian truth, and are anxious to further its knowledge by men of all nations and languages, are cordially invited to join in their support and management.

This has been aided by the adoption by the societies of the broadest principles in regard to the versions that they circulate. The British and Foreign, and American Bible Societies, and the National Bible Society of Scotland, adopt for their English editions the "Authorized" or "King James'" Version, but in their translations into foreign languages invariably go back, where practicable, to the Greek and Hebrew original. As a rule they reject the Apocrypha, except that in some cases, as in Greece and Russia, the versions based on the Septuagint are allowed in deference to the popular feeling. The British and Foreign Bible Society has also at times permitted the sale, by its agents, of the Douay Version. (See articles on the different Bible Societies and Translation.)

b. General Organization and Management.—These are treated specifically in the statements of the different societies, but certain general facts relate to all.

1. They are independent of all ecclesiastical and denominational relations, self-regulative and self-perpetuating, and base their sole claim to the endorsement and support of Christian people upon the work that they actually accomplish. Their general membership is based, as a rule, upon contributions, any donor of a certain sum being considered a voting member and entitled to a voice in the selection of the managing committees and in the decision of any questions that may come up at the general meetings held annually. The immediate business of the societies is conducted by a committee of gentlemen who are elected annually, and meet once a month or oftener, as may be required. They serve without compensation, and care is taken that they may fairly represent different denominations and evangelical interests.

That the general conduct of the societies has been so free from that "close corporation" character almost inevitable when the constituency or general membership is very large and unwieldy testifies to the broad-mindedness of the boards, which, as a rule, welcome the hearty interest and investigation of all the members. No one can attend their regular business meetings without an increasing sense of the great value and importance of their work, and if members who might be there by right would present themselves more often, the interest in the societies and their influence for good would be vastly increased.

c. Conduct of Foreign Work.

1. The first efforts of the Bible societies in foreign lands were through the different missionary organizations, and were specially directed to the publication of versions of the Bible, as they were prepared by the mission-

aries of different societies. At first these were published by the missionary societies, but as the demands upon their treasuries increased and the Bible societies grew in ability, this department of their work was gradually transferred to them. This was not always easy of accomplishment, and some missions have been somewhat jealous of the alleged ownership by the Bible societies of versions prepared by their own members. As at present conducted the process of publishing a version is generally as follows: The opportunity or need of one being apparent, an arrangement is made between some one of the Bible societies and the missionary society occupying a certain field, by which one or more missionaries especially fitted for the work are instructed to devote either the whole or a part of their time to the preparation of the translation, their support and the incidental expense being, in many cases, assumed by the Bible society. When the translation is completed preparations are made for publishing, either on the field, if good printing-presses and binderies are available, or in America, England, or Continental Europe, according to circumstances. It was formerly the custom to do much of the publishing in London or New York, but since the establishment of the numerous foreign agencies it is very largely done at the great centres of those agencies, as Vienna, Constantinople, Shanghai, Tokio, etc.

The translation thus made is the property of the Bible society that incurred the expense, and although there is no regular copyright taken out, the rights of each society are carefully regarded. In some cases, as those of the Japanese, Chinese, and Turkish versions, two or more societies have combined to share the expense, and have equal rights of publication. Whenever one society has need of the publications of another the required copies are purchased, cost price rather than selling price being paid, on the principle that one society should not reap financial benefit from the benevolence of another. In certain cases permission is asked and usually granted for the use of plates for the reduplication of a version. In general the rule has been for each society to assist every other to the best of its ability, so far as convenience or cautious regard for mutual interest was involved, the aim being not to secure honor or glory to themselves, but to further by every possible means the great aim of the societies.

2. The second department of the foreign work of the Bible societies is that of distribution. Here, too, for many years they worked rather as assistants to the missionary societies, giving grants of books and of money to defray expenses of colportage, etc. Gradually in this respect also their work began to individualize, especially as the different denominations entered the field, and in not a few cases covered much the same ground. Then, too, the necessity of providing Scriptures for many people whom the missionaries did not and could not attempt to reach necessitated a class of agents quite distinct. Thus grew up the system of agencies, much the same in kind as those of any large mercantile house. The agent is located at some central point, such as Berlin, Vienna, Constantinople, Shanghai, Buenos Ayres, Caracas, etc. He keeps informed as to all the needs of the territory assigned to him, arranges for publications, colportage, etc., keeps in close relation with all lines of Christian work, whether missionary or local, watches carefully for any opening, and holds himself in readiness to improve every opportunity to increase the circulation and the knowledge of the Scriptures. As in the case of missionary societies, so with the Bible societies there has been some disadvantage arising from the presence of two or more in the same territory. This has entailed often unnecessary expense, and has inevitably involved a greater or less amount of friction, if not between the societies or their agents, at least between the employés. Each society and agency adopts its own rules, has its own system, and while mutual consultation ordinarily alleviates much it cannot change entirely, and so long as there are differences in this respect there will be misunderstandings and difficulties. There is a constantly increasing opinion among those best acquainted with the interests of the societies that some arrangement will be made by which each society shall be left undisturbed in the management of the Bible work in those sections of the world where it can work to the best advantage. Many such arrangements have been made, and it is to be hoped that before many years they will be completed.

A word should be said in regard to the choice of fields by the societies. This has, as a rule, been decided by the fact of previous occupation by some missionary society, or by some circumstances social or civil that have particularly drawn their attention. American missionary societies have usually looked to the American Bible Society, English to the British and Foreign, Scotch to the National Bible Society of Scotland, while the Dutch have naturally received the assistance of the Netherlands Bible Society of Holland. When these missionary societies have occupied territory that for other reasons, political or historical, was the natural field of another Bible society (*e.g.*, an American mission in India), they have usually looked to their own society chiefly for assistance in the form of grants of books or of money to aid in their own work, so far as it was distinct from the local Bible agency.

The subordinate agencies employed are:

1. Bible depots. It is the general custom in the agencies of the Bible societies to establish Bible depots in all large places. These do not serve merely or even principally as salesrooms, but are places of storage, and, above all, are centres of influence. The sales from them seldom equal those by a colporteur, but the very fact of their being especially set apart for the Bible carries with it an influence which is no small factor in the sales made by the colporteurs. They are generally tastefully arranged, carefully and neatly kept, and not seldom furnish a gathering-place for Christian men, to meet and consider plans for the spread of the kingdom of Christ. In not a few cases it has been a serious question whether the cost of maintaining them was wisely incurred, yet in instances where there has been an effort to dispense with them they have been re-established as an essential element in Bible work.

2. Colporteurs. Colportage is the mainstay of the work of Bible distribution, and by far the greater part of the Scriptures sold on mission ground pass through the hands of these men, who quietly and unobtrusively have done and are doing a work unsurpassed in importance by that of any class of laborers in the

field of evangelization. More than either missionary preacher or teacher they come in contact with men, often those bitterly opposed to the truth. They seek them out in their homes, their shops, their fields, and gain access to places that no one else could enter. Taking as their aim the placing of the Bible in every home, even in the hands of every person who will read and study it, they have to be wiser than serpents. Their stories of adventure reveal incidents as thrilling as any in the history of the Church. They are generally plain men, selected not for their education but their ability to get along with men, conciliating rather than antagonistic in their character, and their knowledge of the Bible as a guide to life rather than as a system of doctrine, though sometimes their arguments with Jews, Moslems, and infidels would do credit to the professors in some theological seminaries.

In former years colportage was largely conducted without any definite plan. Wherever an opportunity opened men were sent, generally along lines already laid down or suggested by missionary operations. At present, however, there is much more of system, and there are few lands where every town or city, even every village or hamlet is not within the field assigned to some colporteur. This, of course, necessitates careful organization, and no one can read carefully the annual reports of the Bible societies without realizing more fully than ever before how systematic is the way they are bending every energy to the great work before them.

3. Bible readers. As is inevitable, the work of Bible and missionary societies often blend, so that it is not always possible to draw the line sharply between them. For many years the Bible societies did not consider it within their province to do more than actually *distribute* the Scriptures. Holding specially aloof from all preaching, they considered that Bible readers, who must inevitably be also teachers, at least in a great degree, were more properly mission employés. Two circumstances have combined to bring about a change in this respect: 1. The fact that in many cases, when people were unable to read themselves, or if able, unwilling to take the pains, it was found that the Bible reader, by arousing an interest in the Bible, aroused also the desire to own it, and thus became, if not directly, still indirectly a very important factor in its distribution. Especially was this found to be the case in countries like Egypt, where ophthalmia prevails, and many were unwilling to make the effort to read until their interest was aroused by the Bible reader. 2. The fact that, with the great pressure upon the missionary societies for funds to carry on their work, they found it simply impossible to provide these laborers.

It has thus come about that one of the great Bible societies has changed its rule and accepted these readers as legitimate assistants in their work.

2. Missionary Societies.—In the history of Bible work, especially the earlier portion of it, the missionary societies hold often an even more prominent place than the Bible societies. These latter have seldom considered themselves as pioneers. Feeling that their great field lay with those who could receive and understand the written Word, the mission societies have taken the lead in exploring, and have been the ones to open up lands for the more completely organized action of the Bible societies. But not only in this initial part of the work has their influence been felt. The band of colporteurs, however energetic and faithful, cannot be omnipresent, and the native pastor, preacher, evangelist, teacher in every land is practically a distributing agent. Sometimes they form almost the only force, the Bible superintendent finding that he can work through them with less expense and more effectually, because they are everywhere. So, too, there are many fields where the students in missionary colleges during their vacations are distributing agents, going from village to village with the Bible, and finding not a few readers and purchasers. For a more full statement, see article on Methods of Missionary Work.

3. Other Organizations and Individual Workers.

1. Tract societies have very often accomplished not a little in the form of Bible distribution. Recognizing that their distinctive work is based upon the Bible, and is of little value without it, they have often done much toward its circulation, in ways that are hardly within the scope of the Bible societies.

2. Local organizations, such as Young Men's Christian Associations, have often made Bible distribution a special element of their work. Sometimes purchasing from the Bible societies and selling again, sometimes making free gifts to those unable to purchase, they are a constantly increasing power in the work.

3. Individual workers have done not a little to place the Gospel in the hands of those who would not be reached through the regular channels. Travellers, merchants, men and women of every nationality and every denomination, have rejoiced in the opportunities that come to them on every hand for giving to those whom they meet copies of the book they prize. Many a courier or dragoman in the East will show with gratitude the Testament that has been quietly put in his hands on the shores of the Mediterranean or the rough roads of Palestine. These cannot be recorded, but their number is far greater than many are aware of.

IV. ***Results.***—To give any clear idea of these would require a volume. The following table, taken from the Report of the American Bible Society for 1890, will give an approximate idea of the magnitude of the work:

COMPENDIUM OF BIBLE SOCIETIES

In Different Parts of the World, with the Date of Their Organization and Number of Copies Issued.

The fact will be readily appreciated by all who are familiar with statistical tables that a compendium like this can be only an approximation to the truth. The figures are compiled from various sources, but mainly from recent reports of the British and Foreign and the Würtemberg Bible societies. There is a liability to error on one side for want of late returns, and on the

other because when one society purchases of another the same issues may be counted in the report of each. It should also be noticed that the aggregate includes not Bibles only, but also Testaments and integral portions of the Bible.

		Copies issued.
American Bible Society, 1816	to 1890	52,736,075
American and Foreign Bible Society, 1837	to 1882	2,293,665
American Bible Union, 1850	to 1866	603,184
Bible Association of Friends in America, 1830	to 1874	154,431
British and Foreign Bible Society, 1804 (3,792,263 copies in 1889–90)	to 1890	123,929,046
The circulation of this society, through its agencies at different points, is reported to have been as follows, to 1889 :		
Depot in Paris, 1820	7,963,629	
" Brussels, 1835	800,571	
" Amsterdam, 1843	1,363,296	
" Berlin, Frankfort, and Cologne, 1853	13,820,801	
" Vienna	3,491,949	
" Lisbon, 1864	165,486	
" Stockholm, 1832	2,943,899	
" Copenhagen, 1855	840,751	
" St. Petersburg, 1828	5,033,170	
" Odessa and Tiflis, 1868	1,930,510	
" Rome, Leghorn, etc., 1864	1,575,694	
" Madrid, 1868	1,231,393	
Agencies in Norway, 1832	781,926	
The circulation of the British and Foreign Bible Society, as given above, includes 4,575,565 of the copies circulated by societies in British India, whose total issues to 1889 were as follows :		
Calcutta Bible Society, 1811	2,321,390	
Serampore Mission	200,000	
North India Bible Society at Allahabad, 1845	706,366	
Madras Bible Society, 1820	3,869,460	
Bombay Bible Society, 1813	650,316	
Colombo Bible Society, 1812	145,630	
Jaffna Bible Society, 1835	181,029	
Punjab Bible Society at Lahore	339,729	
Bangalore Bible Society	120,613	
Total	8,534,533	3,958,968
National Bible Society of Scotland, 1861 (689,815 copies in 1889)	to 1889	11,363,941
Hibernian Bible Society (54,591 copies in 1889)	to 1889	4,968,450
Trinitarian Bible Society, in 1884–85		281,426
Basle Bible Society, 1804 (18,303 copies in 1889)		813,587
Prussian Bible Society, at Berlin, 1814, with 170 auxiliaries	to 1886	5,269 281
Swedish Bible Society, 1809, with auxiliaries		1,055,507
Finnish Bible Society at Abo, 1812, with many branches		239,273
Russian Bible Society, St. Petersburg, 1812, previous to its suspension by an imperial ukase in 1826, had 289 auxiliaries, and had printed the Scriptures in various languages		861,105
Würtemberg Bible Society, 1812, with 47 auxiliaries	to 1887	1,737,526
Zurich Bible Society, 1812		82,972
Berg Bible Society, at Elberfeld, 1813		847,349
Coire Bible Society, 1813		12,267
St. Gall Bible Society, 1813		77,660
Schaffhausen Bible Society, 1813		30,077
Danish Bible Society, 1814, with auxiliaries (10,135 copies in 1889)	to 1889	404,788
Geneva Bible Society, 1814		147,232
Hamburg-Altona Bible Society, 1814 (10,159 copies in 1889)	to 1886, about	217,000
Hanover Bible Society, 1814, with auxiliaries	to 1885, about	200,000
Lausanne Bible Society, 1814		226,667
Lubeck Bible Society, 1814	to 1885, about	40,000
Saxon Bible Society, 1814, at Dresden, with auxiliaries		745,066
Aargovian Bible Society, 1815		48,229
Bremen Bible Society, 1815, with an auxiliary	to 1885, about	90,000
Brunswick Bible Society, 1815		6,312
Icelandic Bible Society, 1815		10 445
Netherlands Bible Society, 1815, with auxiliaries	to 1885	1,678,683
Schleswick-Holstein Bible Society, 1815, with auxiliaries	to 1885	195,450
Strassburg Bible Society, 1816	to 1885	117,830
Frankfort Bible Society, 1816		75,000
Lauenburg-Ratzeburg Bible Society, 1816	to 1885	32,567
Lippe-Detmold Bible Society, 1816	to 1885	37,199
Neufchatel Bible Society, 1816		37,043
Norwegian Bible Society, 1816 (12,118 copies in 1886)	to 1886	480,075

Rostock Bible Society, 1816		19,408
Waldensian Bible Society at La Tour, 1816		4,238
Berne Bible Society		257,650
Eutin Bible Society, for the Principality of Lubeck, 1817		15,000
Hesse-Darmstadt Bible Society, 1817, with auxiliaries		31,484
Waldeck and Pyrmont Bible Society, 1817		2,800
Eisenach Bible Society, 1818	to 1885, about	15,000
Göttingen Bible Society, 1818	to 1885, about	41,000
Mulhausen Bible Society, 1818	to 1885	61,071
Hanau Bible Society, 1818		3,316
Hesse-Cassel Bible Society, 1818		30,000
Protestant Bible Society at Paris, 1818 (6,844 copies in 1889)	to 1889	888,190
Leipzig Bible Society, 1818	to 1885, about	35,000
Glarus Bible Society, 1819		5,000
Ionian Bible Society at Corfu, 1819		7,377
Marburg Bible Society, 1819	to 1885	22,450
Colmar Bible Society, 1820	to 1885	97,741
Duchy of Baden Bible Society, 1820, with 24 auxiliaries	to 1885	90,820
Anhalt-Bernburg Bible Society, 1821		4,786
Weimar Bible Society, 1821		7,236
Bavarian Protestant Bible Institution at Nuremburg, 1823, with auxiliaries	to 1885	391,412
Stavanger Bible Society, 1828		7,017
French and Foreign Bible Society at Paris, 1833, with auxiliaries		750,000
Antwerp Bible Society, 1834		439
Belgian and Foreign Bible Society, at Brussels, 1834		7,623
Ghent Bible Society, 1834		8,980
Anhalt-Dessau Bible Society, 1836	to 1885	31,003
Belgian Bible Associations, 1839		14,909
Altenberg Bible Society, 1854	to 1885	24,100
Bible Society of France, 1864	to 1886	558,149
Russian Evangelical Bible Society at St. Petersburg, 1831, with auxiliaries	to 1886	1,025,467
Imperial Russian Bible Society at St. Petersburg, 1868	to 1887	1,223,044
Halle Bible Society, printing only for other Bible societies, to 1885	6,350,000	

The total of the above issues, it will be found, is over two hundred and twenty millions of Bibles, Testaments, and portions, distributed *through the agency of Bible societies alone* since the year 1804.

Bible Stands.—At all the great expositions the different Bible societies have made special efforts to give the Bible a prominent place, and to show its true relation to the various other departments. These have been, as a rule, successful beyond expectation, but only one has become a permanent institution—that at the Crystal Palace in London. See account below.

Bible Stand, Crystal Palace.—Secretary, William Hawke, Bible Stand, Crystal Palace, London, S. E.

The "Bible Stand" was inaugurated at the International Exhibition held in London in 1862. Every effort was made, but without success, to secure space for the stand within the Exhibition building. A desirable position, opposite the principal entrance to the exhibition, was at length rented, and the stand, a very handsome one, erected. The seven compartments into which it was divided represented respectively Spain, Italy, France, England, Germany, Sweden, and the Jews. Each of these compartments was furnished with Bibles, gospels, leaflets, cards, etc., printed in the language of the country represented, and having an attendant able to converse in that language with all comers. Mr. Hawke, the originator of the enterprise, and ever since its secretary and general manager, knew no language but his own; but standing outside the stand, by pointing to it and by the constant use of the word "gratis," which in all the above languages means *free*, secured plenty of visitors.

During the five months for which the exhibition was kept open there were given away 137,618 portions of the Scriptures, 2,364,000 cards, and 715,000 leaflets. The entire expenditure amounted to £3,000, which, with the exception of £100, was defrayed by the committee, consisting of three gentlemen of London.

As soon as the Paris Exhibition of 1867 was announced, Mr. Hawke and the committee applied to the commissioners for space for a Bible stand. The application was granted in the most cordial manner, two spaces being given, one inside the exhibition building, the other in the grounds close to the emperor's pavilion. In view of the large sum of money which would be required to carry out the project, much faith was needed at the outset. Mr. Hawke at first almost succumbed to the great difficulties in the way, but his faith revived, and he and the committee went cheerfully forward. The stand was opened, and numbers flocked to it; 30,000 visitors a day were a common occurrence. Many priests opposed the movement, but many also—sometimes sixty in a day—came to ask for copies of the Gospel for themselves and for their parishioners. Priests and nuns came often, like Nicodemus, at night, and received the Word of God. The assembly ground of the army was just back of the Bible stand, and copies of the Gospel were given to 80,000 soldiers, who visited the exhibition; 12,000 copies were given to the workmen from various countries engaged on the building. On opening day 1,000 copies were given, by permission of the general in command, to the National Guard, who kept the line when the emperor and empress with their cortège entered the exhibition. Senators and men of the highest distinction in the French Government came to the stand to receive books. Daily

at 1 o'clock and at 6.30 a prayer meeting was held inside the stand, for a blessing on the books given. The exhibition was open for seven months, and during that time 2,338,968 portions of Scripture in 17 languages were given away. The entire cost of the movement was £12,000 ; when the exhibition closed the accounts were almost exactly balanced, the whole of the liabilities being met by the liberal donations of more than 6,000 Christian people.

The Bible stand was at the exhibition at Havre (1868), Naples (1871), and Paris (1878). From 1868–75 there were distributed from a "Gospel tent" at Madrid 400,000 Gospels and portions.

The original stand is permanently placed in the Crystal Palace at Sydenham ; its principal object is to give the Bible to foreigners in their own tongue without charge ; English people are asked to pay a small sum.

The foreign element at the Crystal Palace having decreased, the committee have, by means of the foreign directories, sent Gospels and portions to a very large number of residents of Belgium, Spain, Australia, and Ireland. One thousand copies a week are now sent by book-post to these countries. A "Bible carriage" has been established to visit every town and village in France ; over 500,000 Gospels have already been distributed from it. Large grants are given to missionaries, and a quiet, steady work is always going on at the Crystal Palace ; the distribution in all this work is limited only by the income. Mr. Hawke never goes in debt.

The Scriptures are now sent out in forty different languages.

Total number of Bibles, Testaments, portions, Scripture cards, and leaflets distributed from 1862 to 1887, 20,393,849.

The British and Foreign Bible Society, the Trinitarian Bible Society, the Oxford University Press, the Neufchatel Society, and the Geneva Society have aided the committee in their work by grants of books and by liberal discounts on Bibles, etc.

Bicknell, Henry, missionary of the L. M. S. to Tahiti, 1796–1820. In 1819 he baptized King Pomare, and also assisted him in the framing of a code of laws by means of which good government on the island was formally established. Died at Tahiti, August 7th, 1820.

Bida, the capital of the Mohammedan negro State Nupe in the Niger Valley, about 500 miles from the mouth of the river. Population, 80,000. In 1876 a C. M. S. station was founded at Kipo, also in Nupe and opposite the great ivory market, Egau, by Bishop Crowther, but that station, the seventh above the Niger delta, was later on moved to Bida, where Christianity now is preached by native ministers both in the Nupe and the Hausa languages, and two of the Gospels have been translated into the Nupe language.

Bihe, a town of West Central Africa, 250 miles east of the city of Benguela. Climate, mild, 45°–90° F. Elevation, 5,000 feet. Race, Bantu. Language, Amburedu. Religion, spirit-worship. Natives peaceable, kindly, but polygamy is practised and women degraded. Mission station of the A. B. C. F. M. (1884 and 1886) ; 2 missionaries and wives, 1 other lady, 2 preaching places, 1 school, 12 scholars.

Bijnaur, a city of the Northwest Provinces, India, northeast of Delhi. A mission circuit in the Rohilkund district of the North India Mission of the M. E. Ch. (North), with 1 missionary and wife, 3 native ordained preachers, 155 church-members, 324 probationers, 491 day scholars, 1,050 Sabbath scholars. The work is carried on from five large centres, each under charge of a native preacher. In Bijnaur itself, the proportion of professing Christians arose in one year from one in 1000 to one in 600.

Bikaniri Version.—The Bikaniri, which is spoken in the province of Bikanir, north of Marwar, India, belongs to the Sanscrit family of Indo-European languages. A translation of the New Testament into this language was made by the late Dr. Carey and published in 1820 at Serampore. This translation has never been reprinted.

Bilaspur, a town of Central Provinces, India, 250 miles east of Nagpur. Population, 6,150. Mission station of Foreign Christian Missionary Society (1885) ; 3 ordained missionaries (1 married), 3 female missionaries, 1 church, 16 church-members, 2 schools, 30 scholars.

Bilbao, a city of Spain, 50 miles west of San Sebastian. Population, 40,000. Said to be the richest city of Spain ; but the rich men are so intensely clerical in their feeling that not a landlord can be found to rent a room for use as a chapel or school-room. Within nine years fifteen conventual establishments, costing not less than $1,800,000, have been built within the limits of the city. Mission station of the Evangelical Continental Society of London, but under the superintendence of the A. B. C. F. M. station at San Sebastian. The native preacher holds meetings in his own house.

Bilin, or Bogos Version.—Bilin belongs to the Hamitic group of African languages, and is spoken by the Bilin tribe in the north of Abyssinia, numbering about 20,000 souls, one-third of whom are Roman Catholics, and the rest Mohammedans and Abyssinian Christians. An edition of the Gospel of Mark for the Bogos was published in 1882 by the British and Foreign Bible Society. The famous Egyptologist, Professor Rheinisch, of Vienna, assisted by Stefanos, a youth educated at Gondar, in Abyssinia, prepared the translation in the Abyssinian character. Thus far 300 copies were disposed of.

Bingham, Hiram, b. at Bennington, Vt., October 30th, 1789 ; graduated at Middlebury College, 1816, at Andover Theological Seminary, 1819. A visit to the foreign mission school at Cornwall awakened in him a desire to carry the Gospel to the Sandwich Islands, the country of Obookiah. He was ordained, September 29th, 1819 ; sailed October 23d of the same year, as a missionary of the A. B. C. F. M., for the Sandwich Islands ; was stationed at Honolulu on Oahu. His undaunted courage, inflexible will, combined with his good nature and cheerfulness, fitted him to meet the opposition in that stronghold of wickedness. "He was," says Dr. Anderson, "sincere and honest, without pretence, without selfish ends, an enemy to every form and species of wickedness, and fearless in rebuking it ; of irreproachable character ; loved by the good, dreaded and hated by the wicked." Beyond the circle of his own family his relations

were chiefly with the natives, by whom he was greatly beloved. He returned to the United States in 1841 on account of the ill health of Mrs. Bingham. She died in 1848. Six years after his return he published *History of the Mission* down to 1845, in an octavo volume of 600 pages, a work of great historic value. In 1863 friends in different parts of the country united in securing an annuity for him. He was expecting to visit the islands and take a part with the Hawaiian churches in the semi-centenary of the mission in 1870, but he died in 1869 after a brief illness.

Bird, Isaac, b. at Salisbury, Conn., June 19th, 1793 ; graduated at Yale College and Andover Theological Seminary ; sailed as a missionary of the A. B. C. F. M. for the East with William Goodell, December 9th, 1822. He was a much-esteemed missionary. At Malta, Beirut, and Smyrna—for a short time at Jerusalem—until 1836, when the ill-health of Mrs. Bird constrained him to return to the United States. He was afterward professor in the theological seminary at Gilmanton, N. H. Removing to Hartford, Conn., he established a school, which he taught for many years. He died in Hartford in 1873.

Birmingham Young Men's Foreign Missionary Society.—(See Young Men's Foreign Missionary Society.)

Bishop, Artemus, b. at Pompey, N. Y., December 30th, 1795 ; graduated at Union College, 1819, and Princeton Theological Seminary, 1822 ; sailed as a missionary of the A. B. C. F. M. in the first re-enforcement for the Sandwich Islands, 1822. He was stationed at Kailua, and was associated with Mr. Thurston in the translation of the Bible. After residing twelve years at Kailua, he removed to Ewa on Oahu, where he labored twenty years with great success. Here he translated *Pilgrim's Progress* and many other books. "His accurate knowledge of the Hawaiian language always gave him authority in all matters involving questions of criticism and translation." His fondness for study and literary pursuits was preserved to the end of his career. "He was one of those friendly, genial, and companionable men whose presence does not chill, but warms society." He never left the islands except once, and that as a delegate to the Marquesas mission in 1858. Though he never rode upon or saw a railroad, or witnessed the operation of a telegraph, "few men," says one, "were better acquainted with the progress of scientific discovery." He died at Honolulu, December 18th, 1872.

Bithynia, in ancient times a section of Asia Minor, bordering on the Sea of Marmora and the Gulf of Nicomedia. There is no present province of that name, but the term is still applied in general to the same region. It includes especially the cities of Broosa, Nicomedia, and Adabazar, with no very well-defined limits either to the north or east.

Bitlis, a city of Eastern Turkey, 100 miles west southwest of Van, 150 miles southwest of Erzroom. Climate, healthy, dry, 1°–96° Fahr. Population, 25,000, Kurds, Armenians, and Turks. Social condition, low. Its situation among the mountains of Kurdistan is peculiarly beautiful, and surrounded as it is by high peaks, it served for a long time as the virtual capital of the Kurds. Most of the history of the northern tribes centres around it, and the famous Kurdish history, the *Shereef Na'ameh* (translated into French and published at St. Petersburg, Russia), was written by a Kurd of Bitlis. Mission work was begun there by missionaries of the A. B. C. F. M. among the Armenians quite early, and it was occupied as a station in 1858. The rough, turbulent character of the people has often occasioned trouble and even danger, but the work is, on the whole, prosperous ; 2 missionaries and wives, 2 other ladies, 19 native helpers, 15 out-stations, 2 churches, 247 members, 24 schools, 780 scholars.

Blackfoot Crossing, a station of the C. M. S. (1883) on the Upper Saskatchewan River, Canada. The work is among the Blackfoot Indians, of whom many, though not yet baptized, gather to the evangelical service, while others have become Roman Catholic ; 1 missionary.

Blackfoot Version.—The Blackfoot belongs to the languages of America, and is spoken by about 7,000 Indians, of whom some few can read, who are located on the east of the Rocky Mountains in Canada. In the winter of 1884–85 the Rev. J. W. Tims, of the Church Missionary Society, translated the Gospel of Matthew into this language, which he revised twice with the aid of an Indian. This version was printed by the British and Foreign Bible Society in the year 1889.

Blantyre, a town on the eastern shore of Lake Nyassa, Central Africa, situated at an elevation of 3,000 feet, and very healthy. Mission station of the Church of Scotland ; formed in 1875 by a colony of Scotch settlers, who have had some difficult experiences, first because they were somewhat hasty in exercising Scotch justice among the natives, next because they undertook to shelter fugitive slaves in the midst of established slavery, and finally from Portuguese chicaneries. But they prospered, and have now two branch stations—at Zomba, 1879, and Domasi, 1884. The Gospels according to Matthew and Luke have been translated in the native tongue and printed at Blantyre. At present there are 1 ordained missionary, 2 medical missionaries, 3 artisans, 12 church-members, 305 school-children.

Blauberg, a town of Transvaal, Eastern South Africa, a little south of the Limpopo River, and north of Makhabeng. Mission station of the Berlin Evangelical Lutheran Society (1868) ; 1 missionary, 11 native helpers, 9 out-stations, 109 church-members, 6 school-children.

Blewfields, the principal town on the Mosquito Coast, Central America. Here the Moravian Brethren founded a station in 1849 and began to work among the 700 negroes in the place, but soon they were drawn toward the native Indians. They learned their language, and parts of the Bible were translated into their language.

Bloemfontein, a town of the Orange Free State, South Africa. Capital of the State ; though a small town it carries on a large commerce, chiefly with Cape Colony and Transvaal. Population, 1,200, chiefly Boers. Mission station of the Berlin Evangelical Lutheran Society ; 1 missionary, 4 native helpers, 2 out-stations, 106 church-members, 12 school children. S. P. G., 2 missionaries.

Bloemhof, a town in Swaziland, Eastern Africa, and a station of the Wesleyan Methodist Missionary Society; 55 church-members, 1 chapel, 3 other preaching places.

Blytheswood, a town of Kaffraria, South Africa, between St. Albans and Cunningham. Mission station of the Free Church of Scotland; 4 missionaries, male, 1 lady, 1 college, 110 students.

Bliss, Isaac Grout, b. at Springfield, Mass., U. S. A., July 5th, 1822; graduated at Amherst College, 1844, and studied at Andover and New Haven theological seminaries; received the degree of D.D. from Amherst in 1871. He married Eunice B. Day, of West Springfield, and in 1847 was ordained a missionary of the A. B. C. F. M.. Stationed at Erzroom, Eastern Turkey, he was a pioneer in opening up the valley of the Euphrates to missionary influence. Uninterrupted labor and continued travelling, at that time far more dangerous and fatiguing than now, broke down a naturally fine constitution, and in 1852 he was obliged to visit America. Year after year he waited for the physician's permission to return to his chosen work, and once was on the point of starting, but he was compelled to give it up, and resigned his connection with the Board, convinced that the Lord had something else for him to do. Meantime he had labored most successfully as pastor for two years at Southbridge and then at Boylston, Mass. At last the opportunity came. Scarcely a year after his resignation an invitation came to him from the American Bible Society to go to Constantinople as agent for the Levant. The work being less confining and more varied seemed suited to him, and in the winter of 1857–58 he entered upon it with enthusiasm.

He found the agency without any organization at all. There were almost no rules as to the distribution of Bibles, and the greater part of the funds received from their sale was applied to general missionary work. With great tact and patience, and indomitable will, he set to work to bring order out of confusion. His field was very large, covering the whole Turkish Empire (including Egypt, Syria, and Mesopotamia), Persia, and Greece. A charming letter writer, his letters became well known in every station, and his personal sympathy and quick perception enabled him to come into the most cordial relations with his fellow-workers of different denominations and nationalities. Located at Constantinople, the port by which most missionaries to those lands entered on their fields, and where for many years the annual meetings of the whole missionary force were held, his house was always open, and there were few of those who passed through that did not enjoy its hospitality. He travelled some, though not as much as he felt essential, directing almost the entire work from the little office that he shared with the treasurer of the mission. Their cramped and unhealthy quarters were a constant trial, and at last the resolution was formed to build a Bible House for Constantinople corresponding to that in New York. Called home in 1866 to attend the Jubilee of the Bible Society, he pressed the need of such a building. The Society was unwilling to take it up, but allowed him his time to raise the needed money. A number of prominent men consented to act as trustees, and in 1867 he returned with the requisite funds. The securing of a site and the erection of the building met with the most determined opposition, but in 1872 the edifice was complete, and universally recognized as the handsomest business building in the city. It has since been enlarged as the work has grown. (See Constantinople.)

While in the midst of superintending the erection of the Bible House, Dr. Bliss took the time, in 1870, to make a hurried visit to America, and secured the transference to Beirout of the great work of electrotyping and printing the Arabic Bible. This had hitherto been done at the Bible House in New York, and the change seemed to many hazardous, yet his clear vision saw the great future of that noble work, and by dint of most earnest appeals he secured the endorsement by the society of a step since recognized to be one of the most important in its history.

Then came the question of the Turkish versions. There were at that time three, in the Arabic, the Armenian, and the Greek characters (see Turkish Language and Version), all made by different men, and with difference of meaning as well as of idiom. This had long been felt to be most unfortunate, yet there seemed to be no help for it. Dr. Bliss believed that the difficulty could be overcome. He took careful counsel, and even at the risk of offending brethren whose opinion and esteem he valued most highly, he pressed very hard for a union of the forces that were at work revising each form. At last he carried the day, and the Turkish version of to-day is scarcely less a monument to the men who made it than to him, whose clear vision and earnest purpose made it possible for them to make it.

Meanwhile he pressed colportage unceasingly. From 2,500 copies during the first year, the circulation ran up to 56,628 in the twenty-fifth year of the agency. (See American Bible Society, Levant Agency.)

Dr. Bliss was not, however, merely agent of the Bible Society. Practically he was as much of a missionary as ever. Deeply interested in every department of the one work, gathering wide stores of experience from his relations with different forms of labor in the widely separated sections of his great field, he bent every energy to each thing as it came before him, as earnest in this little Armenian Sunday-school in Scutari as when addressing crowded halls in America, as careful in his counsel with a colporteur as when planning the work for an empire.

The old strength, however, never came back, and though he had the assistance at first of his son, Rev. Edwin M. Bliss, and later of Rev. Marc Bowen and another son, Mr. William G. Bliss, the years told heavily upon him. The winter of 1888–89 was a trying one, and he sought relief in the warmer climate of Egypt. It was, however, of no avail, and on February 16th, 1889, he passed away in Assiout, Upper Egypt. He was buried by the side of a lifelong friend and fellow-laborer, Rev. John Hogg, D.D., at the very outpost of his agency, from whence it had been his desire to push on the Bible work into the heart of Darkest Africa.

Boardman, George Dana, b. at Livermore, Me., U.S.A., February 8th, 1801; pursued his preparatory studies at the academies of North Yarmouth and Farmington. When fifteen years

of age, wishing to obtain a collegiate education, and to secure the necessary funds, he taught a school, in which he showed remarkable skill in controlling turbulent boys and aptness to teach. In 1822 he graduated at Waterville College with marked honor, and was immediately appointed tutor. On hearing soon after of the death of Colman, of the Aracan mission, he expressed his purpose to go and take his place. In April, 1823, he offered his services to the Baptist Board of Missions, and was accepted. In June of that year he entered Andover Theological Seminary, where he remained two years. He was ordained February 16th, 1825; travelled in the spring as agent of the missionary board in the West and South to solicit funds and present the claims of foreign missions; was married July 4th to Miss Sarah Hall, and sailed on the 16th for Calcutta. Here he found Mr. and Mrs. Wade and others, whom the war had driven from Burmah, and learned that Mr. Judson and Dr. Price were in a prison at Ava. Advised to remain in Calcutta till the door should be open to resume mission work in Burmah, he took up his abode at Chitpore, four miles from Calcutta, and studied the Burman language with a native. March 20th, 1827, he embarked with his family, reaching Amherst April 17th. He was soon settled at Moulmein, the new seat of the British Government, which became the seat also of the mission in Burmah. Sir Archibald Campbell offered Mr. Boardman a fine large spot of ground for a mission establishment. On this he built a bamboo house costing about $100. A few weeks after his arrival he was cheered, early on Sabbath morning, by a visit from eight respectable Burmans, who inquired, "Teacher, is this your day of worship? We have come to hear you preach, we wish to know what this new religion is." The members of the mission and the Board in America, thinking that the field of operations should be widened by the establishment of new stations, Tavoy, recently ceded to the English in the treaty of peace, about 150 miles from Moulmein, was selected as the site for the new station, and Mr. Boardman, by the unanimous choice of his associates, was appointed to commence it. He left Moulmein, March 29th, 1828, accompanied by Ko-Thah-Byu, the first Karen convert, then a candidate for baptism, a young Siamese lately baptized, and four of the boys from his boarding-school at Moulmein, and reached the city of Tavoy, April 9th. He was kindly received by Captain Burney, the Civil Commissioner for the Tavoy District. He soon commenced public worship in Burman, and inquirers began to present themselves. On May 16th he baptized Ko-Thah-Byu, the Karen Christian who had accompanied him. This remarkable man had been a robber and murderer. His natural temper was diabolical. After the Burmese war, while in the service of Mr. Hough, in Rangoon, he gave evidence of true conversion, and became remarkably efficient and successful as a preacher to his countrymen. One who knew him well says: "He was always planning some new preaching excursion, and never was so happy as when he found individuals to whom he might preach from morning till evening." He is called the Karen Apostle. As the result of his indefatigable labors, many of the Karens of the villages scattered over the mountains of Tavoy flocked in from the distant jungles to see the white teacher, who had come from beyond the sea and to listen to the truths he taught. Mr. Boardman resolved to visit the Karens in the jungle, and on February 28th, 1828, he set out on his first tour accompanied by Ko-Thah-Byu and another Karen, a professed believer in Christ. He was absent ten days. So much encouraged was he by the readiness of the people to receive him and give attention to his instructions, that he determined to pursue a course of itinerary preaching among their villages. In these tours he was generally accompanied by Ko-Thah-Byu or some other convert and some boys from the schools. He usually visited three or four villages a week, preaching in *zayats* or from house to house, and talking with those he met by the way. Some of his journeys were long and dangerous, and often on foot. He also made tours in the mission boat on the river. These labors were continued for three years in great physical debility, to which he was reduced by pulmonary disease. Though unwilling to slacken his labors on account of his own health, he was obliged by Mrs. Boardman's very critical illness to leave his station and to remove to Moulmein for seven months. Before leaving Tavoy, in April, he promised the Karens that, if possible, he would visit them again on his return. Soon after his return many came to see him, requesting the promised visit, and saying that many families desired baptism who could not come to Tavoy. Mr. Francis Mason, who had been instructed by the Missionary Board to repair to Tavoy and assist Mr. Boardman, reached the station January 23d, 1831, only in time to accompany him in his last tour among the Karens and witness his death. Mr. Boardman met Mr. Mason at the wharf and told him the Karens were building him a *zayat* near the foot of the mountain, which he had crossed two years before, and were coming for him. They set out January 31st, 1831, Mr. Boardman in a cot-bed, reaching the place of destination on the third day, where they found a bamboo chapel erected on a beautiful stream and a hundred persons assembled, more than half of them applicants for baptism. Having lost strength, Mrs. Boardman advised him to return, but he replied, "The cause of God is of more importance than my health, and if I return now our whole object will be defeated. I want to see the work of the Lord go on." When, however, it was evident he could not live long, and it was thought best to return without delay, he consented, on condition that the candidates were baptized that evening, to return the day following. So just before sunset he was carried out in his bed to the water-side, and in his presence Mr. Mason baptized thirty-four persons. On being taken back to the chapel he desired to be present at the evening meal, and afterward made a most touching address to his disciples present, about fifty in number. Early in the morning the little band started on their journey homeward, the sufferings of which were increased by a severe storm of wind and rain. While being conveyed to the boat from the comfortless roof of the heathen Tavoyer which had sheltered them for the night, he expired, February 11th, 1831. He was buried on the mission premises, the funeral being attended by all the European gentlemen and officers of the station, with many natives. Though but thirty years of age and but three years in the service, he had accomplished a great work. Within the last two months of his life 57 had

been baptized, all Karens, and at the time of his death the mission church at Tavoy had 70 members.

Bocas del Toro, a city on the Isthmus of Panama, belonging to the United States of Colombia, on one of the entrances to the magnificent harbor of Chiriqui. Population, 3,000. Mission station of the United Methodist Free Church of England; 3 local preachers, 184 church-members.

Boemisch, Frederick, a missionary of the Moravians to Greenland (1734). A man of great courage and zeal, his arrival at a time of great discouragement was most opportune. After five years of privation and labor one Greenlander named Kaiarnak received the Gospel, and took up his residence among the missionaries. He induced some twenty others to come also. The next year he was baptized with his family, but hardly had the missionaries time to rejoice over this when a band of murderers threatened Kaiarnak and his followers, and they fled to the south, away from religious influences. The year after Mr. Boemisch married Miss Anna Stach, and not a little interest was added to the occasion of the wedding by the very unexpected return of Kaiarnak, who declared his intention to remain among them, and proved to the satisfaction of the missionaries his steadfastness to the truths they had taught him. It was during Mr. Boemisch's residence here that the Brethren adopted the change in their instruction of the Greenlanders, which awakened the hitherto sleeping consciences of these benighted people. They "ceased to preach the attributes of God, the fall of man, and the demands of divine law," and preached instead "Christ crucified," and were themselves astonished at the power of the Holy Ghost, as it transformed their little flock of indifferent unbelievers to earnest and true followers of Jesus.

Bogota, capital of the republic of Colombia, on the river Magdalena, 600 miles from the sea. It is a pleasant city, situated on a picturesque and fertile plateau 9,000 feet above the sea. Climate, temperate. Population, 100,000. Mission station of the Presbyterian Church (North), 1856; 2 missionaries and wives, 1 other lady, 1 school, 60 scholars. Congregation large and encouraging.

Bogutu Version.—Bogutu belongs to the Melanesian languages, and is spoken in the Solomon Islands. A translation of the Gospel of Mark into this language was published in 1887 at London by the Society for Promoting Christian Knowledge.

Bohemia, a country of Central Europe, formerly an independent kingdom, now a constitutional part of the Austro-Hungarian Empire, the emperor assuming with his other titles that of King of Bohemia. It has a population of nearly 6,000,000, of whom about two-thirds are Bohemians, the remainder being chiefly Germans. It sends 52 representatives to the Reichsrath, and has a separate Diet of 242 members. The capital and chief city is Prague, and it is there that the agitations for a distinct recognition of the Czechs, as of the Hungarians, have been carried on.

Mission work is carried on by the A. B. C. F. M. at Prague among the Roman Catholics, and by the Scotch Free Church and the Society for the Propagation of the Gospel among the Jews in different places where there are Jews in large numbers.

Bohemians.—The Bohemians or, as they call themselves, Tchekhs (or Czechs), form one of the principal tribes of the Slavic race. They occupy the country of Bohemia in Austria, and number about four millions. They are all Catholics with the exception of 150,000, who belong to the Protestant Reformed and Lutheran Confession. The first germs of Christianity were planted among them by the Slavic apostles SS. Cyril and Methodius in the ninth century, and the Bohemian Prince Borivoi was baptized by Methodius in 873–74. But Orthodox or Greek Christianity was unable to maintain itself long in Bohemia, and was soon supplanted by Catholicism. Along with the introduction of Catholic Christianity Bohemia came under the influence of German civilization and feudalism, and gradually the German element grew stronger and stronger. Beginning with the year 1253 this German influence spread rapidly, so that the Bohemians were in danger of being entirely Germanized. The reign of Charles I., known also as Charles IV., Emperor of the Holy Roman Empire, is considered one of the brightest periods of Bohemian history. He founded the University of Prague in 1348, and thus helped to make the capital of Bohemia the centre of a great intellectual and educational movement. The most important period, however, is undoubtedly the time of John Huss and the reformatory movement which he began. Born in 1368 in an obscure village of Bohemia, and educated at the University of Prague, Huss raised his voice against the corruption and depravity of the Romish Church, and demanded a purer form of religion. Almost the whole of Bohemia joined his movement, and the enthusiasm which his sermons and writings evoked was very great. Beguiled into the Council of Constance, where he was called to be heard, Huss was burned at the stake in 1415; but his death was the signal for the beginning of the terrible Hussite wars, which lasted for eighteen years, and the effects of which were felt through the succeeding generations until 1620, when Bohemia lost her political independence and fell under the dominion of the Hapsburg dynasty of Austria. The Hussite movement in Bohemia cannot be satisfactorily explained by merely regarding it as a religious movement. To understand its full bearing, one ought to bear in mind that it was also a national movement directed against the encroachments of Germanism that threatened Bohemia. The religious element of Hussiteism did not give all the fruit that might have been expected from it. After the death of Huss the party split into two, the Taborites and the Utraquists or Calixtins. The former, which may be considered as the extreme party, carried the principle of the free interpretation of the Scriptures to its wildest point. The Utraquists, forming the so-called moderate party, were not disinclined to come to terms with the Catholic Church. To the Hussite movement was due the formation of the Society of the Bohemian Brothers known subsequently by the name of Moravian Brothers, distinguished for its piety, its good works, and the best writers it contributed to Bohemian literature. But though Huss and his followers failed in their attempts to reform the Church, there can be no doubt that his writings and the ideas he promulgated exercised an influence

over the minds of thinking people in Europe, and prepared the way for Luther's Reformation.

With the political downfall of Bohemia the country was subjected to great trials and sufferings. All who did not wish to submit to the Catholic Church were maltreated and driven out of the country, and both the government and the clergy tried to obliterate every trace of their national past by persecuting the national idiom and destroying all books written in it. For about two hundred years things went on in this manner, and the Bohemians were hardly known to Europe as a separate nationality. But toward the latter part of the eighteenth century a revival of national life and literature took place, which has been going on ever since, and has saved Bohemia and its people from utter oblivion.

The Bohemians belong to the Western branch of the Slavs, and their language is one of the principal dialects of the Western branch of the Slavic languages. Its alphabet is the Latin, and it bears a closer resemblance to the Polish than to any other Slavic language, though it has felt the influence of the German both in its lexicology and its construction. The Kralitzka Bible (published in 1579–93) is one of the most remarkable monuments of the Bohemian, and is noted for the purity of its language and the beauty of its style.

Bohemian Version.—The Bohemian belongs to the Slavonic branch of the Aryan family of languages. It seems that at the close of the fourteenth century the Bible, as a whole or in parts, was already extant in the Bohemian language, and a great many manuscripts of such versions are found in the libraries of Europe. After the invention of the art of printing copies were multiplied. Already in the year 1475 the New Testament was published at Pilsen, and the first Bible was issued at Prague in 1488. In 1489 a second edition and in 1506 a third followed. Besides these Bibles, New Testaments, too, were published in 1498, 1513, and 1516. On the title-page of the latter we read "*cum gratia et privilegio reverendissimi generalis in ordine.*" This is the *editio princeps* of the New Testament published by the United or Moravian Brethren.

The fourth edition of the Bohemian Bible was published at Prague in 1529, the fifth in 1537, the sixth in 1540 at Nuremberg, the seventh at Prague in 1549, the eighth in 1556–57, the ninth in 1561, the tenth (dedicated to the Emperor Maximilian) in 1570, the eleventh in 1577, dedicated to the Emperor Rudolph. All these Bibles and New Testaments were prepared by private men in accordance with the materials they had then at hand. As a matter of course, all these versions were more or less defective. The most complete translation of the entire Bible was executed between 1579–93 at Kralitz, in Moravia. This Bible is known as the Kralitz Bible, also called *Sestidilna*, because it consisted of six volumes. The translators, all members of the Congregation of the United Brethren, were Albert Mikulas, Lukas Helic, Johann Encas, Isaias Coepolla, Georg Streyc alias Vetter, Johann Efraim, Paul Jesensky, and Johann Kapito. This splendid Bible, in which the chapters and verses are numbered for the first time, was executed at the expense of Baron Johann Zerotinus. The linguistic part in this translation, as well as the notes accompanying the same, were so well executed that Professor Schafarick, one of the best Slavic scholars, remarked that "they contain a great deal of that which, two hundred years later, the learned coryphaei of exegesis exhibited to the world as their own profound discoveries." A second edition of this Bible was published in 1596, and the third and last, which the Moravians published, in 1613. In the same year an edition was also published at Prague. In 1722 an edition was published at Halle, and again in 1745 and 1766. At Berlin this Bible was published in 1807, 1813, and 1824. In 1808 an edition of the Bible carefully printed from the text of 1593 was published by Professor Georg Palkovic, of Hungary. When about one hundred copies had been circulated of this edition, the British and Foreign Bible Society, in 1812, bought the remainder for distribution. Since that time this society issued many editions in Roman and Gothic type. In the year 1884 a revision of the Brethren's Bible was undertaken. The text of the Kralitz edition of 1613 was to be revised by a conference of pastors, under the superintendence of the Rev. Dr. H. von Tardy, Ecclesiastical Councillor of Vienna. All Germanisms and archaisms were to be replaced by Bohemian words now in general use; certain mistranslations also were to be rectified. This edition was edited, in 1888, by Dr. von Tardy and the Rev. Pastor Karafiat, of Velki Shota, in Latin type. Up to March 31st, 1889, the British and Foreign Bible Society disposed of 605,890 portions of the Scriptures, either as a whole or in portions.

(*Specimen verse.* John 3 : 16.)

Nebo tak Bůh miloval świet, że Syna swého gednorozeného dal, aby każdy, ktoż weří w něho, nezahynul, ale měl žiwot wěčný.

Bohtan, a district of Eastern Turkey, just north of the Tigris before it turns to the south. It is inhabited chiefly by Kurds, Armenians, and Nestorians. It includes the towns or cities of Sert, Redwan, and Til. It is a wild region, both in its physical aspects and the character of the people. Mission work is carried on chiefly by the A. B. C. F. M., though sometimes preachers from the Nestorian mission of the Presbyterian Church (North) come among the Syriac-speaking Nestorians.

Bokhara, a Russian vassal State in Central Asia, lying between north latitude 41° and 37° and between east longitude 62° and 72°, bounded on the north by the Russian province of Turkestan, on the east by the Pamir, on the south by Afghanistan, and on the west by the Kara Kum Desert.

The modern State was founded by the Usbegs in the fifteenth century, after the power of the Golden Horde had been destroyed by Tamerlane. The dynasty of the Manguts, to which the present ruler belongs, dates back to the beginning of the last century. Mir Muzaffar-eddin in 1866 proclaimed a holy war against the Russians, who thereupon invaded his dominions and forced him to sign a treaty ceding the territory now forming the Russian district of Syr Daria, to consent to a war indemnity, and to permit Russian trade. In 1873 a further treaty was signed, in virtue of which no foreigner was to be admitted without a Russian passport, and

the State became practically a Russian dependency.

Area, 92,000 square miles. Population, 2,500,000 (?). Chief town, Bokhara; population, 70,000. Religion, Mohammedan.

The Russian Trans-Caspian Railway now runs through Bokhara from Chargui on the Oxus to a station within a few miles of the capital, and thence to Samarkhand. No mission work.

Bolengi, a town on the Congo, Africa. Mission station of the American Baptist Missionary Union; recently opened; 3 missionaries.

Bolivia, Republic of, one of the South American republics, lies just north of Chili and the Argentine Republic. Its constitution was adopted August 25th, 1836, and has undergone successive modifications, the last being in 1880. The government is modelled after that of the United States of America, with a President who holds office for four years and a Congress, both elected by universal suffrage. By the treaty of peace with Chili, in 1880, all the coast territory was lost, and there are now eight provinces with a total area of 772,548 square miles. Including 1,000,000 Indians the population numbers 2,300,000, of whom 500,000 are Mestizoes, mixed race, and 500,000 whites. Sucre, the present capital, has 15,405 inhabitants, and La Paz, the former capital, 60,000. Education is at a low ebb. The nominal religion is Roman Catholic, but the mass of the Indians are pagans. Silver is the principal product, though indigo, cinchona, and cocoa are exported. There are no railways in Bolivia. No mission work is attempted.

Bolobo, a city in Congo, West Africa, 500 miles northeast from its mouth. Climate, tropical. Population, 20,000. Race, Bantu. Language, Kibangi. Moral condition, low, owing to belief in witchcraft and the great sacrifice of human life. Government, Congo Free State. Sovereign, Leopold II., King of Belgium. Political condition steadily improving. Mission station of the Baptist Missionary Society (1888); 3 ordained missionaries, 1 unordained, 2 missionaries' wives, 1 other lady, 1 preaching place, 125 average attendance, 1 school, 35 scholars. This station is the headquarters of the mission steamer "Peace."

Bombay, the capital of the presidency of the same name, and the chief seaport in India. It is situated on the Indian Ocean, at the southern end of the island of Salsette, which stretches along the shore of the continent from north to south for a distance of over twenty miles. At its southern extremity there was formerly a group of quite small islands, separated from each other and from the larger island by narrow channels. Upon these Bombay has been gradually built up; and now, by filling in the channels between the separate islands, these have all been consolidated with one another and with the larger island of Salsette itself. The harbor, which is the safest and most spacious in all India, and one of the finest in the world, lies between the city and the mainland. In 1661 the Portuguese, whose sway was then undisputed all along the western coast of India, ceded the island of Bombay to England as a part of the dowry of the Portuguese princess, Catherine, who became her queen. The population was then supposed to be 10,000. Soon after Charles II. gave it over to the East India Company for an annual rental of £10. In 1673 its population was reported as 60,000—"a mixture of most of the neighboring countries, mostly rogues and vagabonds." The mixture of races then presented by its population has continued to be a feature of its life ever since. In 1708 the possessions of the East India Company had developed into three Indian "presidencies"—Bengal, Bombay, and Madras—each ruled by a governor and council, all independent of each other. In 1773 Bombay became subject to the Governor-General of India, whose capital was at Calcutta, where it has continued to be ever since, though the local presidency government was still retained. The growth of the city has been rapid and continuous. Its magnificent harbor has attracted the commerce of the world, and merchants and traders from all parts of the East have flocked to its bazaars. A series of wise and far-seeing statesmen have guided its destinies, under whose direction the city has been adorned with fine buildings, connected first by wagon roads and since 1850 by rail with all parts of the Indian Empire, furnished with docks, and raised to a position of undisputed pre-eminence as the chief port of entry and commercial centre for all India. Steamers sailing daily bring the city into close connection with Liverpool, London, and the Mediterranean ports. The weekly mails between India and Europe arrive at and depart from Bombay. Steamers sail hence to all parts of the East, and sailing ships seek its harbor from all over the world. It presents more of the appearance of a European city to the traveller than almost any other city of the East. Here the proverbial conservatism and leisurely slowness of Orientals seem to have given place to the quicker and more energetic motions of Western nations.

In population Bombay ranks first of all Indian cities, and among those belonging to the British Empire is exceeded only by London itself. The census of 1881 gave a population of 773,196 souls—Buddhists and Jains, 17,387; Hindus (of all castes and races), 502,851; Mohammedans, 158,713; Parsis, 48,597; Jews, 3,321; Christians (native, Portuguese, and European), 42,327. The European population by itself, which is mostly British, numbered nearly 10,500. This classification by religion is comparatively simple, but that by race and language is vastly more complex. It is said that Bombay probably contains among its population representatives from a larger number of nationalities than any other city. It is easy to believe that this is so. Nearly every Asiatic race has contributed its quota to the census; the diversity of race and language among the inhabitants of India alone is very great, and among the dwellers in Bombay are individuals from all parts of India, speaking all of the principal tongues which are used anywhere within the limits of India. Africans of many tribes, representatives from nearly every European country, from America, from China, and from widely separated islands of the sea, go to swell the diversity of the Bombay population. The number of languages actually used in Bombay is very great—doubtless a hundred, more or less. For the most part, however, the Mohammedans speak the Hindustani; Hindus are divided chiefly between the Marathi and the Gujarathi; the Parsis use a dialect of the latter

tongue ; while Hindustani, overstepping the limits of Mohammedan communication, has become in Bombay, as largely throughout India, a *lingua franca*, in low and colloquial forms of which, Hindus of different races become intelligible to each other, and to the Europeans whom some of them serve in divers capacities, and who often learn no other native language. For purposes of education and business, English itself is making rapid progress among all classes. It is now not only possible, but easy for a European to live in Bombay, to employ servants, deal with tradesmen, purchase articles in the bazaars, engage in business, and converse on all subjects with intelligent natives, Hindu, Mohammedan, or Parsi, without knowing a single word of any other language than English.

The character of Bombay is determined by its geographical and commercial relations. It is first and chiefly a business centre. It is not the capital of a native dynasty and the centre of the life and energies of a race, as the adjacent city of Poona was long the capital of the Maratha dynasty and people. It is not a great political centre, though it is the capital of the Bombay Presidency and the seat of the government, and for much of the year the residence of the governor. It is certainly not a centre of intellectual life, though it contains several institutions of learning, and many newspapers, English and vernacular, are printed there. In the matter of intellectual activity it is easily outranked by Calcutta ; nor is it, like Benares, the chief point of a vast religious development. Its life is commercial, and the intensity of its business energy somewhat detracts from the vigor which otherwise its people might throw into religious or intellectual matters.

Bombay has been the scene of Christian missions ever since 1813, in which year Messrs. Gordon Hall and Samuel Nott (joined soon afterward by Samuel Newell) began the first permanent mission in that city, and also the first mission of the American Board of Commissioners for Foreign Missions. The Church Missionary Society began work in 1820, the Scottish Missionary Society in 1823 ; but in 1835 the work of this organization was transferred to the Established Church of Scotland. In 1843, just after the disruption, the missionaries of the Scotch Establishment threw in their lot with the new Free Church, leaving the mission property in the hands of the old Church. From that time there have been two Scotch missions in the city. The Society for the Propagation of the Gospel began in 1859, and the American Methodists in 1871, though their work has been chiefly among Europeans and Eurasians (persons of mixed European and Indian parentage, of whom there are many in Bombay). The Bombay auxiliary to the British and Foreign Bible Society was founded in 1813, and the Bombay Tract and Book Society in 1827. Both of these societies have rendered inestimable aid to the cause of evangelism. The two Scotch missions have from the first devoted their strength to educational efforts. Each of these missions has long sustained a collegiate institution ; hundreds of Hindu, Parsi, and Mohammedan young men have received within the walls of these colleges a good secular education combined with biblical and religious training. The Church Missionary Society maintains still another school of similar character. The American Mission has no college at Bombay, but does maintain a high school especially for native Christian children. Day schools of lower grade are also supported, especially by the American Mission. The American Mission, the Church Missionary Society, the Free Church Mission, and the Society for the Propagation of the Gospel have each a church building, and a regular congregation of communicants and other adherents, cared for (usually) by an ordained native pastor. Missionaries of nearly all these societies, with their native helpers, are continually preaching the Gospel in the churches and chapels built for that purpose, as well as in the streets and bazaars. Marathi, Hindustani, Gujarathi, and sometimes English are the languages generally used by these preachers. Some of the missions also maintain medical departments, especially for women and children, and at one time there was a medical mission in the city conducted by a Scotch physician. A zenana mission is doing effective work in native homes, and also maintains a school for the training of Christian girls. The American Mission at one time gave much attention to publishing work, and conducted a press for many years. The English department of the press was abandoned in 1855, and the vernacular department not long after ; but it still employs other presses from time to time as occasion may demand, and its members have always been active in the management of the Bible and tract societies. With all these agencies at work progress in Bombay has been slow and small—a fact which will not astonish those who will consider the secular character of the city, as explained in a preceding paragraph.

Besides the missionary institutions just noticed, the government supports in Bombay a college (known as the Elphinstone College), a medical college, a school of art, a high school, and many schools of lower grade. The Bombay University, existing not for the purpose of instruction, but merely for that of examination and the conferring of degrees, is accommodated in two elegant buildings on the esplanade, close to the imposing array of structures which give a home to other departments of governmental activity. Colleges and high schools all over the presidency are affiliated to the university, and send up hosts of students every year to pass the examinations prescribed by it and to receive the academic distinction of its degrees.

Hospitals for Europeans, for native patients, and for incurables have been built either by private munificence or public funds. A sailor's home near the principal landing dock affords accommodation to mariners. A Young Men's Christian Association pursues the activities usual to organizations of that name. The city has a number of European churches connected with the Church of England, the chief of which is St. Thomas' Cathedral, and several owned by the Established Church of Scotland, the Free Church, the American Methodists, and the Baptists. The Jews have several synagogues. The Roman Catholics besides their churches have two large schools for native youth in charge of Jesuit missionaries.

Bombay Presidency (British India), one of the three chief administrative divisions of British India, of which the capital is the city of Bombay. Its territory lies in the western part of India, between 13° 53′ and 28° 45′ north

latitude, and 66° 40′ and 76° 30′ east longitude. Its boundaries are, on the northwest, Baluchistan and Khelat ; on the north, the Punjab ; on the northeast, the native States of Rajputana ; on the east, the native States of Central India, the Central Provinces, West Berar, and the dominions of the Nizam of Haidarabad ; on the south, the Presidency of Madras and the native State of Mysore, and on the west the Indian Ocean. It includes an area of 124,123 square miles, with a population (in 1881) of 16,489,274 ; within the territorial limits of the presidency are a number of native States under the general supervision of the Bombay Government. These include an additional area of 73,753 square miles (estimate), with a population of 6,941,249, thus making the entire area of the presidency, under both British and native rule, 197,876 square miles, and the aggregate population 23,430,523. The native State of Baroda likewise lies within the boundaries of the presidency, but as its political relations are wholly with the supreme Government of India, it is not included in the above aggregate. The surface of the presidency presents three well-marked types of physical appearance. In the northern part the regions of Gujerat and Sindh, with the peninsulas of Kathiawar and Cutch, are for the most part flat, and in their northern and western portions merge into sandy and arid deserts. South of the Narbada River, and for the most part about thirty miles from the sea, stretches the range of mountains known as the Western Ghats. Between them and the sea the narrow strip of land is known as the Konkan, and consists largely of detached ranges of hills, with fertile valleys between, through which flow numerous tidal creeks. East of the mountains is the great upland of the Deccan, nearly 2,000 feet above the level of the sea at its western edge, where it is buttressed by the Ghats, and sloping thence gradually toward the Bay of Bengal on the east.

The population of the presidency is various. Hindus, of course, preponderate, showing a total in the districts under direct British rule, according to the census of 1881, of 12,308,582 ; Mussulmans number 3,021,131 ; Asiatics from beyond the frontiers of India (Baluchis, Persians, Arabs, etc.), 73,252, mostly in Sind, though there are many such in Bombay and some in the other large cities ; Parsis, 72,065, mostly in Bombay and Surat ; Christians, 138,317, the latter being largely Indo-Portuguese ; Jews, 7,952 ; aborigines, 562,678.

Several noted rivers take their rise in the Bombay Presidency and flow for a part or the whole of their course through its territory. The Narbada and the Tapti rise in the highlands of Central India, and flowing west enter the Indian Ocean between north latitude 21° and 22°. The Godaveri rises in the Western Ghats near Nasik, and runs eastward, passing out of the Bombay territory soon after leaving its sources. In the southern part of the presidency, the Krishna River, starting from its source near Mahabaleshwar, in the Western Ghats, and receiving several tributaries, also flows toward the Bay of Bengal, describing but a comparatively small part of its course with this presidency. Both the Godaveri in the north and the Krishna in the south are among the famous sacred rivers of India, ranking in the esteem of devout Hindus only second to the Ganges. None of these rivers afford facilities for navigation. In the rainy season they are raging torrents ; in the dry season the water is insufficient.

The chief cities of the Bombay Presidency (each of which is treated more fully under its own name) with the population, in 1881, are as follows : Bombay, 773,196 ; Poona, 129,751 ; Ahmadabad, 127,621 ; Surat, 109,844 ; Karachi, 73,560 ; Sholapur, 61,281 ; Haidarabad, 48,153 ; Shikarpur, 42,496 ; Ahmadnagar, 37,492 ; Broach, 37,281 ; Hubli, 36,677 ; Satara, 29,028 ; Dharwar, 27,191 ; Belgaum, 23,115.

Information respecting the several languages current among the population of the presidency, as well as concerning the religions which they profess, must be sought under their respective titles ; here it is enough to say, in general, that the principal languages used are the Marathi, spoken by 47.11 per cent of the population ; the Gujarathi, by 18.86 per cent ; the Kanarese, by 12.77 per cent ; the Sindhi, by 12.47 per cent, and the Hindustani or Urdu, common among Mussulmans and therefore often called Mussulmani, used by 5.3 per cent of the people. Religiously, the various sects of Hindus include 74.9 of the population ; Mohammedans, 18.36 per cent ; the aboriginal tribes, about 3 per cent ; Jains, 1.31 per cent ; Christians, 0.84 per cent ; while Sikhs, Parsis, and Jews are found in still smaller proportions. Of the 12,308,582 Hindus, 664,411 belong to the Brahmin caste, 196,906 to the Rajputs, 9,100,933 to castes of good social standing, though inferior to either of those just named, and 2,346,332 are numbered among the inferior castes—Mahars, Mangs, etc.

The missionary societies carrying on operations within the borders of this presidency are the following, named in chronological order, for fuller information regarding which reference should be had to the articles headed by the names of these societies, or by the names of the stations which they occupy : American Board of Commissioners for Foreign Missions (1813), Bombay, Ahmadnagar, Satara, Sholapur, Sirur ; London Missionary Society (1820), Belgaum ; Church Missionary Society (1820), Bombay, Karachi, Haidarabad, Nasik, Malegaum ; the Established Church of Scotland (1825), Bombay ; the Basle German Missionary Evangelical Society (1837), Dharwar, Hubli, Kaladgi ; the Free Church of Scotland (1843), Bombay, Poona ; the Society for the Propagation of the Gospel, Bombay (1825), Kolhapur (1870), Ahmadnagar (1870), Poona (1871) ; the Irish Presbyterian Mission (1842), Rajkot, Porbandar, Gogo, Surat, Borsad, Ahmadabad, Anand ; the American Presbyterian Board (1870), Kolhapur ; the American Methodist Episcopal Mission (1872), Bombay, Poona, Ahmadabad ; the Indian Female Normal School and Instruction Society, Bombay, Nasik, Poona, Thana, Ahmadnagar, Sholapur. There is a tract and book society with its headquarters at Bombay, which issues books and tracts in the vernaculars as well as in English ; a religious tract society working chiefly in the Gujarathi language exists in connection with the Irish Mission in Gujarat. An auxiliary of the British and Foreign Bible Society, at Bombay, prints Bibles in the vernacular languages, and maintains a depot for the supply of Bibles in all the languages spoken within the presidency ; and the Christian Vernacular Education Society maintains a normal school at Ahmadnagar, working in connection with the missionary societies in the presidency,

several of which avail themselves of the facilities which its institution affords for the training of native teachers. This society also publishes school books, and to a small extent tracts on subjects connected with Christianity and morality.

Bompehtook, a town of Sierra Leone, West Africa, on the coast of Sherbro country, opposite Sherbro Island, south of Manoh. Mission station of the United Brethren in Christ (U. S. A.)

Bondei Version.—The Bondei, which belongs to the Bantu family of African languages, is spoken south of Mombasa, north of Zanzibar, in the northern portion of the Universities' mission field. Archdeacon Farler, by the help of his native Bondei reader, made the translation of the Gospel of Matthew, following the Greek text of the Revised Version. At the request of the Universities' Mission, the British and Foreign Bible Society published an edition of 500 copies, the type having been set up at the Zanzibar mission press. This part of the New Testament, being the first portion of the Scriptures in this language, was published in 1887. Mr. Farler has also translated the Gospel of Luke, which is being edited by the Rev. H. Geldart.

Bondo, a city of Java, East India, near Mergaredja. Mission station of the Mennonite Missionary Society of Holland.

Bonney, Samuel W., b. at New Canaan, Conn., U. S. A., March 8th, 1815; studied at the University of the City of New York, and at Lane Seminary, graduating in 1844. Was appointed a missionary of the A. B. C. F. M., but a teacher being wanted temporarily at Hong-Kong in a school of the Morrison Education Society, he was released from his engagement to the Board to take that position, and arrived at Hong-Kong, March 10th, 1845. Mr. Macy having come to take his place, he was reappointed as a missionary of the Board in China. The report of the Board for 1847 states: "A year ago he had visited every house in twenty-four streets, numbering about seven hundred dwellings and shops, and distributed many books and tracts. His connection with the Canton Mission continued to the time of his death, and he did much in the way of visiting Chinese villages around the city, and, as opportunity was given in later years, making more extensive tours." In 1854 he visited his native land, was ordained, married, and sailed in 1856 to rejoin his mission. Died at Canton, 1864.

Bonny, a town on the Guinea Coast, West Africa, in the valley of the Lower Niger, on one of the outlets of the Niger. Climate, very unhealthy, due to the surrounding country being so flat and swampy. Population, 12,000. Race and language, Ibo, Idzo, and Kwa. Mission station of the C. M. S. (1865); 2 ordained missionaries, 3 unordained, 3 missionaries' wives, 1 native worker, 2 churches, 265 church-members.

Bonthe, a town on Sherbro Island, off the West Coast of Africa. Mission station of the United Brethren in Christ of America; 1 missionary, several schools.

Book and Tract Society of China.—Headquarters, Glasgow, Scotland. Secretary, Alexander A. Cuthbert, 14 Newton Terrace, Glasgow, Scotland.

The Book and Tract Society of China was founded in 1884, to co-operate with a Society for Circulating Christian Literature throughout China, which had been formed in Shanghai in 1877. Co-operation, as at first thought of, was found, on account of the distance, to be impracticable; therefore, in 1886, all printing and publishing work was transferred to the society in China, which took the name of "The Society for the Diffusion of Christian and General Knowledge among the Chinese," while the Book and Tract Society continued to raise funds to aid in the support of this and other societies engaged in similar work. The amount of money raised in 1888 was nearly £1,000. During this year 114,000 copies of the publications of the society in China were issued. Of these large numbers were sold at the depot in Shanghai. Many copies of the Gospels, Scripture cards, etc., were given to missionaries for distribution and sent by merchants trading at Shanghai far into the interior, where missionary or colporteur has not yet penetrated. Two thousand copies of a work on natural theology were presented to the students at Pekin, Nanking-Moukden in Manchuria, Hangchow, and Tsinanfoo in Shantung.

Boone, William Jones, b. in South Carolina, July 1st, 1805; graduated at the University of South Carolina; studied law under Chancellor de Saussure; pursued a theological course at the Seminary of the Protestant Episcopal Church at Alexandria, Va., and having studied medicine with reference to the missionary field, offered himself to the Board of Missions; was appointed and sailed July 8th, 1837, reaching Batavia, October 22d. Here he studied the Chinese language, held an English service, distributed tracts, established schools, and found his medical knowledge of great use. His health having failed, he went, in September, 1840, to Macao, thence, in 1842, to Amoy, where he settled with his family on the island of Kulongsu, opposite Amoy. Here he preached on Sunday to a stated congregation of sixty or seventy Chinese, besides having an English service for the troops. Mrs. Boone died, August 20th, 1842, her dying declaration being: "If there is a mercy in life for which I feel thankful, it is that God has condescended to call me to be a missionary." In 1843 Mr. Boone returned home with his children. The interest in the China mission was greatly increased by his visit. In October, 1844, he was consecrated missionary bishop to China, and having again married, sailed December 14th with a re-enforcement, reaching Hong Kong, April, 1845. Shanghai was selected as the most eligible place for the mission, and hither the mission families removed. In 1846 Bishop Boone began the translation of the Prayer-Book, and engaged in the revision of the New Testament. In 1847 he was chosen one of the committee of delegates from the several missions to revise the translation of the Bible. His ability as a scholar was highly appreciated. His attention was early called to the controversy respecting the proper word to be used for rendering God in Chinese, and he expressed the strong conviction that *Shiu* was the true word rather than *Shang-te*. He devoted several months to the subject, and published a treatise upon it. This was reviewed

in 1850 by Dr. Medhurst, Sir George Stanton, and Dr. Legge. In this year Bishop Boone baptized six persons, and in 1851 the ordination of the first Chinese deacon, Chi-Wong, took place. In 1853 Bishop Boone revisited the United States, and again in 1857 prostrated in health, but returned to China in 1859, and died at Shanghai, July 17th, 1864.

Borga, a town and Lutheran bishop's see in the province of Nyland, Finland, situated on the Gulf of Finland, near the mouth of the Borga or Vorga River. Population, 1,410. It has a fine cathedral and some good public buildings, among them a gymnasium. It has also several mills and considerable trade by sea. Mission station of the Swedish Mission Union.

Borneo, an island in the East Indian Archipelago, situated directly on the Equator. Area, 272,820 square miles, divided as follows: 1. Under British rule, North Borneo, 31,106; Brunei, 3,000; Sarawak, 35,000: total, 69,106 square miles. 2. Under Dutch rule, West Coast, 58,926; South and East districts, 144,788: total, 203,714 square miles. Population: 1. British, 475,000; 2. Dutch, 1,073,289: total, 1,548,289. Of this about one-half—that covering the South and East districts—is mere conjecture. Climate, remarkably healthy for an equatorial island. Surface mountainous and well irrigated by rivers. Mineral wealth very great. Inhabitants of North Borneo are chiefly Mohammedan settlers; of Sarawak and the Dutch possessions, Malay, Javanese, and Chinese settlers, and aboriginal tribes, mostly Dyaks, of the Malay race. The Portuguese gained a temporary foothold in the sixteenth century, but were superseded by the Dutch, who have held permanent control.

British North Borneo is under the jurisdiction of the British North Borneo Company, being held under a grant from the Sultans of Brunei and Sulu. The session was confirmed by royal charter in 1881, and the territory is administered by a governor in Borneo and a Board of Directors in London. In 1888 the neighboring territories of Brunei and Sarawak were formally placed under British protection.

Dutch Borneo was administered by the Dutch East India Company until its dissolution in 1798, since which time it is governed by a representative of the home Government. Mission work is carried on in British Borneo by the S. P. G., in Dutch Borneo by the Rhenish Missionary Society.

Borsad, a town in Gujarat, Bombay, India. Mission station of the Irish Presbyterian Church; 1 ordained missionary, 2 female missionaries, 1 native pastor, 6 day schools, 2 preaching places.

Botschabelo, a town of Transvaal, Africa, northeast of Pretoria, southwest of Leydensburg. Mission station of the Berlin Evangelical Lutheran Society (1865); 7 native workers, 1,749 church-members, 16 schools, 107 scholars. A printing establishment and a seminary, which in 1883 sent out 5 native preachers.

Botucatu, a town of Brazil, South America, 160 miles northwest of Sao Paulo. Climate, excellent. Population, 10,000—Europeans, Americans, negroes, Indians. Language, Portuguese. Mission station of the Presbyterian Church (North); 1 missionary, 6 out-stations, 3 organized churches. Contributions, $1,147.

Bowen, a town in North Queensland, Australia, on the extreme northeast coast southeast of Cape York. Mission station of the S. P. G. (1887); 1 missionary.

Bowen, George, b. at Middlebury, Vt., April 30th, 1816; d. in Bombay, February 5th, 1888. One of the most remarkable missionaries of modern times. His early life was spent in the city of New York, where his father was a merchant. Reared in a home of affluence and refinement, yet without positive religious influences, he grew up to young manhood in entire and, as he deemed, intelligent disbelief in Christianity. Though without a college education, his tastes were literary and his attainments much above the average. He became familiar with the language, literature, and philosophy of Germany, France, and Italy, and spent several years in travel and study in Europe. Returning to his native country, business reverses of his father led him to a somewhat secluded life, and he devoted himself to literature and philosophy. He was also fond of music and proficient in it. But literature and art failed to satisfy the cravings of his soul. The death of a lady to whom he was warmly attached, and who was brought to the knowledge of Christ on her sick-bed, deeply affected him, and for her sake he was led to the study of the Bible which she bequeathed him. Groping blindly after God, he was led at length to say, "If there is a God who notices the desires of men, I only wish that He would make known to me His will, and I should feel it my highest privilege to do it at whatever cost." Opening a copy of Paley's *Evidences of Christianity*, which he had taken home from the public library by mistake for another book, his attention was arrested by the argument, and he was led on to a course of study which ended in the conviction that the Bible was the Word of God. To the diligent study of the Bible he now turned with an intense desire to know and an earnest purpose to follow its teachings. At this critical juncture there came across his path a friend of former years, who since their earlier acquaintance had become a follower of Jesus and was of service in leading Bowen to the truth. The light of the Sun of Righteousness shone into his soul. Like Saul of Tarsus, he accepted the Saviour whom he had hitherto rejected, and he gave himself to His service with a surrender of the will and devotion of the life akin to that of the apostle. He made profession of his faith in the Mercer Street Presbyterian Church of New York, under the pastoral care of the Rev. Thomas H. Skinner, D.D., and soon had the joy of seeing his now aged parents and two sisters united with him in the faith and service of Christ.

His conversion occurred in the spring of 1844. The May anniversaries of the great missionary societies just at the time introduced him, as it were, into a new world of Christian enterprise. He at once devoted his life to this missionary work. For three years he pursued his studies in the Union Theological Seminary, of New York, where he exerted a marked influence upon his fellow-students, spending his vacations in labor in destitute parts of the country and among the poor of the city. He was ordained as a minister by the Presbytery, July 4th, 1847, and sailed soon after for India, under appointment of the American Board of

Commissioners for Foreign Missions. In January, 1848, he arrived in Bombay, which was the scene of his future labors, uninterrupted save by occasional tours of missionary service in other parts of India.

He was unmarried, apparently frail in body, slight in form, with a natural diffidence which gave to him an appearance of reserve, and yet with a simplicity and gentleness of manner that won those who came in contact with him. His faculty for acquiring languages enabled him to begin preaching in Mahrathi within a year of his arrival. In view of the wide social gap that separated the natives from the missionaries, he soon felt it his duty to decline any salary from the Board, and, supporting himself, to live in a simple way among the natives. He became secretary of the Bombay Tract Society and editor of a weekly journal, the Bombay *Guardian*, acquiring wide influence by the eminent ability and spirituality of his writings, selections from which have been published in America and Great Britain in three volumes severally entitled, *Daily Meditations*, *Love Revealed*, and the *Amens of Christ*. But it was by his personal ministry that he became known and at first despised and ridiculed, and then esteemed among the people of India. In the bazaar, on the sea-shore, in the meanest hovel, wherever he could get access, he unweariedly proclaimed the Gospel of the grace of God. Money given to him by friends, who after a time were attracted by his wonderful devotion, he refused unless permitted to use it for the advancement of the cause. Even the heathen natives came to regard him with singular reverence. Officials of the government learned to admire his zeal while they respected his talents. When in 1872 Rev. William Taylor, afterward Bishop Taylor, an American Methodist missionary, came to Bombay and commenced a work among a class not reached by existing agencies—the English-speaking descendants of foreign parentage—Mr. Bowen entered at once into his plans and united himself with the Methodist body, remaining in this connection until his death. His religious experience, so marked at the beginning, advanced to the close of his course. He seemed to have attained to a knowledge of divine things rarely reached in these latter days. Living a life of habitual self-abnegation, he was singularly free from the spirit of asceticism. Meek, gentle, loving, though uncompromising in his views of sin and of the high calling of the Christian, he was welcomed into the homes alike of the high and the low. After a brief illness, early on a Sabbath morning, apparently while peacefully sleeping, he was not, for God took him. His death produced a deep sensation in Bombay and Western India. Those most competent to form a judgment concur in the estimate of him expressed by Dr. William Hanna, of Scotland, that he was "one who exhibited a degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole field of missionary labor."

Bradley, Dan Beach, b. at Marcellus, N. Y., July 18th, 1804; graduated from a medical college in the city of New York, 1833; sailed July 2d, 1834, a medical missionary of the A. B. C. F. M., for Siam; arrived at Amherst, British Burma, December 6th, 1834, Singapore, January 12th, 1835, and at Bangkok, Siam, July 18th, 1835; was ordained by the members of the mission in Siam, November 5th, 1838. In consequence of more hopeful calls elsewhere it was decided by the Board, in 1846, to withdraw its mission in Siam. Dr. Bradley and Rev. Jesse Caswell, unwilling to give up the work in which they had engaged, sought maintenance elsewhere. Dr. Bradley returned to the United States in 1847, and was released from the service of the Board, December 14th the same year. He was for a time sustained by the American Missionary Association, and went out in 1849 in connection with that society. He was the first educated physician and surgeon who had visited Siam, and his skill in the healing art seemed to the natives little less than miraculous, and opened the way for the entrance of the Gospel. Later on, when other medical assistance was within reach, he gave himself wholly to the preaching of the Gospel, the translation of the Scriptures, the preparation and printing of tracts. From 1857 onward he was not chargeable to the society for any portion of his support, but maintained himself by means of the printing-press, and by his skill in translating State papers for the government and for the consulates. None of these things, however, were allowed to turn him aside from what he always considered his chief and only business, the preaching of Christ. His published writings, both in English and Siamese, were voluminous. Those relating to Siam and the Siamese, published in the Bangkok *Calendar* for successive years, form the mine whence much of the material of more recent books and articles upon Siam has been extracted. His mastery of that difficult language was surprisingly accurate. His translations of the Scriptures, though by him considered as tentative, have not been, it is thought, greatly improved by later hands. He found the country imperviously closed to all Western ideas and peoples. Before his death, and, in no small degree through his efforts, its princes and people were eagerly seeking to introduce whatever good thing they could find in Western civilization. He died at Bangkok, June 23d, 1873. He was twice married. His widow and his youngest child are still living in his old home in Bangkok, and are carrying on the printing business.

Brahminism.—(See Hinduism.)

Brass, a district of Lower Guinea, West Coast of Africa. Mission station of the C. M. S.; 1 missionary, 1 native preacher, 2 churches, 262 church-members, 1 school, 107 scholars.

Brazil.—The United States of Brazil lie between the 4th degree of north and the 33d of south latitude, and the 35th and 72d west longitude, including within their bounds about two-fifths of the whole South American Continent. This, youngest born of the American republics, measures from north to south 2,600 miles, and from east to west 2,500 miles, thus covering an area of about 3,200,000 square miles, but little less than the whole Continent of Europe, which embraces 3,584,841. It borders upon all the South American countries except Chili, and from the vast extent of its territory and the immense value of its undeveloped natural resources, now that it is freed from the trammels of slavery and monarchy, is bound to play an important part in the history of the New World.

Physical Features. — Brazil may be roughly divided into three great basins—one at the north, formed by the Amazon and its tributaries ; another at the south, formed by the streams which united produce the Paraná, one of the principal branches of the Rio de la Plata, and, lying between the two, the section drained by the São Francisco, the third river in size in South America.

The territory included in the Amazon watershed, embracing perhaps one-third of Brazil, is almost entirely unexplored, and contains very few towns of any importance. In fact, the physical characteristics of the country along the Amazon proper are such as will probably prevent it from ever becoming a centre of population. There is so little fall in the river that at Tabitinga, where the Amazon enters Brazil, more than 1,500 miles in a direct line from the ocean, it is only 250 feet above the sea-level. At the close of the rainy season the immense volume of water from the vast territory drained by its tributaries collects in the basin of the Amazon, causing it to rise often 40 feet above the low-water level, and to inundate the land for miles on either side. The exhalations from the decaying vegetable matter left by these floods is pestiferous in the extreme, causing fevers which are fatal to any but the native-born inhabitants. The rubber groves, which abound in these lowlands, are visited for only a few months each year, and even the hardened natives, while engaged in the work of collecting the rubber, are obliged to sleep in huts raised up on high posts to avoid somewhat the heavy pestilential vapors.

From Bahia southward, parallel with the coast, and at a distance of from ten to thirty miles, the land rises abruptly to the height of from two to three thousand feet above the sea-level, and then slopes off gradually toward the interior. A great many of the important towns of Brazil, including nearly all the mission stations and the greater part of the native Protestant churches, are upon these plateaus, where the elements of prosperity are found in fertile soils and abundant water-courses. In all this southern basin the streams start at about fifty or sixty miles from the sea and flow toward the interior ; they are consequently little used as highways of travel, and have not aided in the development of the country as they would have done had they run from the centre to the sea coast, as in most countries. The transportation from the interior to the seaboard is all done by railroads, of which there are a number, with wide-reaching ramifications, but which, from the peculiar conformation of the ground, were very expensive to build and operate.

The surface of the country is broken up into hills of all sizes, some of them rising to the dignity of mountains, while there are large sections which can never be brought under cultivation, owing to the fact that the hill-sides are too steep to admit of the use of the plough. The variety of soils is great, ranging from the white sands by the sea-side, and in what seem to be the bottoms of huge interior lakes, to the extremely fertile ferruginous clays, constituting the famed *terra roxa*, on which the best coffee plantations are found. In travelling through some parts of the country one passes over *campos* of vast extent, covered with short grass suitable only for pasture ; then will come miles and miles of coarse fern or brake, of no use to man or beast, where heavy fires once devastated the country, and seem to have scorched all the life out of the soil. One very noticeable feature of the landscape, as seen from the cars, is the vast extent of country covered with brush and second growth of different sizes, resulting from the Brazilian system of cultivation, by burning off a tract of land and planting it without ploughing, as long as the weeds and grass do not interfere with the growth of the plants, and then letting it go back to woods again. The greater part of the country near the railroads has been gone over in this way, and it is usually necessary to go back some distance from the centres of civilization to find the typical virgin forests, where the lofty and wide-spreading trees, covered with brilliant orchids and parasites, are woven together and festooned with a complicated and impenetrable mass of vines and climbing plants, and the graceful bamboo, in a great variety of forms of delicate foliage, fills up the interstices and seems to drape the whole. As no one thinks of using fertilizers in Brazil, many tracts of country which were once tilled have gone out of cultivation, among them many coffee plantations in the older coffee districts, where through the exhaustion of the soil coffee cultivation barely paid expenses when carried on by slave labor, and became utterly impracticable when it became necessary to employ paid help.

Products.—Of these coffee is undoubtedly king, as more capital is employed in its cultivation than in anything else, and it is the principal source of revenue to the country. Next in importance come rubber, sugar, tobacco, cotton, Indian corn, cacao, from which chocolate is made, rice, beans, *mate* or South American tea, tapioca, and other preparations of the mandioca or cassava plant. From some of the northern ports there are considerable exports of deer and goat skins.

Fruits abound, not only the well-known orange, lemon, lime, banana, pineapple, guava, custard apple, mango, watermelons and muskmelons, but many other fruits peculiar to the country, such as bread fruit, jabodacabas, maracuja, or passion flower fruit, and various pod-fruits and nuts. Among the temperate fruits quinces do very well, the peach-trees bear heavy crops, but they are nearly all ungrafted fruit, and usually so wormy as to be of little account. Apples are found in the extreme south, pears and cherries do not grow at all in Brazil. The small seed fruits, such as strawberries, raspberries, and blackberries are cultivated in gardens in the latitude of São Paulo, and bear a fruit which serves to remind one of the home fruits, but scarcely more. Sweet potatoes are found in great variety and are very fine, white potatoes only require sufficient manure to produce well, and all our home vegetables, with care and abundant watering, can be grown in almost any part of the country, though they are never so fine as the home vegetables, and if bought in the markets are very expensive. Poultry, eggs, mutton, pork, are also very dear, though beef is much cheaper than in the United States in all the southern part of Brazil.

Animals.—As a comparatively small part of the country is under cultivation, there is abundance of room for all kinds of wild animals to breed and range. They are so abundant, in fact, in many parts of the country as to cause heavy losses each year through their encroach-

ments upon the crops and flocks. Any one who is so inclined can always get a good day's hunting by going out on the cars two or three stations from any of the large cities. Small game, such as hares, squirrels, opossums, agoutis, partridges, ducks, owls, herons, parrots can be found almost anywhere; the larger game, as deer, tapirs, pumas, wild cats, wild hogs, ant-eaters, monkeys, etc., are now largely confined to the more thickly wooded districts along the rivers.

There are snakes of all sizes and colors, some of which are exceedingly venomous and cause many deaths each year, though there are several well-known antidotes which can be found in almost any country house. Insect pests are numerous: cockroaches, which are very destructive to books, especially those in cloth bindings: ticks, jiggers, sand-flies, mosquitoes, white ants, which destroy the timbers of houses, and cut through everything which comes in their way, be it clothes, books, or anything else; and worst of all, most persistent and invincible of all, fleas. The immense variety of beautiful butterflies and beetles only serve to tantalize the missionary, who can scarcely help coveting them for his collection, but has no time to stop to catch them, or to prepare and care for them afterward.

All the domestic animals are found in Brazil—horses, cows, pigs, sheep, dogs, cats—though generally much deteriorated by the effects of the climate and want of care in breeding.

The mineral resources of the country are immense and almost entirely undeveloped. There are whole mountains of the very best quality of iron ore; coal of fair quality has been worked in three States, and is supposed to exist in three more, the principal reason why it has not come into use being the lack of facilities for transportation, and these will doubtless be provided as soon as the tranquillity of the new government is assured and foreign capital begins to flow in, as it soon must do, to so inviting a field. Brazilian diamonds are well known. Gold is found in many parts, and is being mined successfully by two companies, while there are numerous abandoned workings which only require the expenditure of a moderate amount of capital in hydraulic arrangements to become again very remunerative. Silver, tin, zinc, mercury have been discovered in many places, and only await enterprising men to develop them.

Climate.—In so vast a territory, with such great differences of altitude, there are, of course, many varieties of climate. On the whole, however, with the exception of some of the towns along the sea-coast and the valley of the Amazon the country in general is salubrious; even in the sea-board towns the mortality is not above, rather below that of the large cities of Europe. In the greater part of the country the hot season is also the rainy season, which lasts for three or four months, when, although the days of continuous rain are few, the afternoon showers fall with great regularity, lasting from ten minutes to an hour or two, and thus lowering the temperature and refreshing the air, insure cool nights. In the greater part of the country the weather for eight months in the year is delightful; for the other four months it is rather too hot for comfort in the middle of the day, though the great amount of moisture in the air or some other reason prevents it from ever becoming so oppressively hot within doors as it often is in the United States in summer time. Along the coast, too, the alternating land and sea breezes tend to moderate the heat. For the greater part of the year spring overcoats and wraps are needed if one goes out in the evening, and flannels should be worn, while there are times in the coldest season when a heavy overcoat is very acceptable, at least to the south and west of Rio de Janeiro.

As a rule the Brazilians dress well, in European style, and in proportion to their income more expensively than in the United States, so that there is no reason why missionaries coming to Brazil should leave behind them any of the clothing which they have been accustomed to wear, unless they are going to some of the most northerly ports. The furniture made in Brazil from the native woods is very expensive, heavy, and unsatisfactory to one going from this country, so that, notwithstanding the heavy custom house duties, which often amount to more than the original cost of the goods and freight, it will usually pay the new missionary to take out with him all the furniture and household goods which he would be likely to need for the first few years, down to a kitchen stove and cooking utensils. He should bear in mind, however, that stuffed and upholstered goods are very unsuitable to the country, owing to the heat and the refuge they give to insect pests, while the light rattan or bentwood furniture is not only better adapted to the climate, but pays proportionally less duty in the custom house.

At Pará, the hottest place in the country, and right under the Equator, the mean temperature for six years was 80°, the maximum 95°, the minimum 65°. At Rio de Janeiro the mean was 75°, minimum 65°. The prospectus of a sanatarium in São Paulo contains the following statement: "The climate of the highlands of Brazil is an inland continental climate, recuperative and exhilarating, even on days of the most dazzling sunshine, to which all travellers testify. There are about 235 days of brilliant sunshine per annum, pretty equally distributed throughout the year. The average maximum temperature in the hottest month (January) is 80° in the shade, in the coldest month (July), 72°. The average minimum night temperature out of doors is 64° in January and 49° in July. Out of an average of 102 rainy days per annum, on only 32 did rain fall in the morning, and on only 20 did it rain all day."

The most prevalent diseases are pulmonary consumption, intermittent fevers, and rheumatism. Leprosy and goitre are common. Epidemics of yellow fever occur only at intervals in some of the sea-coast towns. The fatal disease resembling yellow fever which has raged in Campinas, an interior town of the State of São Paulo, for a year or two past, originated with purely local causes, which will probably be removed with the introduction of water and sewers.

History.—Brazil was discovered about A.D. 1500, and was soon after taken possession of by the Portuguese, and continued to be a colony of Portugal till 1822, when its independence was proclaimed by the son of the King of Portugal, who was acting as prince-regent. He assumed the title of Pedro I., Emperor of Brazil, and in 1824 gave the country a constitution which in its main features was considered liberal. In 1831 he abdicated in favor of his son,

the late Dom Pedro II., who was at that time only five years old. The government was by regents from that date till 1840, when the emperor's majority was proclaimed, although he was but fourteen years of age. Dom Pedro II., after having occupied the throne for a half century, less one year, was deported in November of 1889, when the republic was proclaimed. The new order of affairs was quietly accepted by the people, and at the expiration of a year seems to give every evidence of stability and permanence. The constitution adopted provisionally follows that of the United States in almost every particular, though of course it is subject to modification by the Constitutional Assembly, which is soon to convene.

Owing to the illiberal policy which Portugal pursued toward her colonies, Brazil was, during nearly the whole of her colonial history, almost as effectually shut out from intercourse with other nations as were China and Japan during the same period. All trade was jealously kept in the hands of the mother country, and not until the seat of government was transferred to Rio de Janeiro, near the beginning of the present century, were her ports opened to the trade of other nations.

Language.—As a natural result of its history the language of the country is Portuguese, akin to the Spanish, but distinct from it, having many terms and idioms peculiar to itself, though the resemblance is sufficient to enable a Spaniard and Portuguese to converse without difficulty. It is a beautiful language, compact, expressive, flexible, and well adapted for oratory and literature. The literature is principally rich in fiction and poetry, the few scientific works being mostly translations from the French. As French is considered a necessary part of a liberal education, and is very similar to the Portuguese, all the professional men read it, and generally more than half the books on their shelves are in that language, while French novels of all sorts form the staple literary diet of the ladies of the wealthier classes.

Inhabitants.—The last official census of Brazil—that of 1872–73—gave a population of 9,930,478, divided as follows : 5,123,869 males ; 4,396,231 females. Whites, 3,787,289 ; blacks, 1,954,452 ; mixed, 3,802,782 ; Indians, 386,955. This does not include the independent savage tribes, which, according to General Couto de Magalhães, number more than one million. A very moderate estimate of the natural growth of the population, and increase from emigration in the seventeen years which have intervened, would bring the present population up to 13,000,000.

Personal Characteristics. 1. *Social.*—The Brazilian people are in general hospitable, generous, charitable, gay, courteous, communicative, quick at learning, rather fond of show, somewhat ceremonious and proud, rather inclined to look down upon labor and laborers, but with a remarkable suavity and a native politeness which is as general in the lowest as the highest classes. Though not as excitable as the Spanish, there is still a strong element of jealousy in their disposition, and a tendency to vindictiveness which gives rise to many homicides in the course of a year, though crimes against property are much fewer than in most European countries.

2. *Physically* the typical Brazilian is small of stature, with elegantly diminutive feet and hands, slightly built frame, nervous and bilious temperament, bloodless and sallow complexion, and a generally anæmic and worn-out look, evidently wanting in the strength and energy to cope with the difficulties to be encountered in developing a new country. The race as it exists to-day is evidently the result of a combination of widely diverse ethnical elements, moulded in a great degree by ecclesiastical influences. History tells us that the original settlers of Brazil were mostly broken-down Portuguese gentlemen and adventurers, coming without families, for the sole purpose of repairing their wasted fortunes, and, bringing with them the easy morality of the mother country, readily amalgamated, first with the aboriginal races, and afterward with the negroes which they imported, giving us the common people of Brazil as we find them to-day.

The general loose ideas in regard to the marriage relation, together with the universally immoral lives even of the priests, have had the practical effect of excusing and almost sanctioning the lawless gratification of appetite, thus undermining the physical health of the people, while sowing the seeds of disease which more and more incapacitate them for the work yet to be done in developing the immense resources of this magnificent country.

3. *Intellectual.*—The recent bloodless revolution in Brazil, by which a country nearly as large as the whole of Europe passed from a monarchical to a republican form of government, with no interruption of the functions of government, no injury to its commerce, no interference with the regular march of business, no mobs or fighting, emphasized certain peculiarities of Brazilian character which merit attention on the part of those who expect to engage in missionary labor among them.

One element of Brazilian character, which unquestionably had a great deal to do with the quiet advent of the republic, was the prevalent intellectual sluggishness, which indisposes the people in general to take the trouble to think out and decide any matter for themselves. In the great majority of cases the readiness with which they transferred their allegiance from one government to another was not so much want of fidelity to their political convictions, as to the total absence of convictions on the subject. It was not so much that they were not true to their opinions, as that they had never taken the trouble to have opinions.

The lower classes have been accustomed for so many centuries to leaving their consciences in the hands of their priests, and yielding them a blind, unreasoning obedience, that the habit of blindly following their leaders has become a second nature to them, and when the republic came they simply did what was most natural, accepted it, because those whom they had been accustomed to follow accepted it.

Even among the educated classes there is an intellectual apathy which shows itself in all departments of intellectual activity—science, philosophy, politics, and religion—and this is nothing more than the natural result of the policy persistently pursued by the Church of Rome, to repress all speculation and original thought, and allow to its votaries free exercise of their intellectual powers only along two lines of activity, money making and amusements.

A thoughtful and serious minded Brazilian, who claims to be a Positivist, recently said to

the writer in a discouraged tone that there were very few Brazilians who would take the trouble even to be consistent Positivists, and that they laughed at any one who pretended to have a definite scheme of life and to live up to it. Like ships without ballast, rocked about by every shifting wind, they are easily overturned by the first heavy gale that strikes them.

In view of these intellectual conditions of the rising generation in Brazil, the great importance of educational work there becomes evident. While confessedly an indirect evangelizing agency, it is perhaps one of the most important in the present crisis. There is almost no positive opposition to the Gospel, it is simply ignored by many who admit that it is a very good thing, but who are unwilling to make the intellectual effort necessary to investigate its claims, and think the matter out for themselves.

The change of government, by throwing upon the people the management of their own affairs, will necessarily break up this intellectual apathy, and force them to think for themselves; and there is every reason to hope that this will be followed by a movement all along the line, an intellectual awakening in all departments, scientific, philosophic, and religious. It is of the first importance, therefore, that measures be taken at once to turn the newly awakened intellectual activity in the right direction, as well as make accessible to the people the materials for a right judgment in science and religion. This it is proposed to do by the establishment of an unsectarian Christian college in the city of São Paulo, a considerable part of the money for which has already been raised, and some of its professors are already on the ground.

Allied to this intellectual apathy is the most absolute indifference on the part of the majority of the people to all politics and political measures. Some years ago the people were called upon to vote upon the limitation of the suffrage, which had theretofore been universal, but which it was proposed to restrict to those who could read and write and possessed a taxable income of two hundred dollars a year. This measure would reduce the voters to about one-fifth of the previous number, and full notice was given that on a certain day the matter would be submitted to the popular vote. There was, however, very little discussion of the subject in the papers, no mass-meetings to stir the people up to defend a time-honored right, which they were threatened with losing, not the slightest excitement, in fact, and when the day arrived the matter went by default, not enough of the class threatened with disenfranchisement presenting themselves at the polls to constitute a respectable minority. It is quite possible that the Romish teaching of the superior importance of the spiritual to the temporal allegiance may have confused the minds of the people on the subject, and helped to produce this state of affairs.

4. *Moral.*—The prominent moral characteristic of the Brazilian people is a very great lack of conscientiousness, an almost complete absense of the feeling that everything must give way to right and duty. The result of this has been referred to in speaking of their physical characteristics. Its social aspects will be considered below. It has also been prominent in their political history. One of the first measures of republican government was a general decree that all officeholders who gave in their adhesion to the new government within a certain time would be continued in office, while those who refused to do so would be immediately substituted by others. The result of this measure was a wholesale coat-turning, which would have been amusing had it not been so sad an indication of the utter lack of principle on the part of so large a portion of the best citizens. Although many had just before been ardent monarchists, and nearly all had voted for the monarchical candidate in the recent elections, not one in a hundred declined to accept the offered conditions, and the State and municipal machinery moved on without the slightest hitch.

The police in Brazil are a military organization, wear soldier's uniform, carry guns, and in their ordinary patrol work use sword bayonets. As soon as these soldier police, scattered all over the country, received orders from their superior officers to accept the republic, they tore the crowns from their caps and proclaimed a change of government. Outside of the large cities the number of these police agents was utterly insignificant, and they could have been easily overpowered, but even the most ardent monarchists when they found themselves face to face with the military, and called upon to risk some personal injury for the sake of their political opinions, backed down at once. It was not cowardice, for the Brazilians are not a cowardly people, but simply the feeling that it was not worth while to risk anything for a mere opinion. The priesthood, the whole effect of whose teachings for centuries has been to obliterate the inherent distinction between right and wrong, and confuse the minds of the people on the fundamental principles of ethics, is without doubt chiefly responsible for this national demoralization.

It is no wonder, then, that in this state of affairs the republican leaders, who were men with positive ideas, had the courage of their convictions, and in the face of opposition had defended their principles for many years, should have carried all before them. Indeed, the great guarantee of the stability of the republic is to be found in just this fact, that its advocates are men of positive convictions, who are disinterestedly seeking the good of their country, and are willing to sacrifice something for it, and risk something for the sake of principle.

5. *Reverence for tradition.*—The superior wisdom of "the Fathers" and the necessity of accepting as final their ideas and judgments in all matters of faith and doctrine having been drilled into them from their earliest infancy, for many successive generations, the habit of looking backward seems to have become ingrained into the Brazilian nature, and leads them to hold on with an almost religious pertinacity to old-fashioned business methods, antiquated modes of transportation and farming (solid-wheeled ox-carts and pack-mules compete with the railroads in some parts of the country, and not one farmer in a thousand has ever seen a plough), and the most antihygienic ways of living and eating. The unparalleled progress of the United States is doubtless largely owing to the fact that every man seeks to improve upon the methods of his father, and eagerly experiments any proposed change which promises to be an improvement. The average Brazilian, however, regards any innovation with suspicion, simply because it is an innova-

tion, and is very apt to receive suggested improvements with a smile of half-scornful superiority, and to say: "Your implements and methods are very good for you and your country, but the ways of our fathers, who have been working here for centuries, are doubtless best for us in this country." This difference of mental attitude is of itself enough to largely account for the difference between the two countries, and for it the Church of Rome is largely, if not wholly responsible.

6. *The doing things for show and effect* is also a prominent Brazilian characteristic. "Para Inglez ver," for the English to see, is an expression applied originally to parliamentary measures which it was known at the time would have no practical result, but which it was hoped would have a good effect upon outsiders, especially upon investors in that land whose ready money has done so much to develop the resources of this country, but which has passed into a proverbial phrase to indicate whatever is done for show or effect. The tendency which this phrase characterizes, and of which the late emperor was thought to be an illustrious example, is evident in all departments of their social, political, and business life. Their style of dressing and building, their business and professional methods, their school system and newspaper articles, public speeches and private entertainments, all reflect the soulless externality which is characteristic of their religious life.

Social and Political Conditions.—Notwithstanding the fact that several of the principal cities of Brazil were founded one hundred years before the "Mayflower" touched at Plymouth Rock, and that sixty years before the first Knickerbocker set foot upon Manhattan Island the twelve capitanias, or colonies, embracing the territory now covered by Brazil, were consolidated into a general government with the capital at Bahia, we find to-day that, with less than one-tenth of the population of the United States, Brazil is fully half a century behind her in general civilization.

Of the sparse population not more than one in seven can read and write, while the manufacturing industry is in its infancy, the immense mineral wealth of the country is almost entirely undeveloped, the most primitive agricultural methods still prevail, the railroads are largely owned by foreign capitalists and managed by foreign superintendents, the immense importing and exporting business is almost entirely in the hands of those of other nationalities. Yet there are churches and monasteries two hundred and fifty years old, and when Penn received the grant of the lands bearing his name there was already an arch-bishopric in Brazil, with several subordinate bishoprics. There is scarce a hill without its church, scarce a street without its priests.

Some claim that there is a vital and necessary connection between the evident signs of priestly predominance and the undeveloped condition of the people and country. Other explanations are offered by those who are unwilling to cast so heavy a responsibility upon the Church which they believe to be the only true one. It is said that a difference in climate accounts for the difference in development and prosperity, yet a considerable part of Brazil is in the temperate zone or bordering upon it, while experience has shown that, owing to the varying altitudes, prevailing winds, dews, rains, and other modifying influences, the temperature of the remaining portion is not such as to interfere, to any considerable extent, with mental or physical activity. Neither will it suffice to say that the country has labored under the disadvantage of a monarchical form of government, and until sixty years ago was a Portuguese colony, treated by the mother country with the most suppressive rigor, for the United States also, at the beginning of its career, was the colony of a monarchical government, but soon, resenting the indifference with which its interests were treated, successfully rebelled against it, and the question still remains why Brazil did not centuries ago do the same.

The most plausible explanation is that the fortunes of the countries were confided to races widely differing in their physical and mental characteristics, and that therefore it was impossible that similar results should follow. A reference to history, however, shows that at the epoch when Brazil was discovered the Portuguese were among the most advanced and civilized European peoples, and many of the works of the first settlers, which still exist, prove their energy and enterprise. In so far as the race question enters into the problem it has to do almost exclusively with the modification of the original settling race by causes already noticed.

The true explanation undoubtedly is, that the struggle between the competing elements of civilization to which Guizot ascribes the rapid progress of development in European countries has from the beginning been entirely wanting in Brazil, while ecclesiasticism, unrestrained and unmodified by any opposing influence, for over three centuries has worked out a form of civilization which may be fairly considered a true exponent of its inherent nature and principles.

The extent to which the ecclesiastical influence has been the predominating one in moulding the civilization of the country is indicated by the fact that the political organization of the country is based upon the ecclesiastical. The lowest political subdivision is the parish. The public registers, births, deaths, and marriages are kept by the parish priests. The elections are all held in the parish churches, and, as would be naturally inferred, often give rise to scenes very much at variance with the supposed sanctity of the place.

It is suggestive that even the roads through the country are only cared for as they have to do with the parish churches. Once a year, upon an appointed day, all landowners are required to present themselves at their respective parish churches, carrying hoes, brush-hooks, or axes. Then all start together for their homes, clearing and repairing the roads as they go; dividing as they successively reach the turning leading to their own houses, thus leaving a wide cleared road from each house to the parish church. These roads were formerly called *sacramental roads*, as, in order to incite to the prompt and faithful performance of this task, the priests used to refuse to carry the sacrament to the dying except over a well-prepared road of the regulation width. There are no road inspectors and no provision made for the care of cross-roads, even though leading to a railroad station. So all over the country there has been a constant effort to make everything centre in the church. Of course, now that with

the advant of the republic the separation of Church and State has been decreed, we have reason to expect that all this will soon be changed.

Education.—According to the census cited above, in a population of 9,930,470, 8,365,997 can neither read nor write, and of the 1,902,454 children of a school age, only 321,449 were enrolled in the various schools, public and private. The province of Bahia, the home of the archbishop and the religious metropolis of the country, with a population of 1,400,000 had 962,720 *analphabetos,* unable to read or write, and only one school for each 2,271 of the population.

So-called religious instruction occupies the principal place in the public schools, hours being spent in learning by heart the prayers and liturgies of the Church in an unknown tongue, and another considerable part of the time in memorizing the Catechism, which, being learned parrot-like, without explanation, is almost equally unintelligible to the pupils. As a result it is not at all unusual to find Brazilian children who have been at the public schools for two or three years, but can barely spell through a sentence, and are ignorant of the simplest rules of arithmetic. In the rural districts one often comes across children who, from having learned out of books copied out by the teacher, are quite familiar with hand-writing, but cannot read print at all.

Following the system of rote teaching, which is the only one admissible in their religious instruction, the sole aim of the teachers, even in the higher schools, seems to be to store the memory ; no attempt is made to develop the reasoning powers or to encourage original thought or investigation. The child's head is stuffed with lists of names, numbers and rules, without any attempt to explain principles or verify or apply them in practice. Mathematics are taught most superficially, while the generally received test of an educated person is the ability to speak a number of languages, like the late emperor. As a consequence, though linguists are common, scientists are very few indeed. About the only thing that is tolerably well taught is Latin, and that only because it is an essential part of the priestly education.

It should be noted, however, that, owing to the efforts of the younger legislators, who are largely emancipated from priestly control, a school system has recently been adopted which compares favorably with that of any other country, and which, while providing for free schools at all points where there are a sufficient number of children, includes many desirable features, such as a free normal school course, pensions of three quarters pay to those who have been engaged twenty-five years in teaching, with proportional amount for less years of service under certain circumstances. This beautifully organized plan, however, under the monarchy became utterly ineffective in practice through the appointment by the State of the Inspectors of Public Instruction, who were consequently in sympathy with the religion of the State and the policy which that religion has ever found most conducive to its interests—*i.e.*, leaving the mass of the people in ignorance. As showing the way in which these inspectors attended to their duties, it is sufficient to mention that when the educational reform laws were put into execution lately, a number of teachers in different provinces were stricken from the roll as *analphabetos,* unable to either read or write. They had probably slipped in as temporary substitutes for teachers who were absent or sick, and then through the carelessness or ignorance of the inspectors, or perhaps through favoritism, had been allowed to remain and draw their salaries as regular teachers.

Not only do the people fail to receive a proper education from the Church, but it is almost impossible for them to obtain it from any other source, as the convent and monastery schools and others in which instruction is given by priests and nuns are able to put the price of instruction and other expenses so low that no private enterprise can compete with them. It is for this reason that many of the mission schools, notwithstanding the large number of pupils reported, continue to call for funds from home to keep them up to the desired point of efficiency.

The most important Protestant educational institution in Brazil, at the present time, is the Collegio Americano, or American school, in São Paulo, under the charge of the Presbyterian Church (North). This school was opened with ten members by the Rev. G. W. Chamberlain in 1870, and was carried on under the joint directorship of Revs. G. W. Chamberlain and J. B. Howell from 1875 to 1885, at which time the attendance had reached 160. In 1885–86 Dr. H. M. Lane assumed the directorship, giving himself up entirely to the school work ; since that time the school has rapidly grown, and numbered at the beginning of 1890, 429 pupils. The school includes kindergarten, primary, grammar, and normal school departments, and a beginning has been made in industrial work ; it draws from all classes of society, the majority of the children being from Catholic families. Since 1878 a boarding department for girls has been attached to this school, and in 1885 boarding accommodations for boys were opened in connection with the training department. A substantial building belonging to the presbytery, situated in an excellent locality, furnishes school rooms for the day schools, and presents accommodation for the girls' boarding department. The boarding department for boys and candidates for the ministry is built on ground donated by Mr. and Mrs. Chamberlain in a growing suburb of the city. Of the necessary funds for its erection, $10,000 were given by ladies in the United States, and 5,000 milreis—about $2,500—were spontaneously offered by General Couto Magalhães, a distinguished official of the Brazilian army, resident in São Paulo.

The mission of the Presbyterian Church (South) has under its care at Campinas, in the State of São Paulo, a day and boarding school for boys and girls, with spacious grounds and buildings specially erected for the purpose, founded by the Revs. G. N. Morton and E. Lane about 1873. The attendance at these schools at one time was over two hundred, but for reasons connected with the internal management has declined, until it does not at present exceed half that number.

The Methodist Episcopal Church (South) has a flourishing boarding school for girls at Piracicaba, founded by the Rev. J. Ransome and Miss Watt in the year 1881. This embraces a kindergarten, primary and grammar school departments, with beautiful and appropriate buildings,

the funds for which were contributed by the ladies' societies of their church in the United States. This school has been patronized by some of the wealthiest and most important families in the country, and has at present a large attendance.

The same church has a similar school, with beautiful buildings, delightfully situated in one of the suburbs of Rio de Janeiro, founded by Miss Bruce in 1885.

There are numerous day schools connected with the different missions at many different points throughout the country, but as these are designed principally for the education of the children of believers, or the preparation of young men for Gospel work, we deem it unnecessary to enumerate them here.

The Press.—With perhaps one or two unsuccessful attempts, there was no printing-press established in the country till after 1808, when a small one was set up under court control. Of late years a great advance has been made in this respect, especially in the publication of newspapers in all parts of the country. Considerable original literary and scientific work is being done by the rising generation of young men, many of whom have been educated abroad. The press is absolutely free; pamphlets and books of every description can be published without any previous license. Nearly all the daily papers will publish religious and even controversial articles at the ordinary rates; this is not, however, a special favor to the Protestants, as they accord the same liberty to Positivists, Spiritualists, sceptics, or any one else who choses to pay for it. These publications through the daily papers offer a very easy and efficient means of disseminating the truth, which has been greatly blessed, and would have been more utilized had the funds been forthcoming.

The evangelical literature of the country is at present exceedingly limited, consisting principally of works on the differences between Romanism and Protestantism, a few devotional books, volumes of sermons, a church history, Sunday-school books, catechisms, and tracts. Both the Presbyterian and Methodist bodies have published brief compendiums of theology, and there is a Portuguese translation of the Episcopal Prayer-Book, besides several collections of hymns, some of them with music, for the use of the different churches. There are, as yet, no commentaries on any part of the Scripture, no Bible dictionary, no concordance, almost no helps to the study of the Bible except a Bible index.

Brazil has at present six Protestant newspapers: the *Imprensa Evangelica*, weekly, Presbyterian, founded in 1864; *Evangelista*, three times a month, Presbyterian; *Apologista Christão*, weekly; *Expositor Christão*, fortnightly; *Arauto*, monthly, Presbyterian; *Pulpito Evangelico*, monthly, undenominational.

Lotteries.—Lottery selling in Brazil has become a regular business. In every city there are shops devoted exclusively to the sale of lottery tickets, besides *kiosks* on the street corners, stands at the railway stations, etc., perambulating sellers walking the streets and mounted ones scouring the country. So numerous are the lotteries that not a week, and hardly a day, passes without a drawing in some part of the country, and the tickets of all are scattered far and wide.

The Minister of Finance, in his report for 1887, states that during that year $2,250,000 were spent by the people of that country upon lottery tickets. When it is remembered that, in addition to the regular price of the tickets, the various agents or sellers charge a percentage, the cost to the country of the lotteries might rightly be put down as at least $3,000,000 a year.

A very large proportion—nine tenths at least—of the lotteries are organized for the sake of raising funds for building, enlarging, or repairing churches, while of the remainder nearly all are for hospitals, asylums, or other institutions under ecclesiastical care or control. There is at present building in the city of São Paulo a grand cathedral to cost $1,000,000, all the funds for which are being raised by lotteries.

This facility of investing their earnings in a way that may possibly bring in a thousand-fold in a few days produces the inevitable effect of interfering with the formation of habits of thrift and economy on the part of the laboring classes, while tending to indispose men in all walks of life to the slow and sure methods of doing business. The rule that the number of savings banks in any country is in inverse ratio to the number of lotteries holds good in Brazil. Indeed, savings banks are here practically unknown, being represented by a single government institution with several branches, in which not more than $25 can be deposited at one time, and so managed that making a deposit involves the loss of half a day to the depositor.

Mendicancy.—The Brazilian idea of the charity which covers a multitude of sins is promiscuous giving, without investigation and without thought, to every applicant who presents himself. As a result, in Brazil poor-houses and poor-rates are unknown, neither is there any call for them, private charity providing an ample support for the class which in other countries is dependent upon the State. Begging seems to be recognized as a legitimate mode of obtaining a livelihood, and in some cities beggars are regularly licensed, and wear a numbered badge, like policemen. Beggars on horseback, too, are here not an uncommon sight; as many as half a dozen at a time may be counted on the streets of certain towns. It should be said, however, that these are lepers, so crippled by disease that they could go about in no other way.

In most cities, however, this class are confined within the walls of the lazarettos maintained for their especial benefit. As a rule, too, beggars are only allowed to solicit alms on one day in the week, and on that day the streets are full of them. They are satisfied with very little, one or two cents being the usual donation, but as they go regularly along a street, from house to house and store to store, and are almost never refused, they readily take enough in a day to support them a week. Indeed, many of them buy houses and lay up money. This is well known; but as the motive for giving is not so much to relieve distress as to acquire merit, or, perhaps, in some cases to rid themselves in the easiest way of a bore, that makes no difference in the contributions. In many of the business houses they have the matter of giving nicely systematized. The pennies which they expect to give during the day are spread out upon a dry-goods box near the door, and as the beggars present themselves they are pointed

to them, and each one, with the ordinary rigmarole of thanks, quietly picks up his coin and hastens on to the next place. It is considered exceedingly rude and ungentlemanly to refuse an alms when solicited, and if for any reason one is unable to give, he is expected to say "excuse me" or "pardon me."

The same principle runs all through society; all the wealthier families have large numbers of hangers-on, who look to them directly or indirectly for their support. It is very common for women who are no relation to be received into a house, boarded, clothed, and treated in all respects as one of the family in return for any little services which they may choose to render.

It does not require a political economist to see that the encouragement of mendicancy and the removing of motives for exertion promote idleness and shiftlessness, and directly reducing the working force of the country, diminish its prosperity.

Holidays.—There is a very considerable waste of working time, due to the frequently recurring saints' days. As these days are not observed religiously by the mass of the people, but as times of recreation and dissipation, the greater part of the following day is usually necessary to recover from them. It is very unusual to find the printing offices and workshops with more than half a working force on Mondays or the days following the saints' days. An Englishman who had taken charge of a large coffee plantation which had come into the possession of the English Bank through the foreclosure of a mortgage, and the slaves having been liberated, was obliged to carry on the work by free labor, finally threw up the job in disgust, saying that with their saints' days, the time taken up in preparing for them and recovering from them, he could not count on an average of more than two hundred days' work a year from each workman, and that it was impossible to manage a plantation successfully under such disadvantages. Since the advent of the republic things have been worse than before in this respect, as the government, when it decreed the separation of the Church and State, abolished all the old religious holidays, and appointed half a dozen new ones. The workmen persist in keeping the old holidays, as it was understood that they should have those days free when they contracted their services, and will not work on the new holidays, because the law gives them a right to them. This will, however, probably soon right itself, and the old saints' days be entirely abandoned.

Mission Work.

Early Attempts at Evangelization.—It is a very deeply interesting fact that the very first effort of the Christian Church after the Reformation to engage in foreign missions was that of the church at Geneva to send the Gospel to the inhabitants of Brazil. Coligny, the great French Huguenot, and other friends of the truth conceived the idea of establishing a Protestant colony in South America as a place of refuge for their persecuted brethren, who were the victims of papal fury in Europe.

In 1555 an expedition, consisting of three small vessels, under the command of one Villegagnon, a distinguished French naval officer, sailed from Havre de Grace to what is now the harbor of Rio de Janeiro, where they established themselves on an island, called to this day Villegagnon, in honor of the leader and, as he afterward proved to be, treacherous destroyer of this expedition. Their joyous reception by the natives, who were at war with the Portuguese, and other circumstances seemed to warrant high hopes of success.

On the return of the vessels to Europe great interest was awakened for the establishment of the reformed religion in those remote parts; and the church at Geneva, under Calvin and his colleagues, sent two ministers and fourteen students to accompany the second expedition. Soon, however, after these new colonists reached their destination, the real and villainous character of Villegagnon revealed itself in a series of annoyances and persecutions against the faithful Huguenots, who, having gone thither with the hope of enjoying full liberty of conscience, found their condition worse than before. The premature ruin of the colony was soon consummated. Many of the colonists returned to Europe. Of those who remained three were put to death by their infamous persecutor, and others fled to the Indians and Portuguese. Among the latter was one named John Boles, who is noted, even in the annals of the Jesuits, as a man of considerable learning, being well versed in both Greek and Hebrew. Escaping from Villegagnon, John Boles went to St. Vincente, near the present site of Santos, the chief seaport of the province of São Paulo, the earliest Portuguese settlement in that part of the country, and where the Jesuits had a colony of Indians catechized according to their mode. According to the Jesuit chroniclers themselves, the Huguenot minister preached with such boldness, eloquence, and erudition that he was likely to pervert, as they term it, great numbers of their adepts. Unable to withstand him by arguments, they caused him to be arrested, with several of his companions. John Boles was taken to Bahia, about a thousand miles distant, where he lay in prison eight years. When, in 1567, the Portuguese finally succeeded in expelling the French from that part of their dominions, the governor, Mem de Sá, sent for the Huguenot prisoner and had him put to death on the present site of the city of Rio de Janeiro, in order, it was said, to terrify his countrymen, if any of them should be lurking in those parts. The Jesuits boast that Anchieta, their great apostle in Brazil, succeeded in winning the heretic to the papal faith on the eve of his execution, and then helped the hangman to dispatch him as quickly as possible, so as to hurry him off to glory before he could have time to recant. This is, doubtless, a grave injustice to that heroic witness for the truth, invented for the double purpose of staining his memory and shielding and exalting their own order.

The blood of John Boles and his faithful fellow-servants, who were there slain for the testimony of Jesus, has been crying to God from those shores for over three hundred years; crying, not for vengeance on their persecutors, but for mercy to their descendants; that cry comes still to-day to the descendants of the Huguenots in this land, and to all who, by the grace of God, have obtained a like precious faith, beseeching them to carry the light of the Gospel to that beautiful land, over which the darkness of Romanism has hung like the shadow of death for three centuries. Would to God a double portion of that lonely martyr's spirit might fall on many who call themselves

servants of the same Jesus for whose sake John Boles counted not his life dear unto him.

The blood of the martyrs is the seed of the Church ; and the seed thus sown, amid the storms of man's savage wrath, in the rank wilds of South America, though it lay long hidden, or was even trodden down, was not lost. We have seen it bud and bring forth fruit. A rich harvest of grand results awaits the watering and the ingathering.

The Dutch attempted to establish themselves at different points in the northern part of the country, from Bahia to Maranhão, during more or less of the second quarter of the seventeenth century. Godly pastors accompanied their expeditions and preached a pure Gospel in their settlements. But this can hardly be classed as missionary effort for the permanent dwellers of the land ; and all trace of their labors seems to have passed away with the language and authority of the bold invaders, except the mention by Southey, in his *History of Brazil*, that they had prepared a catechism in the language of the Indians, whom they catechised, and other books of an evangelical character in Portuguese.

Recent Evangelistic Efforts.—To the Methodist Episcopal Church of the United States belongs the honor of the first attempt to plant the Gospel in Brazil in modern times. In 1836 the Rev. Mr. Spaulding went to Rio de Janeiro as a missionary of that Church. The Rev. D. P. Kidder joined him in 1838. The death of his wife compelled Dr. Kidder to return home in 1840. The financial pressure of those times led to the abandonment of the mission, and Mr. Spaulding returned in 1842. Their labors seem to have been earnest and abundant for the American and English residents in Rio de Janeiro and the seamen visiting the harbor, while engaged in studying the language, but it is not known that they ever established a regular service of worship and preaching in the Portuguese tongue. Dr. Kidder, who with Dr. Fletcher afterward published *Brazil and the Brazilians*, travelled extensively, and aided in putting into circulation many copies of the Scriptures. Even before that time agents of the American and British and Foreign Bible societies had visited most of the important points, and had widely scattered the good seed. These societies have continued their efforts, with some interruptions, during subsequent years, and still offer the most generous co-operation in the great work in that land.

The Rev. J. C. Fletcher, a Presbyterian minister, labored for a time in Rio de Janeiro under the auspices of the American and Foreign Christian Union and the Seaman's Friend Society about 1851–53. The data are not at hand for an accurate statement of date and duration of his labors, or their nature and results.

Dr. Kalley, a pious Scotch physician, well known through his successful labors in Madeira, in 1842 to 1846, went to Rio de Janeiro about 1854 or 1855, and for many years preached and labored there at his own expense. He has had a church at Rio de Janeiro since 1858 and some preaching stations in the suburbs, and in 1873 he organized a church in Pernambuco. Dr. Kalley, who had no ecclesiastical relations with any branch of the Church, retired from Brazil in 1876. The Rev. J. M. G. Santos, a native of Brazil, has since that time been pastor of the church in Rio de Janeiro. Rev. James Fanstone, an Englishman, is at present pastor of the church in Pernambuco.

The Rev. A. G. Simonton, of the Presbyterian Church (North), landed at Rio de Janeiro in August, 1859, and was joined by the Rev. A. L. Blackford in July, 1860. Mr. Simonton opened a place for preaching in May, 1861, in a small room in the third story of a house in one of the narrow central streets of the city. His first audience consisted of two men to whom he had been giving instruction in English, who attended as an act of courtesy to their teacher. They were interested, and at the next meeting brought a companion with them. At a third meeting half a dozen were present, and so gradually increasing, the work has gone on from that day to this.

In 1862 Mr. Simonton organized a church with two members ; one of them was one of the two attendants at the first Portuguese service, the other an American from New York, whose conversion was the result of Mr. Simonton's labors. Up to the end of 1885 more than three hundred and twenty persons had been received on profession of their faith to membership in the church of Rio de Janeiro, nearly all of them being converts from Romanism or the infidelity and indifference into which Romanism drives thinking men. This church, which is now self-supporting, is at present under the care of the Rev. A. Trojano.

In October, 1863, São Paulo was occupied as a mission station by the Rev. A. L. Blackford, who was succeeded in 1866–67 by the Rev. G. W. Chamberlain, who is still laboring there. A church was organized there in 1865, and of those who at that time professed their faith four have entered the ministry and done noble service for the Master. About two hundred have professed their faith in that church since the beginning, and its members, more than those of any other church, have been scattered far and wide over the country, carrying a blessing with them. São Paulo has been selected by the Presbyterian Mission as the seat of their Training School for Native Teachers and Ministers. It possesses an extremely healthful climate, is the railroad centre of the most progressive State in the republic, and is also the seat of the oldest law school on the western hemisphere, attended by a very large number of Brazilian youth, and the Alma Mater of the majority of Brazilian statesmen ; for these reasons it has also been selected as the site of the Protestant college for which funds are now being raised.

During 1863 and 1864 a few tracts and books, and a very few copies of the Scriptures, had been circulated by the Rev. J. M. da Conceição, a former vicar of the parish, in the district of Brotas, an agricultural neighborhood 170 miles from the capital. After repeated and urgent calls to go and preach to them, they were visited in February and again about April, 1865. It was then a tedious and laborious journey on horse or muleback, over rough roads and sometimes through mere bridle paths. The mode of work was to go from house to house, preaching, reading, and expounding the Bible. The Spirit of God had been there preparing the way, and was present to seal His Word on the hearts of men. The truth took deep hold on those rustic but intelligent minds. Desperadoes, who had been the terror of their neighborhoods, sat meekly at the feet of Jesus ; men and families who had sunk very low in ignorance and cor-

ruption were saved and lifted up. In November of the same year, 1865, a church was organized there consisting of eleven converts from Rome. The Rev. R. Lennington went to Brotas to reside in 1868, and remained there till 1872. From this centre the work has spread in every direction through all that section of country, until we are now able to count nine neighboring churches, the lineal descendants of the old Brotas church. The Revs. Trajano, Miranda, and Braga, and the missionaries J. F. Dagama and J. B. Howell, have resided in this field and labored there for varying periods. The Revs. Dagama and Braga are still on the ground.

Many of those who had embraced the Gospel around Brotas had removed thither from the neighboring province of Minas Geraes, a distance of from one to two hundred miles. Through them the truth was carried thence to their friends and families who remained behind; and there we have to-day half a dozen more organizations, tracing their origin to the seed first sown in Brotas. The members in all of these churches now number more than a thousand. The Minas churches have been ministered to for many years by the Rev. M. G. Torres, and more recently by the Rev. C. Nogueira.

A similar spreading process took place from Sorocaba as a centre. This town, 60 miles west from São Paulo, was first occupied by the Rev. A. P. de C. Leite about 1874, and there are now lying to the north and west of it four other churches, offshoots from the parent church. This field is at present under the care of the Rev. Zacarias Miranda.

In 1884 a church was organized in Campanha, in the southwest part of Minas Geraes, by the Rev. E. C. Pereira, the present pastor of the church in São Paulo. The Campanha church and the neighboring field are at present under the care of the Rev. Benedicto de Campos.

Bahia was occupied as a mission station by the Rev. F. J. C. Schneider in 1871. He was succeeded by the Rev. R. Lennington in 1877, and he by the Rev. A. L. Blackford in 1881, who was joined by the Rev. J. B. Kolb in 1884.

Cachoeira, distant 45 miles from Bahia, was occupied as a mission station by the Rev. J. T. Houston in 1875, and a church was organized there the same year. Mr. Houston was transferred to Rio in 1877, and the church and work at Cachoeira have ever since been under the care of the missionaries residing in Bahia. A large number of towns are accessible from Bahia by steamers and railroads, where the way is fully open for preaching the Gospel.

About 1870 a prominent merchant in one of the principal towns of the province of Sergipe became interested in the Gospel, through influences emanating from Rio de Janeiro, and mainly through his prudent and unremitting efforts an unwonted interest in the truth sprang up throughout a considerable part of the province. After several visits by missionaries and native helpers a church was organized in the town of Larangeiras in 1884. This point was occupied as a mission station in 1886–87 by the Rev. J. B. Kolb, who is still laboring there.

In 1884 the Rev. R. Lennington made an extensive tour through the province of Paraná, next south of São Paulo. The population of Paraná is sparse, and it was necessary to make long journeys on horseback in order to reach the various towns and settlements where an interest in the Gospel was known to exist. The result was most encouraging; a number of persons were found who gave every evidence of being true believers, though they never before had heard the Gospel preached, and two churches were organized the latter part of 1884 at points far in the interior, whither the seed had been carried from the church at Sorocaba. Upon Mr. Lennington's withdrawal from the work the Rev. G. A. Landes took charge of it. The growth of the church in that province has been phenomenal, and the demands of the work and the calls for preaching at new places tax to the utmost the powers of the three laborers now on the field, the Revs. Landes, Porter, and M. P. B. de Carvalhosa.

The Rev. E. Vanorden, who from 1872 to 1876 labored in connection with the Presbyterian Board, in 1877 commenced an independent work in the city of Rio Grande do Sul at his own expense, and after some years organized a church at that point which was afterward admitted into the Presbytery of São Paulo, and is at present being ministered to by the Rev. M. A. Meneses.

In 1869 the Revs. E. Lane and G. N. Morton, of the Southern Presbyterian Church, occupied Campinas, in the province of São Paulo, and about seventy miles northwest of the capital, as a mission station. They devoted themselves at first to educational work, and established at that point a very flourishing day and boarding school for boys, which was soon followed by a similar one for girls, which are still in operation, and whose influence has been felt all over the province. From Campinas as a centre the work has spread in every direction along the railroads, and a number of churches have been organized in the neighboring regions. In the year 1884 the Rev. John Boyle, of the same mission, made a tour of several hundred miles into the far interior, and having found great interest in the Gospel in the western part of Minas and the province of Goyaz, established a mission station in Bagagem, near the boundaries of the province of Goyaz, and evangelizing from that point as a centre, has succeeded in gathering together several nuclei of believers and some organized churches.

The city of Pernambuco was occupied as a mission station by the Rev. J. R. Smith, of the Southern Presbyterian Mission, in 1873, and a church was organized by him at that point in 1878. The Gospel influences emanating from the city of Pernambuco resulted in the organizing of various churches in the same province and the neighboring province of Parahyba.

In 1882 or 1883 the Rev. De Lacy Wardlaw opened a new station in the province of Ceará, and about the same time the province of Maranhão was occupied by the Rev. G. W. Butler, M.D., and the province of Alagoas by the Rev. J. H. Gauss.

In response to a deep and widely spread feeling on the part of the missionaries and native ministers connected with the Presbyterian missions north and south, it was resolved, with the consent of their respective General Assemblies, to combine the Presbyterian forces in Brazil by the organization of a synod which should include all the ministers and churches formerly connected with the two missions. This was effected in August, 1888, by the union of the three presbyteries of Pernambuco, Campinas and West of Minas, and Rio de Janeiro

into the Synod of Brazil, of which the Rev. A. L. Blackford, the pioneer missionary, was elected the first moderator. The field was redistributed into four presbyteries, as follows : Pernambuco, Rio de Janeiro, São Paulo, and Minas. The statistics of the churches composing these presbyteries, with date of organization, present membership, etc., will be found in the tables at the end of the second volume.

In 1876 the Methodist Episcopal Church (South) of the United States inaugurated mission work in Brazil by sending out the Rev. J. Ransome, who was soon followed by other missionaries, by whom churches were organized in Rio de Janeiro, São Paulo, Piracicaba, Juiz de Fora, etc.

The Southern Baptist Board began a mission in Brazil in 1881, and now have churches in Bahia, Maceió, Rio de Janeiro, and Santa Barbara.

The Episcopal Church of the United States sent out the Rev. Richard Holden as a missionary in 1860. A Scotchman by birth, he had learned Portuguese while engaged in business in Brazil, but afterward studied theology at Gambier, O., and was ordained by Bishop McIlvaine. He labored for a year in Pará, then removed to Bahia, but owing to a misunderstanding with his committee in New York, he left the Episcopal Church and withdrew from Bahia in 1864. He afterward became associate pastor with Dr. Kalley in Rio de Janeiro, and at the same time directed the work of the British and Foreign Bible Society in Brazil. Upon the withdrawal of Mr. Holden the mission of the Episcopal Church in the United States was abandoned until the year 1889, when the Revs. Kingsolving and Morris, having been sent out by that church, opened a preaching place in Porto Alegre, the capital of the province of Rio Grande do Sul.

The South American Missionary Society, under the care of the Bishop of the Falkland Islands, has maintained chaplains at different points, but as these confine their labors almost exclusively to the English-speaking population in the cities, and rarely even learn to speak the Portuguese, they can scarcely be counted as forming part of the missionary force.

The Rev. Justus Nelson, of Pará, represents the "Taylor Self-supporting Mission" in Brazil. This gentleman has held on for years with a pluck and constancy worthy of all commendation through privations and hardships which, it would seem, he might have been spared. His work has been crowned with success, and he has now under his care a flourishing church and school. There are also at other points some laymen connected with this mission, who in the intervals of their labors for their own support conduct prayer-meetings and do other religious work.

Mention should also be made of a number of German colonies in various parts of the country, in which, on an average, perhaps one-half of the colonists are Protestants. In many, perhaps most, of the more important colonies there are Protestant pastors, usually paid in part by the government. A portion of these pastors are, in many cases, only nominally Protestants ; some are even infidels. The people generally say that they want a pastor to baptize their children, to confirm, marry, and bury them, and perhaps teach a school, and for the rest to leave them alone ; and apparently many of their pastors aspire to little more. The presence of German Protestants in a place is usually found to be a serious hindrance to work among the Brazilians.

The Republic of Brazil affords a field for missionary effort of great promise, but of peculiar difficulty. Under the new government there is not only full legal toleration of all forms of evangelistic effort and legal recognition of churches and ministers, but also certainty of protection in the work, while the removal of various disabilities and legal annoyances, which before deterred some from listening to the truth, will doubtless give the Gospel a more ready acceptance among classes which have heretofore held aloof.

In addition to the obstacles everywhere encountered in the depravity of the human heart, slavery to evil habit, and love of ease, Protestant missions in Brazil have to contend with the scepticism and indifference, ignorance, superstition, and even idolatry engendered by familiarity with a counterfeit Christianity. Positivism, materialism, and spiritualism have their votaries, but the greater part of the people are engulfed in a sea of worldliness which effectually excludes all serious thoughts and feelings.

Brazil needs the Gospel not only for her own unevangelized multitudes of the present day, but in view of her probable destiny in the near future. Much of the safety of the whole American Continent may depend upon the missionary work which shall be done there in the next few years, as that will determine to a greater or less extent the form which civilization will assume in that country during the coming century.

Breath, Edward, b. in New York, January 22d, 1808. Highly recommended as a Christian and "an accurate, neat, ingenious, and every way competent printer," he was appointed by the A. B. C. F. M., and sailed July 21st, 1839, for Oroomiah, Persia. In 1847 he visited the United States, was married, and reembarked, 1849. Of his labors, character, and influence as a missionary Dr. Perkins wrote : "He has labored indefatigably at Oroomiah as a printer and an editor. With wonderful tact and talent he has cut and constructed our beautiful fonts of Syriac type on the spot from year to year, with a hand before unpractised in that art, but which has astonished us by his rare and complete success. He has thus saved thousands of dollars to the American Board. Through his press he has issued more than 80,000 volumes, including several editions of the Scriptures in modern Syriac, thus giving to the people about 16,000,000 pages in a language never before printed. Mr. Breath's finely balanced and richly stored mind and warm Christian heart have rendered his services most invaluable in Persia in many other ways besides the department of the press. The members of our mission proposed to him many years ago to receive ordination and preach the Gospel as a minister. He modestly declined the proposal, but he has in manifold ways, in faith and patience, by prayer, teaching, and informal preaching, and especially by an humble, uniform walk with God, well fulfilled the work of an evangelist."

The cholera in October, 1861, made its appearance in Oroomiah. The missionaries retired to their health retreat at Seir. But their

work required them to visit the city frequently, though they generally returned to the mountain for the night. Mr. Breath was detained one night endeavoring to rescue a poor girl who had been violently seized and carried off by a Mussulman. On Saturday he returned to Seir as well as usual, and on Sunday attended religious service. Sabbath evening at 7 o'clock he was attacked, and by Monday morning the cholera had done its fearful work. He lay in a state of collapse through the day, and at six o'clock in the evening he ceased to breathe. Mr. Coan remarks: "We all looked to him for counsel, and reposed great confidence in his wisdom and judgment. His great modesty and diffidence forbade his ever obtruding himself or his opinions on others. His rich Christian experience, his aptness and originality of thought, and his sound and scriptural views on the great doctrines of our holy religion had suggested to us that he might be called of God to preach more fully the Gospel to the Nestorians, but he refused to entertain the subject." He died at Oroomiah, November 18th, 1861.

Breklum Missionary Society (The Evangelical Lutheran Missionary Society of Schleswig-Holstein). — Headquarters, Breklum, province Schleswig, Germany.

The establishment of a separate foreign missionary society in Schleswig-Holstein was the work of Pastor Jensen; he had for some years edited *Sonntagsblatt für's Haus*, and had in 1869 proposed such an organization to several of the clergy of the province, but little favor was met with, and nothing could then be done. In 1873 the editor moved to Breklum, a small town only a little distance from the west coast of Schleswig. In 1875 he again suggested the matter, this time in connection with the propriety of erecting a house for headquarters for the magazine and various interests centring in it, chief of which would be the mission enterprise. Even at this time there was not sufficient interest awakened to lead to the undertaking of the matter by the churches, but Jensen went forward with it on his own account. In February, 1876, he bought for 15,000 marks the ground necessary for a mission institute, and proceeded with the requisite alterations of the buildings upon it. Until the summer of the same year no organization was effected; in September a mission festival was celebrated in Breklum, and fifty representatives of the churches throughout the province assembled on the 19th of the month to consider the matter. The result was that they decided upon the organization of a missionary society, and the establishment of an institute belonging to the Lutheran Church and based on its confessions; and a committee of four, of whom Pastor Jensen was one, was elected to effect an organization. The board of directors was to consist of twelve persons, clergymen and laymen in equal numbers. Among the number were two former missionaries to India. In connection with this supervising management a smaller board of managers was selected, consisting of four, to execute the plans and directly attend to the details of the institute. After some delay Pastor Höber was chosen as inspector. A second teacher aided him in instruction in the school, at which at the beginning twelve candidates presented themselves. Of these, however, only three were actually sent out to the field. At first the course of instruction was fixed at four, but since then it has been lengthened to six years. April 10th, 1877, the Mission House was dedicated.

Inspector Höber died in 1879; his assistant, Candidate Grönning, succeeded him, and held the office till 1885, when he resigned his post to go to the mission field as teacher. He was followed by the present inspector, Fiensch, who has two assistants in the school work.

The work of the society among the home churches, and that of the churches in behalf of the society, is not yet fully systematized. The already existing relations of the churches of the province to the other mission societies in Germany were not disturbed, and their contributions are thus necessarily divided; moreover, the northern sections are very conservative in regard to aiding the new society, but a change here also is gradually taking place. Few auxiliaries have as yet been formed. Agents of the society are not yet numerous enough. Lately, at the instance of the managers, a number of synods have chosen reporters for the whole mission field, while some of them have undertaken the independent support of a native helper. A canvass of the province was begun in 1889 by direction of the Consistory. Of great value to the society is the present active and hearty cooperation of the church authorities. Candidates for the institute are to be 18–26 years of age, with good health, but need not have further education than that furnished by a good public school. The number of desirable applicants has as yet been small, as the institute is not widely known beyond the limits of the province.

The contributions have been as follows: In 1877, 31,500 marks; in 1878, 23,000; in 1879, 22,000; from that time they have risen, though somewhat irregularly, to 44,000 in 1889.

The organ of the society is the *Schleswig-Holsteinisches Missionsblatt;* this appeared first in 1876, was up to April, 1887, a supplement to the *Sonntagsblatt für's Haus*, mentioned above, but since that date has been an independent monthly, published at the Mission House at Breklum. A few other publications are also issued at the same place.

The first missionaries were sent out from the institute in the winter of 1882; two went in the service of the Dutch Mission Society, and two under the auspices of the new organization. The field to be occupied was suggested by a missionary of another society—viz., the kingdom of Bastar, in the Central Provinces of India. Bastar is an inland country, and two plans of operation were suggested: one was to begin from the coast and establish successively stations that should form a chain, reaching ultimately into Bastar; the other was to settle at once in the heart of the enemy's country. This latter was chosen, perhaps injudiciously. In April the mission company reached the capital of the kingdom; were there long kept idle, awaiting the king's pleasure, and this proved to be that they should loan him 2,000 rupees! Unwilling and indeed unable to accommodate him, they were obliged to retreat. Serious illness delayed them on their way. They tried at one point and another to make a stand, but were unable, and finally reached the coast again. Thus, after more than a year of delay, they entered upon what is practically the first of the two courses suggested above—viz., to begin

their work in places less exposed to the hostility of ungoverned natives, and press farther and farther into the interior, each station in turn supported by those already established. In pursuance of this policy they retraced the route of their retreat the year before. They first entered the northern part of the Vizagapatam District. In other sections other mission societies were already active, but the northern part was as yet destitute. In this district the society has two stations, but the chief work is in the Jeypur territory, where there are now four stations.

The first station founded was Salur; this post is important because of its location upon the great road, completed in 1885, that leads from the coast to Jeypur. This public work is rapidly enlarging the city, and railway enterprises are expected still more to benefit it. It has 12,000 inhabitants, naturally including many traders engaged in the great inland trade. Ground for the mission was secured on the high road outside the city, a location chosen for sanitary as well as for other reasons. Reaching the place in February, 1884, the first year was devoted chiefly to learning the language, and erecting first a temporary, then a permanent house. Religious instruction was begun in the fall of 1885; December 10th fifteen persons were baptized, seven of them adults—four men and three women; but almost all of these were soon lost to the mission on account of caste prejudice. Excursions into the outlying districts were undertaken, but were carried on at great disadvantage from lack of missionaries, until 1889, when a second catechiser was employed. Small result has as yet come from these journeys. The stationing of native assistants at outposts is seemingly the only feasible way to extend the work. Another branch of mission activity is the school instruction. A school was opened in 1885 in the middle of the city in a hired house, and was soon attended by twenty pupils; from this number it grew to more than forty, the scholars ranging from seven to sixteen years of age. In 1886 Brahmin opposition reduced the number to four, but the lost ground was soon regained. It also, after the necessary inspection by the school authorities of the district, secured government aid. In 1887 a new two-roomed school-house was opened, and the school is now very prosperous. In September, 1886, a church building was begun in the centre of the city. Though hindered often by the enmity of Brahmins, the construction went forward, and was completed in February, 1890. Another activity of the mission is the education of orphans. Entered upon at first quite accidentally, so far as premeditation was concerned, it developed so that a boarding house was erected in 1887. Several boys are being trained for helpers.

The second station in this district is Parvatipur. This place had long been occupied by the London Missionary Society, but with little success, from lack of funds and other causes. They ceded it to the new society at the time of their giving up their work in the whole district. As this occurred only so recently as 1889, of results little can yet be said. The buildings of the former mission are occupied, and provision is made for an additional mission house. Two of the helpers of the London Society remain, one at least of them permanently. Since the beginning of 1890 about ten have been baptized.

The mission society has not for an instant lost sight of the original purpose to reach Bastar. To this end they have recently pressed farther into the interior, into the Jeypur District. The first station established was Koraput, in the winter of 1884–85. Building was at once begun, but severe attacks of fever hindered the missionaries in this as well as in other parts of the work. Moreover, one of the two men sent out became discouraged, left his fellow seriously ill, and returned to Germany. Not until 1887 was the house done. Before service could be held in the native language an English service was started for the numerous inhabitants—officials and others—who speak that language. Earnestness was shown by the attendants, although their number was small. Work in the surrounding country has also been hindered by sickness and by lack of helpers acquainted with the language. In December, 1887, the first preaching tour was begun in the northeast territory. In 1890 the missionaries traversed the southern half. A school was established in 1888, which flourished for a time, then suffered by the removal of numerous officials' families, and in the fall of 1889 was given up for the time being. It has finally been decided to convert this station into a branch of the Jeypur station, which begins under more favorable conditions.

Next in order of establishment was Kotapad, 35 miles northwest of the above station, and close on the borders of Bastar. This had been nominally an out-station of the Baptist Missionary Society, but there had been little work done there, and the place was practically abandoned. Missionaries were ordered there in the summer of 1885; reached there and had a temporary house ready in the spring of 1886, while a permanent house was completed in 1888. Public worship was inaugurated in the summer of 1887. A little later preaching in the market-place was begun first on the Sabbath, then also, since 1889, on Wednesday. The distribution of medicine has been found an efficient aid in reaching the natives.

Naturally the most important location for a station is the capital, Jeypur, but its occupation was delayed because of political complications until the spring of 1887. A house was finished in the spring of 1888; preaching and other lines of work have been entered upon, but results are not so early to be expected.

Forces were ready to enter Bastarland, but the time was still unfavorable, so it was resolved to open a station at Nowrangapur, north of the previously mentioned places. Missionaries arrived there in September, 1889, and aggressive work has already begun.

The work from now on will be, not the establishment of new independent stations, but operating from those already established, until way shall be opened to enter Bastar.

The number of missionaries in the field is (August, 1889) 11, located in 6 stations. The authorities at hand furnish no statistics of converts.

Breton Evangelical Mission.—Secretary, Mr. Joseph Wates, 4 Princess Road, Lewisham, London, S. E.

There is scarcely any part of Europe so deeply sunk in darkness and error as Brittany. Up to the fifteenth century it was a pagan country. When it fell to France, in 1495, the Church of

Rome grafted the ancient paganism on her own corrupt system, making its religion a mixture of Romanism and Druidism. The people are reduced to a condition of abject ignorance and superstition, which had been enlightened by scarcely a gleam of true Christianity until the Baptist Missionary Society sent a missionary there about 1840. A few years since this society withdrew from the work, which was taken up by a few friends in England, and is carried on as the Breton Evangelical Mission, of which the centre is the town of Trémil, Department of the Côtes du Nord.

Some years ago a Breton New Testament found its way into a miserable hut at Trémil; only one of its inmates could read, but others, hearing her read, with her believed in Christ. The hut is now replaced by the chapel, hospital, and schools of the mission, while the whole Bible, translated by one who was a child in that hut, will soon be found in many a Breton cottage; the *Pilgrim's Progress* has also been translated and hymns, which have been adapted to the ancient Breton tunes.

The work, which is carried on by native converts, Pasteur and Madame Lecour, with the aid of a small band of workers, radiates from Trémil to other towns and villages; an important and interesting branch of the work has recently been commenced among the Bretons of the isles of Jersey and Guernsey.

Breton Version.—The Breton, which belongs to the Celtic branch of the Aryan family of languages, is spoken in Lower Brittany by about 1,200,000 people. To distinguish them from the French-speaking people of Upper Brittany they are called *Bretons Bretonnants.*

The history of the publication of the Scriptures in Breton can betraced back to the time of the Duchess Anne, at whose order the Bible was translated, but the Bretons of Wales took possession of this translation, and had it printed in London. Henry VIII. is said to have done his utmost to burn every copy. According to the Rev. Père Gregoire, who states that he had it in his hands, "it was without any alteration, containing all the canonical books, and printed in London at the beginning of the sixteenth century" (*Dict. Français Celtique*, Rennes, 1732).

A version of the New Testament into Breton was prepared by Mr. Jean Le Gonidec (b. September 4th, 1775), a Breton of considerable learning, and published at Angoulême in 1827. The edition consisted of 1,000 copies. Having been recommended to the British and Foreign Bible Society, Mr. Le Gonidec also translated the Old Testament from the Vulgate, but the Bible Society was unwilling to circulate this translation, the style being above the understanding of the common people. In 1847 the first edition of the "Testament Nevez," prepared under the auspices of the British and Foreign Bible Society, was published at Brest. The Breton text of Le Gonidec was taken as the basis of this edition and revised by the Rev. John Jenkins, pastor at Morlaix. An edition of the Psalms, based on Le Gonidec's translation and prepared and edited by the Rev. J. Williams, formerly missionary at Guimper, was published in 1873. In 1885 the British and Foreign Bible Society published a revised edition of Jenkins' New Testament. The work was begun in 1883 by the Rev. Alfred Ll. Jenkins, son of John, and pastor at Morlaix, assisted by the Breton scholars, Messrs. Luzel, Rohan, and Bouhon. In 1886 a diglott edition (Breton and French) was also published by the same society.

Besides the Bible Society's edition, in 1853 the Trégorois version of the New Testament appeared at Guingamp, with an episcopal approbation dated June 29th, 1849. The author, an abbé, was more fortunate in that respect than Le Gonidec, for in 1827 the Bishop of Guimper refused him his approbation. This Guingamp Testament was presented as a homage to the Virgin Mary, and the author begs her "to intercede for him, if in writing it he had committed any fault against the faith and the holy belief of the Apostolic and Roman Church." The whole Bible by Le Gonidec appeared at last at St. Brieux in 1866 (*Bible Santel*, 2 vols.).

In 1883 the Trinitarian Bible Society published the "Testament Nevez" of M. G. de Choat. Written in the Trégorois dialect, this version is distinguished from others in that, by means of references at the foot of the pages, the reader may find the terms used in Cornwall, Léon, and Vannes, for Breton presents four kinds of dialectic differences. The British and Foreign Bible Society disposed of 27,080 portions of the Scriptures up to March 31st, 1889.

(*Specimen Verse.* John 3 : 16.)

Rag evel-se eo en deus Doue caret ar bed, ma en deus roed e Vab unik-ganet, evit na vezo ket collet pioubenag a gred ennan, mes ma en devezo ar vuez eternel.

Brewerville, a city of Liberia, Africa, near Clay Ashland. Mission station of the Presbyterian Church (North), 1889; 2 missionaries.

Bridgman, Elijah Colman, b. at Belchertown, Mass., April 22d, 1801, of Puritan ancestry. Was converted in a revival before he was twelve years of age. Through the reading of the *Panoplist, Boston Recorder*, and other religious papers, a desire was awakened in him to study for the ministry. He graduated at Amherst College, 1826, and at Andover Theological Seminary, 1829, and resolved that if God opened the way he would go and preach the Gospel to the heathen. The American Board, having had its attention called to China as a missionary field by the urgent representations of Dr. Robert Morrison, proposed to Mr. Bridgman, then in the seminary, that he go to China as its missionary. He acceded to the proposal, was ordained at his native place, October 6th, 1829, sailed on the 14th, and reached Canton, February 25th, 1830. He received a warm welcome from Dr. Morrison, and valuable advice in reference to his future work. This year he devoted almost exclusively to the study of the language. Toward its close he with Dr. Morrison, Mr. Abeel, and a few other pious Englishmen and Americans formed the "Christian Union" at Canton, whose object was to diffuse Christian knowledge and piety. Mr. Bridgman had at this time five boys under his instruction, one of whom was Atih, son of Leang-Afa, who desired that he might learn English, Greek, and Hebrew in order to become a competent translator of the Scriptures.

In May, 1832, at Dr. Morrison's suggestion the *Chinese Repository*, a monthly magazine, was commenced, whose leading object was to diffuse

among all readers of the English language useful information concerning China. Mr. Bridgman was chosen editor, and continued to edit it for nearly twenty years, when he transferred it to Dr. S. W. Williams. In 1834 the mission suffered persecution, and Mr. Bridgman's school was broken up. In 1839 the measures taken by the Chinese to suppress the opium traffic resulted in the war with England, which interrupted the operations of the mission at Canton. In 1842 the war terminated, and by the treaty of Nanking five ports were opened, and Hong-Kong ceded to the English. Hither Mr. Bridgman was removed. In 1841 he received the degree of D.D. from the University of the City of New York. About this time he prepared the *Chinese Chrestomathy*, a volume of 730 pages. In 1834 he was secretary of legation to Mr. Cushing, who was sent by the United States Government on a special mission to China, and of his services Mr. Cushing spoke in high terms. In 1845 he was married to Miss Gillett, of the American Episcopal Mission. Dr. Bridgman's time was now divided between the *Repository*, the revision of the Scriptures, the preaching of the Word at the hospital, and the instruction of an interesting Bible class. In 1847 he removed to Shanghai to aid in the revision of the Scriptures. Early in 1852, after an absence of twenty-three years, he visited the United States for his health. Greatly benefited by the voyage and a four months' rest, he reembarked in October for China. In 1854 through him a new mission was commenced in Shanghai, of which he was the senior member till his death in 1861. At San Francisco on his way out he assisted in the dedication of a church for the Chinese residents. On his arrival at Shanghai his brethren said to him: "Proceed with the work of the translation; the Chinese need the whole Bible." He continued the work faithfully with Mr. Culbertson, of the Presbyterian Board, till in 1860 he could say, "If life, health, and opportunity be continued, we trust we shall erelong see the whole Bible issued from the press in Shanghai under our joint care, in various forms and sizes of type, such as will meet the wants of all classes of this numerous people." But this hope was not realized, for a year later he was called away, leaving Mr. Culbertson to finish the work.

Though his great work was that of translation, other important work was performed. In the streets and villages he distributed tracts and religious books, and preached to individuals or companies where he could gather them. The Sabbath was given to the work of preaching in English or Chinese, in hospital or in chapel. He left a native church of more than twenty members. He was interested also in whatever could in any way promote the welfare of China, and was always ready to perform his part for that object. He was president of the "Shanghai Literary and Scientific Society," and contributed to its journal. To the day of his death he was president of the Morrison Education Society. He was an active member and officer of the North China branch of the Royal Asiatic Society. When the plenipotentiaries of the four great treaty powers—England, France, Russia, and the United States—were conducting their negotiations which resulted in the Tientsin Treaty of 1858, he was consulted by them, and frequently translated official documents for them. The Hon. William Reed, United States representative, expressed to the Government his high estimate of the value of Dr. Bridgman's services. In his thirty-two years in China he was more intimately connected with and known by the foreign community at Shanghai and Canton than any other missionary, and by all was highly esteemed. With great care he had for thirty-two years enjoyed a good degree of health, but his useful life was suddenly terminated. In November, 1861, he said to his wife, "I should like to see threescore and ten if it would be for God's glory, there are so few laborers, and the work is so great. But God's will is best; we do not know what *is* best." After lying for some time with his eyes closed, he asked, "Will the churches come up to the work?" Dr. S. Brown, of the Reformed Church, Bishop Boone and Mr. Keith, of the American Episcopal Church, and Dr. McCarty, of the Presbyterian Board, were much with him, ministering to his comfort in his last days. Dr. Brown, at Dr. Bridgman's request, conducted the funeral service, which was attended by a large number of foreign residents and Chinese. Bishop Boone, who knew him long and well, says, "The amount of good he was able to do was owing to his *singleness* of *aim*. His influence was cumulative. He was always *increasing* its sum by his gentle, consistent, Christian deportment, and never did he by one unkind or foolish word or deed *detract* from the already accumulated amount." The Rev. Mr. Muirhead, of the London Missionary Society, says, "His gentleness made him great in our estimation. His kindness of manner, love to the brethren, devotedness to the missionary work, and long-continued labors in the field endeared him to us all."

Bridgetown, a town on the southwest coast of the island of Barbadoes, West Indies, on a large open roadstead, Carlisle Bay. Population, 20,000, among whom are many white people. Mission station of the Moravians (1829); 1 missionary and wife. The Codrington College, from which many missionaries have gone forth to the West Indies and West Africa, was founded in 1714 and burned down in 1885.

British and Foreign Bible Society.—Headquarters, Bible House, 146 Queen Victoria Street, Blackfriars, London, E. C., England.

History.—The British and Foreign Bible Society was one of the fruits of the revival of evangelical piety which took place toward the middle of the last century. In that revival interest was aroused in the various means which Christian people might use for the promotion of religious knowledge both at home and abroad. The idea of a society for the universal diffusion of the Scriptures was slowly developed, and, in fact, the suggestion was seemingly accidental, but it was none the less a necessary historical development. Several societies had been formed which made Bible distribution one part of their aim, or their sole object within restricted bounds. There was the Society for the Propagation of the Gospel in Wales, established about 1662; Society for Promoting Christian Knowledge, 1698; Society for the Propagation of the Gospel in Foreign Parts, 1701; Society for Sending Missionaries to India (Denmark), 1705; Society for Promoting Christian

Knowledge in the Highlands and Islands of Scotland (Edinburgh), 1709; Canstein Bible Institution (Halle), 1710; Moravian Missionary Society, 1732; Book Society for Promoting Christian Knowledge among the Poor (London), 1750; Religious Tract Society (London), 1779; the Bible Society, 1780, whose labors were, however, restricted to soldiers and seamen, and it was afterward called the Naval and Military Society; Society for the Support and Encouragement of Sunday-schools, 1785; French Bible Society (London), 1792, for circulating the Bible among the Catholics of France. The French Revolution cutting off communication between the two countries, the funds were turned to the distribution of the Scriptures among "poor Catholics and others in the United Kingdom of Great Britain and Ireland," and the Dublin Association, 1792. None of these societies contemplated *universal* distribution of the Scriptures, nor indeed contemplated or admitted the co-operation of the different parties and sections of evangelical Christendom. The object of the British and Foreign Bible Society was to give all friends of the Bible, in every part of the Christian Church, the opportunity of co-operating in its distribution "without note or comment" throughout the world.

As early as 1787 complaints were heard of the dearth of Welsh Scriptures in the Principality. The Society for Promoting Christian Knowledge furnished about five hundred copies for distribution at that time, and in 1799 an edition of 10,000 copies and 2,000 extra New Testaments was put into circulation. This supply, however, only served to stimulate a more general desire for the Scriptures, and made the actual extent of the destitution manifest. The society was asked for 20,000 copies more, which request was at that time declined. Various plans were projected to supply the need, but in vain. In this emergency Rev. Thomas Charles, of Bala, visited London in December, 1802, and met the committee of the Religious Tract Society. In several meetings the matter was discussed, and in these discussions it was suggested that perhaps Wales was not the only part of the empire requiring assistance in this respect; that even Great Britain herself was not the only part of Christendom needing to be supplied with the Bible; and the Rev. Joseph Hughes suggested the desirability of forming a society which, while meeting the demands of Wales and of Great Britain, should be comprehensive enough in its scope to embrace the entire world. By request he embodied his views in a pamphlet entitled *The Excellency of the Holy Scriptures*, which was widely circulated; William Wilberforce and Charles Grant made valuable suggestions; Rev. C. F. A. Steinkopff, of the German Lutheran Church in Savoy, making a journey in Europe, directed inquiries as to the need of the Bible on the continent; an outline plan was prepared by Samuel Mills; a circular address was forwarded to such as were likely to favor the undertaking or at least give it an impartial hearing, and on Wednesday, March 7th, 1804, a meeting was convened at the London Tavern. About three hundred persons, representing different denominations, were present. Granville Sharp was elected chairman, and the Rev. Mr. Owen (afterward clerical secretary), deeply moved by the altogether novel spectacle of different denominations met in union to promote one glorious cause, moved the resolutions embodying the name and general form and constitution of the society. These were "adopted with unanimous demonstrations of cordiality and joy." More than £700 was immediately subscribed, and an important epoch in religious history was inaugurated. The committee appointed at this meeting afterward proceeded to adjust the machinery of the society. Rev. Josiah Pratt, Secretary of the C. M. S., to represent the Church of England, Rev. J. Hughes, the Dissenters, and Rev. Mr. Steinkopff, afterward replaced by Rev. J. Owen, the foreign Christian churches, were chosen secretaries. Certain alterations were made in the resolution (8th) defining the constitution of the committee, and a general meeting was called (Wednesday, May 2d, at the London Tavern) which unanimously approved the amended regulations. A prospectus was then prepared and widely distributed. Lord Teignmouth became the first president. Among the first vice-presidents were the bishops of London, Durham, and Exeter, and William Wilberforce.

The new society thus launched was heartily received. Individuals and associations sent assurances of support. The Presbytery of Glasgow, and afterward the Synod of Glasgow and Ayr, and other ecclesiastical bodies directed contributions to be received for the society from all the churches and chapels within the bounds. Wales, stimulated by Mr. Charles, of Bala, sent a contribution the first year of about $9,500, mostly from the poorer classes. Germany, Switzerland, and other European countries hailed the society with delight. Nuremberg was the seat of the first foreign branch society.

Organization.—Among the laws and regulations of the society are the following:

1. The designation of this society shall be the British and Foreign Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment; the only copies in the languages of the United Kingdom to be circulated by the society shall be the Authorized Version.

2. This society shall add its endeavors to those employed by other societies for circulating the Scriptures through the British dominions; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan, or pagan.

3. Each subscriber of one guinea annually shall be a member.

4. Each subscriber of 10 guineas at one time shall be a member for life.

5. Each subscriber of 5 guineas annually shall be a governor.

6. Each subscriber of £50 at one time, or who shall, by one additional payment, increase his original subscription to £50, shall be a governor for life.

7. Governors shall be entitled to attend and vote at all meetings of the committee.

8. An executor paying a bequest of £50 shall be a member for life, or of £100 a governor for life.

9. A committee shall be appointed to conduct the business of the society consisting of thirty-six laymen, six of whom shall be foreigners resident in London or its vicinity; half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians. Twenty-seven of

the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year.

The committee shall appoint all officers except the treasurer, and call special general meetings, and shall be charged with procuring for the society suitable patronage, both British and foreign.

12. The president, vice-presidents, and treasurer shall be considered, *ex-officio*, members of the committee.

13. Every clergyman or dissenting minister who is a member of the society shall be entitled to attend and vote at all meetings of the committee.

14. The secretaries for the time being shall be considered as members of the committee, but no other person deriving any emolument from the society shall have that privilege.

17. The committee shall have the power of nominating such persons as have rendered essential services to the society, either as members for life or governors for life.

18. The committee shall also have the power of nominating honorary members from among foreigners who have promoted the objects of the society.

For the sake of convenience this article will deal first with the history of the home operations and thereafter with the foreign.

Development of Home Work.—At once steps were taken to obtain large supplies of the Welsh Scriptures, and subsequently the Irish, Gaelic, Manx, and, for the Channel islands, the French. Stereotype printing had just come into use, and as that process promised economy, expedition, and a regular and permanent supply, the committee decided to countenance it, and ordered stereotype plates in several languages. At the same time (September 3d, 1804) an order was given for 20,000 Welsh Bibles and 5,000 Testaments.

In the same year the foundation of the Society's library was laid in a valuable gift by Granville Sharp of thirty-nine copies or portions of the Scriptures in various languages.

The Society was early subjected to attack and annoyance. Its first trial arose from the circumstance that it countenanced the slightly revised Welsh Bible prepared by Rev. Mr. Charles. To avoid further controversy, the revision was rejected and the edition sanctioned by the Christian Knowledge Society was adopted. The Society was also attacked as a source of danger to the Established Church, but its episcopal patrons, convened by the Bishop of London, having heard full explanations, determined to continue their support. The first New Testament printed expressly for the Society was brought out in September, 1805. It was in English, and was printed from stereotype plates, the first instance of the use of that process in the printing of the Scriptures. Attention was turned to the needs of Ireland and the work vigorously prosecuted there, resulting soon in the establishment of the Dublin (afterward called the Hibernian) Bible Society. In the Highlands of Scotland few persons were found to possess a complete copy of the Bible, and not more than one in forty a partial copy. Among 15,000 people in the island of Skye, scarcely one Gaelic Bible was to be found. The price also—about $6 for a complete copy—was beyond the ability of the poor people. To supply the need, an edition of 20,000 Gaelic Bibles was printed. Editions in Spanish and French were printed for the 30,000 prisoners of war at that time in the country, and other editions for resident foreigners, notably Germans. Following the action in March, 1805, of the Glasgow Presbytery, already mentioned, came similar action by the Edinburgh Presbytery. In April, 1806, an association for the collection of funds was formed in Birmingham, with John Angell James as one of its first secretaries, while in the previous year such an association had been formed in London.

The first edition of the Society's stereotype Welsh New Testament was brought out July, 1806, and was bought up with pathetic eagerness by the Welsh peasants. The price of English editions of the Bible was now reduced 25 per cent to subscribers, and liberal terms were made with agencies and with benevolent associations. Donations were made for use of prisoners, the sick, and the poor. In 1807 a brief but sharp controversy arose over the Society's attempt to distribute the Scriptures in British India. "Infinite concern and alarm" were expressed at the "proceedings," which showed "a strong disposition to interfere in the religious opinions of the natives." The course of the Society was defended and the storm passed over.

Auxiliary societies commenced to be formed in 1809. The first was at Reading, and they rapidly spread throughout the kingdom. These auxiliaries, assimilated to the parent society, proceeded upon precisely the same lines of policy. They secured the recognition of the Society and a development of interest in it throughout the districts where they were formed; became a source of permanent revenue; furnished an occasion for the growth of the spirit of Christian love among the various denominations, and provided the means for the efficient home distribution of the Scriptures.

In 1811 a series of attacks was made upon the Society. The first was by Dr. Wordsworth, who contended that it would "impede and curtail the inestimable interests of piety, peace, and true religion," by interfering with and damaging the Christian Knowledge Society. This was followed by a similar attack by Dr. Marsh, Margaret Professor of Divinity at Cambridge, who held that the society, in giving no preference to the Established Church, might contribute to its dissolution. In January, 1812, Dr. Marsh brought out a more elaborate work against the Society on the ground that the Prayer-Book should be given with the Bible. The next attack during the same year (1812) was led by Dr. Maltby, afterward Bishop of Durham, who objected that too much of the Bible was given. He contended that not more than seven of the Old Testament books and eleven of the New were comprehensible to the unlearned, and that the Bible Society should not give the whole to the people. The result of all these attacks was to advertise thoroughly and expound and thus justify the principles and objects of the society. Many noble sentiments were popularized—*e.g.*, "If we cannot reconcile all opinions, let us endeavor to unite all hearts;" "I cannot conceive of a revelation from heaven that must not be trusted alone;" "If the revelation of God was intended in its entirety for all, no man can have the right, by his interference, to render it inaccessible to any." And thus the way was prepared by the settlement and procla-

mation of these principles for more united, confident, and effective work.

During this year the demand for English Scriptures became so great that the two universities (Oxford and Cambridge) added to the number of their presses, and his Majesty's printers were induced to engage in the work as their patent permitted. It is from these three (the only authorized) sources that the supply of English Scriptures is obtained by the Society. Investigation brought out the fact of deplorable destitution. One-half of the laboring population of London was entirely without the Bible, and a similar state of affairs was found elsewhere. Calls came from many quarters, both at home and abroad; juvenile and female Bible societies in connection with the parent society were formed, the first example of the latter being that of Westminster, formed in 1811. There had been, without knowledge of the existence of the British and Foreign Bible Society, a juvenile society formed at Sheffield in 1805, and in 1809 the Aberdeen Female Servants' Society had been formed. The credit of first utilizing the faith and energy of the women in a systematic way for the work of Bible distribution seems due to Mr. C. S. Dudley, who had read, in Pastor Oberlin's correspondence, of the labors of the females of his flock.

The re-establishment of peace on the continent and the visit of the allied sovereigns, the Emperor of Russia and the King of Prussia, to London in 1814, gave the Society the opportunity of preparing for a large extension of its foreign work. Deputations waited upon the King of Prussia (who was the first monarch to give direct encouragement and patronage to the society) and the Emperor Alexander, and were cordially received. Large distribution of Bibles and Testaments was made among the returning soldiers. Agents were again despatched to the continent. In 1815 the Society took possession of its premises on Earl Street. Notwithstanding the turbulent times Bible meetings were extensively held, and when an "Act for the suppression of seditious meetings" was proposed, "any meeting or society for purposes of a religious and charitable character only" were, on representations of a deputation from the British and Foreign Bible Society, exempted. In 1818 the "Merchant Seamen's Auxiliary" was formed. This movement concentrated and made more effective efforts already having the merchant seamen in view. About 120,000 in this service were found to be without the Bible. The navy was provided for by the Naval and Military Bible Society. In 1817 began to be issued a periodical giving news of the society's operations and entitled, *Monthly Extracts from the Correspondence of the British and Foreign Bible Society*. A circular letter drawn up in 1820 gives the following statistics: October, 1819, there were 629 auxiliaries in Britain; more than 1,000 district and parochial associations; more than 2,550,000 copies of the Scriptures had been issued from the Society's depository; 330,000 copies had been purchased and distributed at its charge in various parts of Europe; the Society expended in its first year £691 and in its last £123,847, and in the whole fifteen years a sum total of £828,687; languages and dialects (all the European, many Asiatic, some African and American, and one of the Society Islands), 128. Add to this distribution 800,000 copies by other societies, and the total distribution of all the societies up to 1819 amounted to 3,680,000 copies. Up to 1822 the secretaries had labored gratuitously; at that time salaries were attached to the offices. To meet the great destitution in the South and West of Ireland it was decided to print the entire Bible in the Irish character as well as language, which was done in 1825. To the credit of the South of Scotland it is recorded that in Glasgow, with a population of 160,000, only two native families were found without the Bible.

In 1825–26 occurred the "Apocrypha" controversy. The Apocrypha had largely fallen into disuse in Britain, and was repudiated by all the dissenting bodies, who followed the Puritans in that regard, and no edition of the English Scriptures adopted and issued by the society ever contained those books. It was different in other countries, however, and the Society's rule was to give to different religious bodies their own accredited versions. The Society attempted at first to secure the omission of the Apocrypha on the part of the continental societies, but in vain, and so it came about that Bibles in foreign languages were issued containing those books, sometimes annexed to the canon, and in other cases intermingled. Objections were made, and the matter was brought under discussion. Many attempts were made to reconcile the conflicting views and secure the adoption of a conciliatory course. The Edinburgh Society withdrew its confidence from the committee, protesting against any recognition of the Apocrypha; from the University of Cambridge, on the other hand, came a protest against the step which would exclude the Apocrypha, as in some quarters the only way in which any part of the Bible could be circulated, and in other quarters the only way in which the Old and New Testaments could be circulated together, was by means of editions containing the Apocrypha. The final resolution of the Society (November 21st, 1825) entirely excluded the circulation of the Apocryphal books. Even this step, however, failed to restore the confidence of the Edinburgh Committee, which held that a disposition had been manifested to "tamper with the canon of inspired Scripture." The auxiliary societies in Scotland, therefore, with few exceptions withdrew from the parent society, and the National Bible Society of Scotland was formed. In the Apocrypha discussion certain charges were made against business methods of the committee, which induced the committee, having vindicated its agents, thereafter to publish a fuller balance sheet than had been customary. In June, 1827, the Welsh, native Irish, Mohawk, Calmuc, Chinese, Turkish, and Bengalee versions circulated by the society were attacked in the *Quarterly Review* as inaccurate. A reply by T. B. Platt (honorary librarian) showed that the critic was uninformed on most if not all of the points he touched upon. In 1830 and 1831 an attempt was made to secure the opening of meetings with prayer, and to impose a trinitarian test for membership. The composite character of the membership and the aims of the society forbade either, and on December 7th, 1831, a public meeting was held in Exeter Hall, London, and a "Trinitarian Bible Society" was formed. Though some warm friends of the Society at that time withdrew, yet the vast body of its constituents and supporters held on their

prosperous way. At the annual meeting in 1832 the two brothers Noel stood together on the platform and candidly retracted the mistakes they had fallen into in the prominent part they had taken against the Society in the matter of the Trinitarian controversy. In 1834 Lord Teignmouth, the first president of the society, died, and Lord Bexley succeeded him. The report for that year tells of the Scriptures prepared and printed in 157 languages; total copies issued, 8,549,356; total receipts, £2,050,956.

In connection with the abolition of slavery throughout the British colonies (August 1st, 1833), a special fund of £16,249 5*s*. 9*d*. was raised amid great enthusiasm to put a copy of the New Testament into the hands of every freedman who could read or was the head of a family. This measure was ultimately accomplished, August 1st, 1836, when 100,000 copies were thus disposed of. In 1836 the question of aid to Baptist versions in which "baptizo" was translated by words exclusively signifying "immerse" was brought up by a request for aid made by the Baptist missionaries at Serampore. The decision of the committee on that and subsequent occasions was that, inasmuch as widely different views on that subject were represented in the constituency of the Society, they could aid only such translations of the New Testament as followed the English version in transliterating the Greek word, or such as translated it by some neutral term. The result was that in 1840 the Baptist body formed a new society under the title of the Bible Translation Society, though individuals from that denomination continued to support the parent society. In 1837 Scriptures began to be printed, by means of raised letters, for the blind. In 1839 the exclusive right of the king's printer to print the Bible in Scotland ceased, and the monopoly being abolished, the prices greatly decreased. Thereupon an agitation was commenced in England, the result of which was to induce the universities and the king's printer to bring out numerous editions at greatly reduced prices. Binding, with which the printers had nothing to do, was also improved in quality and style, together with a reduction in price, it being understood, however, that books in superior and ornamental styles of binding should not be sold under cost.

About this time Queen Victoria became patroness of the Ladies' Windsor Bible Society, and the Prince Consort by a direct and liberal contribution became a life governor. In 1843 the King of Prussia donated £100, and became a subsequent yearly subscriber of £25. In the fortieth annual report (1844) reference is made to the bitter controversies of the time, which were such as to have rendered the formation of such a society then impossible, and to the providence that had called out societies years before to distribute the Book, which must in these controversies be the final standard of appeal. In 1845 the Southwark Auxiliary adopted a plan of Christmas and New Year's offerings, and put into the hands of collectors—mostly juvenile—cards with two engravings at the top. One represented the time (1540) when six Bibles were chained in St. Paul's, that the people of London might read the Scriptures; the other showed the open Bible, free and unchained, of the year 1844, which year 944,000 copies had issued from the depositories of the Society. In the same year (1845) the system of colportage, which had already been in use in foreign countries, was commenced in the United Kingdom.

This year proved most remarkable in the history of the Society in the call for Scriptures. In one district—Lancashire—the issues of the auxiliary sprung from 15,000 (the largest number issued by any auxiliary hitherto) in 1844 to nearly 100,000 in 1845. The revolutionary movements in Europe in 1848 opened wide doors for the Society's operations abroad, and in answer to an appeal a special fund of £8,951 was placed at the disposal of the Society for its work on the continent. In 1849 the question of opening the meetings of the Society with prayer was again brought up, and it was decided thereafter to open all such meetings by reading a portion of Scripture. The matter was thus disposed of until 1858, when prayer was introduced into both the committee meetings and the public meetings. The large and continued grants of Scriptures to Ireland showed fruit in the remarkable religious movement which commenced in 1849. In 1851 Lord Bexley died and Lord Ashley (afterward Lord Shaftesbury) became president. The great industrial exhibition of that year furnished an opportunity which the Society took full advantage of.

On March 7th, 1853, the Society entered upon its jubilee. All clergymen throughout the empire were requested to present the Society to their people on the 13th (Sunday). Great enthusiasm was aroused; auxiliaries met in the towns and cities of the various colonies. In Constantinople and in various places in India, China, and Africa notable celebrations were held. An appeal for 1,000,000 copies of the New Testament for China was presented, and not only was this appeal promptly met, but a surplus fund for China was collected. The general jubilee fund and the China special amounted to £99,223. Arrangements were made to supply the soldiers in the Crimean War, and a wonderful impulse was imparted to the work of the Society.

In 1884 a "penny" Testament was published in English and was found to suit a long-felt want. In 1885 a similar edition was published in Welsh. October 1st, 1885, Lord Shaftesbury died. The Earl of Harrowby was appointed his successor. Apart from the Society's affiliated associations various forms of activity in the matter of Scripture distribution have been stimulated and aided by the society. The local societies in England and Wales number 1,113 auxiliaries, 446 branches, and 3,858 associations; in Europe and the colonies are 128 auxiliaries and 1,466 branches. The receipts from the home auxiliaries were, in 1888, £47,412 7*s*. 5*d*. in free contributions and £23,375 2*s*. 7*d*. for the purchase of Scriptures; from Scotland and the colonies, £7,982 in contributions and £9,661 on purchase account. The home circulation by colporteurs employed directly by the parent society amounted, in 1888, to 50,000 copies. The income of the Society (apart from that realized from sales) amounted, in 1888, to £113,870 17*s*. 4*d*.; return from Scriptures sold, £98,677 18*s*. 11*d*. The number of issues, in 1808, was 81,157; 1828, 430,895; 1848, 1,127,067; 1868, 2,400,776; 1888, 4,206,032. Total issues from beginning to 1888, 120,136,783. (The issues of fresh copies now amount to about 4,000,000 copies a year.) To this may be

added 78,128,328 copies issued by fifty-eight European and five American societies, which have been assisted by the British and Foreign Bible Society. The Society has promoted the translation, printing, and distribution of the Bible or portions in 225 languages and dialects directly, and in 65 indirectly.

The Society's annual expenditures have increased as follows: 1804, £691 10*s.* 2*d.*; 1808, £14,565 19*s.* 7*d.*; 1828, £104,132 6*s.* 11*d.*; 1848 £105,042 19*s.* 1*d.*; 1868, £200,879 8*s.* 8*d.*; 1888, £224,823 9*s.* 9*d.*; total from first, £10,766,315 12*s.* 4*d.*

Development of Foreign Work.—Immediately on the formation of the Society correspondence was commenced through a subcommittee with foreign lands, with a view to learn both the needs and the best methods of work in those lands. The first grant made was one of £100 to encourage the formation of a society in Nuremberg. This was May, 1804. One of the earliest foreign correspondents was a Roman Catholic clergyman in Swabia, to whom 1,000 German New Testaments were granted for distribution. The first foreign edition of the Scriptures printed by the Society was John's Gospel (2,000 copies) in Mohawk and English. The translator had prefixed a brief address which, however, the Society, according to its rules, ordered exscinded. In 1805 enlightened Roman Catholics at Ratisbon, incited thereto by a desire to emulate the Protestant work at Nuremberg, formed a Bible society and distributed Schwarzel's translation of the New Testament among the Catholic poor. This society for many years did a grand work in Bible distribution. The British and Foreign Bible Society derived valuable information and assistance from the Canstein Bible Institution at Halle, which had been in operation nearly one hundred years when the British Society was formed.

Soon the headquarters for distribution in Germany were transferred from Nuremberg to Basle. Various grants were made to encourage the printing of new editions of the Scriptures and for the establishment of auxiliary societies. A French edition was distributed in the south of France. In 1812 a Bible committee was formed in Paris. Auxiliaries were formed in Zurich (1812), St. Gall (1813), Wurtemberg (1813), Frankfort and other places (1812), Presburg in Hungary (1812). Leander Van Ess, a Catholic priest and professor in the University of Marburg, made a translation of the New Testament; £200 was granted him to enable him distribute 3,000 copies. He had added notes, but these were struck out. Other grants were also made him, and his connection with the Society was happy and most beneficial. The Berlin Auxiliary was formed in 1805, and soon printed 20,000 copies of the Scriptures in the Bohemian and Polish tongues. The French invasion caused its suspension in 1806, but it soon rallied. In Northern Europe the destitution was found to be great. In Iceland nearly everybody could read, but not more than 50 copies of the Scriptures were to be found in the island. In 1807 means were taken to supply the need, and in 1823 it was reported that not a family remained without the Scriptures. An auxiliary was founded in Copenhagen in 1814. Inquiries in Esthonia, Karass (on the Caspian), Astrachan, and elsewhere in Russia brought out the fact of great destitution in that empire. "It was generally known 100 versts off where a Bible was to be had." In 1806 provision was made for the translation of the Scriptures into Turkish by Mr. Brunton, a missionary at Karass. Grants were also made to supply the German colonies on the Volga, and for the translation of the Bible into the Calmuc tongue, and the supply of Livonia and Esthonia. In 1812, with the approbation and assistance of the Czar, an auxiliary was established at Abo for the supply of Scriptures to Finland. While the French were approaching to the destruction of Moscow in 1812, Mr. Pinkerton, an agent of the Society, and Mr. Patterson, formerly missionary of the Scotch Missionary Society in Karass, were conferring together within the doomed city about the establishment of a society for Russia. Their purpose was accomplished at St. Petersburg on January 14th, 1813, through Prince Galitzin, who became its first president. Members of the Russian Greek, the Armenian, the Catholic, the Lutheran, and other Protestant churches were present at the inauguration of the work. The Czar donated 25,000 roubles, and became an annual subscriber to the amount of 10,000. Auxiliaries were formed, various translations made, and a great impulse given to Bible distribution and study. Nearly one hundred editions in thirty languages were published, and hundreds of thousands of Scriptures distributed. Alexander's successor, Nicholas, suppressed the society in 1826, but permitted the formation of a Protestant society for supplying Protestants with the Bible. In 1809 an association was formed in Stockholm through which Lapland also was reached. This association, in 1814, became merged in the Swedish Bible Society. In 1814 the Netherlands Biblo Society was instituted at Amsterdam. It was found that while the majority of the adherents of the Reformed Church had Bibles, the Lutherans generally were unprovided, and the Catholics had very few copies among them. Societies were rapidly multiplied to supply the need, and generous grants were made to them. Efforts made by the pope to check the work in Poland and Russia failed. Austria refused to permit the work in her borders, and the Hungarian Bible Society was suppressed; and yet many eminent Roman Catholics heartily assisted the Society in its work. In 1818 a Protestant Bible Society was formed at Paris, which by 1822 found itself supported by 36 auxiliaries, 28 branches, and 49 associations. A Polish slave brought up as a Mohammedan in Constantinople translated the Bible into Turkish about 1666. This version was revised and printed in Paris by Professor Kieffer (who had learned Turkish during seven years' imprisonment in Constantinople), for some years an agent of the Society. An Armenian version of the New Testament in the modern tongue and one of the Syriac and Carshun were also printed there in 1826. Up to 1826 it had been the aim of the society to encourage foreign countries to institute societies of their own, on its principle of circulating the Scriptures without note or comment. This aim was remarkably successful. Holland, Germany, Poland, Russia, Switzerland, France, Hungary, Denmark, Sweden, Norway, Iceland were aroused in a remarkable degree to provide the people with the Bible. In the Lutheran and Reformed churches the various Protestant translations were distributed, while among the Roman Catholics, versions of their

own, but without note or comment, were adopted for distribution by the society. On account of the position taken in regard to the Apocrypha, as we have seen above in 1826, most of the continental societies withdrew, and thereafter the British and Foreign Bible Society has carried forward its work in Europe by means of agencies under its own immediate control.

Statement of the Agencies.

France.—Professor Kieffer became agent, a depot was opened in Paris in 1820, and the distribution soon amounted to 17,000 copies per year. Small depots were opened in different directions. In 1831 the issues were 176,139. Colporteurs went from house to house, to prisons, and among the poor. Professor Kieffer died in 1832, and next year M. de Pressensé was appointed agent. Up to the jubilee year, 1854, the colporteurs in connection with the French agency had distributed about 1,700,000 copies, seven-eighths of which were of the De Sacy version. Total volumes from 1833 to 1854, 2,271,709, and of these 1,913,272 went into the hands of French Roman Catholics. Up to 1838 colporteurs had this work in connection with some other business. Now forty-four are employed by the Society itself. These colporteurs had much influence in starting evangelical movements. M. de Pressensé died in 1870, and was succeeded by M. Gustave Monod, the present agent. Political revolutions, the secularization of education, the spread of infidelity and indifferentism have, of course, affected the work of Bible distribution. About fifty colporteurs are now employed, and this agency has been largely instrumental in increasing the number of evangelical churches from 150 at the beginning of the century to 600 at the present time. The total distribution of the Paris agency up to 1889 amounted to nearly 8,000,000 of copies.

Belgium.—In 1835 Mr. W. Pascoe Tiddy was made agent for Belgium. Colporteurs were at once employed. The Scriptures were very scarce before that time. One Bible was shown the agent which a dozen persons had clubbed together to purchase and had obtained from Holland, where it cost 42 francs. The opposition was bitter, colporteurs being even in danger of death at the hands of fanatical people. The issues amounted, in 1837, to 20,548. The Belgian and Foreign Bible Society was revived and other associations formed. Another result was the formation of the Belgic Evangelical Society for training and sending forth evangelists. In seven years 102,840 volumes had been issued from the Society's depot. In 1870 the staff of colporteurs was increased to eight. There are about 25,000 professed Protestants in the kingdom. The clerical party has always been hostile to the work of the society. The anti-clerical or liberal element has shown a tendency to reject all religion. There are four depots in Antwerp, five in Brussels, and one in Charleroi. The total issues amounted, in 1889, to over 800,000 copies.

Holland.—The Netherlands Bible Society, formed in 1814, had up to 1843 issued about 300,000 copies and had 80 associations connected with it. In 1843 Mr. Tiddy, as agent of the British and Foreign Bible Society, commenced the colportage system in Holland, and in ten years 354,478 copies had been distributed. The bitter opposition of Catholics, the impossibility of getting out editions fast enough to supply the demand, and the greatly increased activity of the Netherlands Bible Society account for the fact that the sales were not very much larger. In 1847 a depot was opened at Cologne, whence were issued up to 1854, 899,568 volumes. The figures given do not include copies issued to other agencies. Total issues from the Amsterdam agency amounted, in 1889, to 1,363,296 copies. It is regarded that the Society's work is well-nigh accomplished in Holland, and that the time is near for a withdrawal from that land, leaving the future supply of Scriptures to the care of the native society.

Germany.—An agency was established at Frankfort by Dr. Pinkerton in 1830. New editions in seven different languages were printed at once. Annual issues ranged between 30,000 and 99,436. Total issues from 1830 till the jubilee, 1,342,115. An arrangement was made for supplying the Prussian troops; the king charged the privy purse with one quarter the price of each book, the soldier furnished one quarter, and the Society provided the remaining moiety. In that way 360,000 copies were provided to the army up to 1854. Hotels and watering-places near the Rhine were furnished with copies to place in the rooms. The political occurrences of 1848 opened the way for open colportage, and at once fifteen men were thus employed.

The extent and operations of this agency were affected by the struggle with Denmark in 1864, with Austria in 1866, and with France in 1870, and the subsequent consolidation of the German States. In 1871 the issues were 1,024,230. In 1869 the German districts for distribution had been amalgamated and the principal agency fixed at Berlin. The distribution, in 1888, was 363,094; total from the first, 13,820,801. The German societies are taking an increasingly prominent part in the work of supplying the population with the Word. While the work of other societies fell off in 1888–89, that of the German societies increased to the extent of 18,000 copies over the previous year.

Switzerland and Northern Italy.—In 1845 Mr. Graydon began to go from town to town in Switzerland, attending fairs, etc., and had great success in selling Scriptures. The political agitations of 1847–48 somewhat interfered, but the work kept on. In 1848 Mr. Graydon entered Italy, visited Milan, Turin, Genoa, Nice, etc., and met with encouraging success, but toward the close of the year bitter opposition was encountered. In 1849 Pope Pius IX. reiterated his condemnation of the Bible societies. The issues through Mr. Graydon for Switzerland up to 1854 amounted to 67,863 copies, and for Italy, 35,000. Several depots were opened in Switzerland, and the Bible work well organized. In 1887 a Bible union was constituted, uniting all the cantonal societies. The British and Foreign Bible Society is a member of the union, but has no separate agency in Switzerland. The average distribution during the past five years in the country has been 58,000 copies.

Austria-Hungary.—In 1834 Rev. Mr. Wimmer, under Dr. Pinkerton's direction, and assisted by about two hundred Protestant pastors in Hungary, succeeded in making a large distribution, until 1848, when he was driven into exile on suspicion of being implicated in the political disturbances of the time. He had dis-

tributed 137,906 copies. After the war another agent, Mr. Millard, got access to Hungary and Austria, and distributed in eighteen months 36,328 volumes, when the government interfered and the depots were closed by the police, and the books sent out of the country. Mr. Millard received the books at Breslau. There he met with remarkable success. The Austrian agency was re-established in 1864, and a depot opened at Vienna. A depot had already been opened for Hungary in Pesth. The Austria-Hungarian agency includes within its sphere of operations Russian Poland, Bosnia, Servia, and Roumania. There are now ten depots. About sixty colporteurs are employed, who, in 1888–89, distributed more than 90,000 copies. Total distribution from the first, 3,491,949.

Italy.—The Society commenced to print the Italian Scriptures in 1808. Some distribution was made, with the approval of the clergy and others, in Sicily and Malta. During the political convulsion of 1848, and while the pope was a fugitive, some progress was made. On his return, however, the work was suppressed. The total number of Italian Scriptures printed by the Society up to 1854 was 272,589.

Efforts for Italy were never completely intermitted. A footing was gained in Sardinia, and gradually other districts were reached. In 1870 Rome itself became open to the Bible. In 1888 an editor in Milan began issuing in weekly parts at one cent each an edition of the whole Bible. The weekly issues amounted to 17,500 copies. He chose the Roman Catholic version of Martini. Another house began an edition of 20,000 copies of the New Testament, with Gustave Doré's illustrations, at ten cents per copy. In Rome also Signor Bonghi began issuing in parts a life of Jesus. The Society has ten depots in Italy. Nearly forty colporteurs distributed, in 1888–89, 94,016 copies. Total issues for the year, 137,135 ; total from the beginning, 1,575,694.

Spain.—The first effort of the Society for the Spanish people was the distribution made among the Spanish prisoners in England in 1805. The difficulties in the way of work in Spain were very great. In 1821 a committee was formed at Gibraltar. In 1832 a Catalonian version was printed. In 1837 the work was stopped by severe government measures. Up to 1854 the total issues by the Society in Spanish were about 277,000, but most of these were for Spanish-speaking people outside of Spain. Not till 1868 was the Society permitted to resume operations. The field has proved a difficult one. The ignorance of the people, fanatical opposition of the priesthood, and in later years the growth of infidelity are the chief difficulties. There are four depots—Barcelona, Gibraltar, Madrid, and Seville. About thirty colporteurs are at work, who distributed, in 1888–89, 27,317 copies. Total issues from the first, 1,231,393.

Portugal.—In Portugal, though legal impediments were not so great, yet the people were apathetic and the work met with little success. More success was met with for a time in Madeira and the Azores, but subsequent hostility checked the work. Whole number of copies printed in Portuguese till 1854, 80,000. In 1865 it was found that, though the Scriptures could not be imported into Portugal, they might be printed in the country. Steps were at once taken to that end. The work, as in Spain, has passed through many vicissitudes. There are depots at Lisbon, Oporto, Madeira, and Azores. Ten colporteurs are employed. The circulation in 1888 was 4,986 copies ; total from the beginning, 165,486.

Denmark.—Though direct co-operation between the parent society and the societies in Denmark (Danish Society at Copenhagen, and Sleswick-Holstein Society) ceased with the Apocrypha controversy, yet friendly relations were continued. Grants were made to individual workers, and an agency was sustained in Sleswick. A depot was opened in Copenhagen in 1855. Nine colporteurs are sustained in the country. The average annual circulation through the depot and by the colporteurs has been 43,323 during the past six years. The Danish Bible Society's average for twenty years had been about 4,000, but in 1888 the distribution rose to 10,135. The population is almost exclusively Lutheran Protestant.

Norway.—In 1831 the Bible work in Norway was very much at a standstill. In that year arrangements were made for printing the Scriptures in the country and for opening agencies for distribution, and up to 1854 there were 55,836 copies distributed. The Norwegian Bible Society was stirred to new activity. Its distribution from 1816 to 1854 amounted to 53,500 copies, making a total for Norway up to the jubilee year of 109,336, or about one copy for every thirteen of the population, which is almost exclusively Lutheran Protestant. Since then the work of Bible distribution has been accomplished with a completeness seldom found elsewhere. The cottage without a Bible is an exception. There are six depots. Issues in 1888, 14,630 ; from the first, 781,926.

Sweden. — Agency established in 1831 at Stockholm. The Swedish Bible Society was in vigorous operation, but this agency was heartily welcomed both by that society and by the bishops of the dioceses. Among the poor large grants were made. This agency extended its operations into Finland. In 1843 the colportage system was adopted. The report presented in 1854 states that from the Reformation till 1811 not more than 101,600 copies of the Bible were circulated in Sweden—one copy for each eighty-one of the population. Between 1812 and 1850 the Swedish Bible Society and British and Foreign Bible Society agency issued 1,220,000 copies. The British and Foreign Bible Society agency was continued until 1884, when it was thought best to leave the Bible work entirely in the hands of the native societies. The issues for that year amounted to 61,988 copies ; total from the first, 2,904,550. The distribution by native agencies in 1887 was as follows : Swedish Bible Society, 13,745 copies ; National Evangelical Society, 93,468 ; trade channels, 51,500 ; total, 158,713.

Russia.—The Protestant Bible Society and its auxiliaries by 1854 had issued 250,000 copies. The British and Foreign agency was opened in St. Petersburg in 1828 by Rev. Mr. Knill. Great interest was created. Few copies were given free of charge, but the larger number were sold at reduced price. Depots were established at Karass, Tiflis, Shushi, etc. A Mongolian version was prepared for the Siberian Mission. Jews, Turks, Tartars, Armenians, Georgians, and many other races were reached. In 1848 Mr. Melville was made agent at Odessa for Southern Russia. Total issues

by the agencies in Russia up to 1853, 329,599 in twenty languages. Since that date thirteen languages have been added to the list. The centres for distribution in Russia are St. Petersburg for Northern Russia, Odessa for Southern, and Tiflis, opened as an agency in 1868, for Russia in Asia. In North Russia and Siberia 27 colporteurs and 21 hawkers distributed 73,956 copies in 1888–89; in Southern and Asiatic Russia 28 colporteurs distributed 83,509 copies. Total distribution in the first division for 1888–89, 290,257 copies; in the second division, 145,632 copies. Total from the first in the Russian Empire, 6,963,680 copies, of which number 5,033,170 copies were issued by the St. Petersburg agency, and 1,930,510 by the agencies at Odessa and Tiflis.

Greece, Turkey, etc.—An edition in modern Greek, from the edition published at Halle in 1710, was printed by the society in 1810. Cyril, Œcumenical Patriarch at Constantinople, approved the work. A board of correspondence was formed in Malta, and Valetta, the capital, became the seat of the central depot. A Bible Society was formed in Malta in 1817. Information was gathered respecting the condition of Asia Minor, Armenia, Egypt, Syria, etc., and means were adopted to supply the need of all these countries. The Armenians manifested great desire for the Scriptures. Two district agents, Messrs. Barker and Lowndes, were appointed. The former, with Smyrna as centre, superintended the distribution in Asia Minor, Armenia, Oroomiah, Adrianople, Salonica, Servia, Bulgaria, Roumania. Malta was the centre for Northern Africa, Egypt, Syria, Greece, etc. The Smyrna agency was afterward removed to Constantinople. In 1853 an auxiliary society was formed in Constantinople, which city is now the central agency for the Society's operations in Turkey and Greece. This field is also largely occupied, though in distinct sections, by the American Bible Society. In Bulgaria, Turkey, and Greece fifteen depots are occupied. In 1888, 44 colporteurs distributed 23,623 copies; total for the year, 46,811—viz., 36,298 in Turkey and 10,513 in Greece.

India.—The Baptist missionaries at Serampore had already commenced translating the Bible into the native languages. Correspondence was commenced in 1804 by the Society with the promoters of Bible translation in India. Grants were made to aid the work. The Marquis of Wellesley encouraged the work, but succeeding governors-general opposed all attempts to evangelize the Hindus. Thus the work was for a time left to the Serampore missionaries, who were beyond the British India Company's jurisdiction. In 1810 the Bibliotheca Biblica—having the two departments of a Bible repository and a translation library—was established and placed under the auspices of the Society. In February, 1811, the Calcutta Bible Society was formed. Henry Martyn, having completed his Hindustani New Testament, took a journey to Persia and Arabia in order to effect a translation into those languages. He accomplished the former, but died in Tokat, Turkey, in 1812. Auxiliary societies were formed at Colombo (1812), Bombay (1813), Madras (1820), Jaffna (1835), Agra (1845), etc. Editions of the Scriptures were prepared for the Malays, Armenians, and other races in India. In 1827 exception was taken to the Serampore missionaries' rendering of "baptizo," and from that time versions containing the objectionable renderings ceased to be aided by the Society. Colportage was early introduced and extensively carried forward. Up to the year 1854 the various auxiliaries and agencies had distributed in India 2,233,765 copies of Bibles, Testaments, and portions in many different languages and dialects. In all the Society has translated and printed the Scriptures in 29 languages and dialects of India. It has established 8 auxiliaries, with 22 branch societies, which all belong to the Madras auxiliary. There are 178 colporteurs employed. In 1883 a system was adopted for the employment of Biblewomen under the superintendence of various missionary societies. Under 32 societies 326 such Biblewomen were employed in 1888. The distribution by the auxiliaries in British India amounts from the first to 8,534,533.

Africa.—In 1806 the Society's first grant was made for the benefit of British settlers at the Cape. Efforts were made to reach the Hottentots, as well as the Dutch and French and English. In 1812 an auxiliary was formed at Mauritius, and in 1813 at St. Helena. In 1840 the "South African Auxiliary Bible Society" was formed at Cape Town. Translations were made into the Namaqua, Zulu, and other languages. A grant was made to aid Dr. Moffat's translation of Luke into Sechuana. In 1846 Mr. Bourne, an agent, was sent out. He stimulated the interest, reorganized already formed auxiliaries, formed others, and provided for more extended and thoroughly organized work. In 1868 a grant of 300 Testaments was made for West Africa—Sierra Leone and Goree. In 1815 Matthew was translated into the Bullom dialect. In 1816 an auxiliary was formed for Sierra Leone. In 1834 the tribes on the Gambia were reached. The Mandingans, Ashantis, Foulahs, Yorubas, Isubus, and others came within the Society's operations. More than 20,000 copies in various languages were distributed by the Sierra Leone auxiliary up to 1854. In 1819 an edition of the Amharic for Abyssinia was procured by the Society. Egypt and the North African States were reached through the Malta agency, whence were distributed editions in Coptic, Ethiopic, Arabic, and Berber. Efforts in North Africa were circumscribed, but not altogether without hopeful features. In 1831 the New Testament in Malagasy was completed. The printing was done in the island. In 1834 part of the Old Testament was printed. Several thousand copies of the Scriptures were issued when the work was interrupted by the proscription of Christianity. In 1861 Madagascar was once more open to the operations of the Society. The whole Bible was soon printed. In 1888 the Revised Version of the Malagasy Bible was issued. The population of Madagascar is 3,500,000. The distribution of Scriptures varies greatly according to conditions. In 1869 the sales amounted to 1,117 copies, the grants to 104; in 1878 sales amounted to 8,647 copies; in 1884 sales were 7,525 copies and grants were 15,125; 1888, 3,668 copies were sold and 4,134 given away. In Mauritius is a branch society, which is aided by a grant from the parent society. Six colporteurs are employed, and in the Seychelles three Biblewomen. The distribution in 1888–89 amounted to 3,457 volumes.

The Society has five colporteurs in Algeria and Tunis. The sales in 1888 amounted to

4,616 copies and the free grants to 613 copies. In Morocco three colporteurs are at work. The distribution was 783 copies in 1887–88, and 2,585 copies in 1888–89. The Egyptian agency has its headquarters now at Alexandria, and includes within its sphere of operations Arabia, Syria, and Palestine as well as Egypt. It has depots at Alexandria, Cairo, Port Said, Beyrout, Damascus, Jaffa, Jerusalem, Aden, Massawa (in Abyssinia). The sales in 1888–89 were 12,300 copies, the free grants 3,827. Nine colporteurs are employed.

In West Africa the depots are situated at Sierra Leone, Christiansborg, Lagos, and Angola. The work has hitherto been largely that of translation and printing. The Bible in whole or in part has been translated into seventeen languages of West Africa by the Society. Three auxiliaries (Bathurst [river Gambia], Sierra Leone, and Lagos) have been established. In South Africa the auxiliaries are: South African, at Cape Town, with 106 branches and agencies; Port Elizabeth, with 8 branches; Queenstown, 6 branches; Grahamstown, 1 branch; East London; British Kaffrarian, at King Williamstown; Maritzburg (Natal), 3 branches; Durban (Natal), 1 branch; Orange Free State (at Bloemfontein), 17 branches; South African Republic (at Pretoria), 5 branches. Total sales in 1887, 18,639 copies. Six translations have been prepared and printed by the Society. In East Africa ten translations have been made.

The auxiliaries in South Africa remitted to the treasury of the parent society in 1888–89 £1,925 on purchase account, and a free contribution (after deducting local expenses) of £578.

Persia.—Up to 1880 little had yet been done to occupy this field. Many difficulties were met with. In 1883 Dr. Bruce, acting as agent of the Society, had seven colporteurs in the field who distributed 5,479 copies, while the sales from depots amounted in that year to 1,346, and the free distribution to 352 copies. Since that year there has been a falling off in the work, which, however, in 1888 began to recover itself. The depots are at Julfa, Bagdad, and Bushire. Dr. Bruce's headquarters are at Ispahan. Six colporteurs are now employed. The principal languages, arranged according to the number of books sold in each in 1888, are Hebrew, Arabic, Persian, Armenian, Azerbijan Turkish.

China and the Chinese Archipelago.—The Baptist missionaries at Serampore were the first Protestants to successfully prepare a Chinese translation of the Scriptures. Their New Testament was put to press in 1810. The Society made a grant-in-aid for the preparation of this edition. It likewise assisted Dr. Morrison to get out his translation in 1814. The distribution was commenced by Mr. Milne, Dr. Morrison's associate. In 1814 an auxiliary was formed at Batavia (Java). In 1815 one was formed at Amboyna (Moluccas). Others also followed. A general depot was established at Singapore. In 1836 Mr. Lay was appointed special agent for the Chinese Archipelago. The war with China interrupted operations, which were resumed in 1842. The increased circulation in Malaysia is shown by the fact that 2,524 copies were distributed in 1882; 14,111 in 1884; 39,475 in 1886; 33,674 in 1888. There are depots at Singapore, Penang, Perak, Malacca, and Java. Twenty-two colporteurs are employed. The principal languages in order of greatest sales are the Chinese, Malay (Arabic), Tamil, Javanese, Malay (Roman), English.

In China proper are three agencies—North, Middle, and South. In the North China agency 34 colporteurs are employed; in Mid-China, 30, and in South China, 42. Total sales by colporteurs during the year, 220,397 copies.

Japan.—For a few years a corresponding committee at Tokio promoted the British and Foreign Bible Society's work in Japan, and it was felt that the condition and promise of the country called for a more comprehensive plan and more extended efforts. The National Bible Society of Scotland and the American Bible Society had each a much larger share in Bible distribution than the British and Foreign, though this society shared equally in providing funds for the Bible translations and printing. Rev. Isaac J. Taylor was appointed, in 1880, the first agent of the society in Japan. In that year he employed five colporteurs, whose sales amounted to 2,543 copies; the total circulation was 4,706. In 1886 the total was 6,544; in 1887, 16,822, and in 1888, 37,703. In 1887 the completed Japanese Bible was given to the nation. A Scripture Union was formed in the same year. It started from the efforts of a member of the Scripture-Reading Union of England. In a few months it had 9,000 members. The membership grows rapidly, and a great impulse is thus given to the study of the Bible. In 1888 forty colporteurs were employed for a longer or shorter period of time.

West Indies and British Guiana.—The first grants were made through a Friend residing at St. Johns, Antigua, and through Moravian missionaries in 1808. Gratifying results were found from these and subsequent grants. In 1812 an auxiliary society was formed among the negroes at Jamaica. Large contributions to the home society were made by the planters and others. In 1815 an auxiliary was formed at Antigua and another at Berbice. French Scriptures were supplied for Hayti. In many islands auxiliaries were formed, and the negro population showed a great desire for the Bible. An auxiliary for the whole island of Jamaica was formed in 1831 in a meeting called for the purpose, where 3,500 persons were present. In this same year Rev. James Thompson was appointed agent for the West India Islands. Many associations were formed among slaves. August 1st, 1834, 800,000 negroes were liberated in the British dominions. In connection with that occasion 100,000 copies of the New Testament and Psalms were distributed amid great enthusiasm to the negroes of the West Indies. In 1842 a depot was established at Kingston, Jamaica, and that year the demand was unexampled. In 1848 a period of great depression set in, and the agent was recalled and the auxiliaries brought into direct correspondence with the home society. The principal depots are at St. Johns, Antigua, Kingston, Jamaica; Port-au-Prince, Hayti, and on the island of St. Lucca. There are in all twenty-seven auxiliaries, and several branch societies. Operations cover British Guiana (Demerara and Berbice), Dutch Guiana (Surinam), British Honduras (Belize), the Panama Canal, the Lesser Antilles (Trinidad, Barbadoes, Antigua, St. Thomas), the Greater Antilles (Hayti, Jamaica), and the Bahamas. The free contributions to

the parent society, in 1888–89, amounted to £126 15*s.* 11*d.*; remittances on purchase account, £927 15*s.* 3*d.*; expenditure (by the parent society) for agent, colporteurs, rents of depot, etc., £346 8*s.* 6*d.*

South America and Mexico.—Commencing with 1806, the work has been carried on with great difficulty on account of the bitter opposition of the Catholic clergy. Occasional openings occurred and were promptly improved. In 1822 an auxiliary was formed at Buenos Ayres. In 1824 the Bible was translated into the ancient Peruvian. In that year a National Bible Society was formed in Bogota, Colombia. Some success was met with in Mexico. In 1828 strict prohibitions impeded the work and but little could be accomplished, though earnest efforts were continued. Operations are now carried on in 1. Chili and Peru. The Valparaiso Bible Society was established in 1861. Its distribution amounted, in 1888–89, to 4,563 copies ; from the beginning the sales have been 54,417 copies, of which 89 per cent were Spanish Scriptures, only 7 per cent being portions. Contributions to the parent society during 1888–89 on purchase account, £436 19*s.* 1*d.*; aid granted by the parent society for colportage, £568 9*s.* 7*d.* 2. The Argentine Republic. In 1888 the depot was transferred from Buenos Ayres to Rosario. Six colporteurs are employed, who distributed in 1888–89 over 4,000 copies. The expenditure for depot, agent, colporteurs, etc., was £771, and the receipts on purchase account £155. 3. Brazil is shared by the British and Foreign with the American Bible Society. The former employs seven colporteurs, and expends for depots, agent, colportage, etc., about £1,700.

Australia.—The first grant was made for the "settlers" in Van Diemen's Land in 1807. Occasional grants were made until 1817, when the Auxiliary Bible Society of New South Wales was formed. It was found that about three fifths of the inhabitants of Sydney who could read were without the Scriptures. Other associations were formed, and gratifying contributions made to the funds of the home society. In 1833 a portion of the Scriptures was printed at Sydney in the native language of the New Zealanders. In 1850 the Adelaide auxiliary began to employ a colporteur, and other auxiliaries followed the example. There are now two agencies in Australia, the Eastern and the Western. The former includes Queensland and New South Wales, the latter, Victoria, Southern and Western Australia, and Tasmania. Thirty-three auxiliaries with 349 branch societies forwarded to the home society in 1888-89 £3,665 in free contributions, and £2,759 on purchase account, while the grants made by the home society for salaries of agents, colportage, printing Scriptures, etc., amounted to £2,113. The population of Australia is 2,800,-886, of which 55,000 are aborigines and 30,000 Chinese.

South Sea Islands, including New Zealand.—The missionaries of the L. M. S. having made translations into Tahitian, the society made a grant-in-aid for the printing in 1817. Other grants followed from time to time. In 1835 grants were made for printing in the Tonga language. In 1840 it was found that six of the languages of the South Sea Islands had translations of the Scriptures or portions. Notwithstanding the expulsion of the Protestant missionaries from Tahiti by the French Government in 1844, the Bible work continued. The natives there and elsewhere showed a great desire for the Scriptures, and made great sacrifices to obtain them. An auxiliary was formed in Auckland, New Zealand, in 1846, one at Wellington in 1848. A revised edition of the Samoan New Testament was printed in 1852, and an edition of the Fijian in the same year. In 1853 an auxiliary was formed in the New Hebrides. The Society's work in these islands is superintended by the agent for Eastern Australia. In New Zealand are 12 auxiliaries with 27 branch societies. These, with the New Hebrides auxiliary, forwarded in 1888–89 to the home society £465 in free contributions and £340 on purchase account. The Society has furnished the Scriptures, in whole or in part, in 26 languages or dialects, to the inhabitants of these islands—the entire Bible in Maori for the New Zealanders ; Lifu, for the Loyalty Islands ; Aneityum, for the island so named ; Fiji ; Tonga, for the Friendly Islands ; Samoan, Navigator's Islands ; Raratonga, Hervey or Cook's Islands, and Tahiti, Society Islands ; the New Testament in Maré, Loyalty Islands ; Iaian or Uvea, Loyalty Islands ; Faté, New Hebrides, and Rotuma. Many of the other translations are far advanced, while a few cover only one or two of the Gospels as yet, and one, consisting of John 1–6, into Weasisi, is tentative.

North America.—December 12th, 1808, the Philadelphia Bible Society was formed after the example and as a result of the efforts of the British and Foreign Bible Society. The parent society immediately voted £200 to this auxiliary. In 1810 societies were formed in Connecticut, Massachusetts, New Jersey, and New York. Next year still others followed, and several were assisted by grants from the British Society. In the British Society's first communication to the Philadelphia Society, in 1809, the suggestion of a national organization was made, but difficulties in the way deferred its adoption. The plan was, however, at last carried through, and on the formation of the American Bible Society, the British Society expressed its good will in a donation of £500 and a duplicate set of stereotype plates for the French Bible. The donation was continued until 1820. (See American Bible Society.)

In British North America the Society's first work was the printing, in 1804, of the Gospel of St. John in the Mohawk language. Grants were made also to settlers in Canada. On November 23d, 1813, the Bible Society of Nova Scotia and Dependencies was formed at Halifax, with the lieutenant-governor of the province as president. Its first donation to the parent society, amounting to £200, was made two weeks after its formation. Societies were formed in 1819 in New Brunswick ; 1820, in Montreal ; 1821, Hudson's Bay Territory. In Upper Canada and in Prince Edward's Island societies had been formed. Rev. Mr. Smart, of Brockville, was appointed first agent for Upper Canada in 1836. Auxiliaries were formed among the Indian converts. Colporteurs were employed among the French Canadians. Up to 1844, 246 tributary societies had been formed in British North America. The Upper Canada Auxiliary at Toronto in 1854 had 115 branches. Its total issues from the first amounted to 187,-019 copies, and its receipts to £20,950.

Operations were also carried on through the

Moravian missionaries in Labrador and Greenland.

There are now in British North America 17 auxiliaries with nearly 1,000 branch societies. Their remittances in 1888–89 amounted to £3,034 in free contributions and £3,689 on purchase account, while the home society granted £225 toward expenses of travelling agents and colporteurs, who are employed chiefly in the Roman Catholic province of Quebec and in the sparsely settled districts of the northwest.

British Society for the Propagation of the Gospel among the Jews.—Headquarters, 96 Great Russell Street, London, W. C.

The British Society for the Propagation of the Gospel among the Jews, which invites the co-operation of all evangelical Christians, was founded on November 7th, 1842, under the auspices of the Revs. Robert M. McCheyne, Ridley Herschell, Dr. Burdes, Dr. James Hamilton, Dr. Joseph Fletcher, Dr. E. Henderson, Mr. George Young, and other eminent Christian men. It was long presided over by the beloved and honored Sir Culling Eardley, Bart.

Its sole object is the spiritual welfare of the Jews. This it seeks by the circulation of the Word of God and Christian publications, and by the ministrations of well-instructed missionaries who labor amid large populations of Jews in various parts of the world. Several of the missionaries regularly itinerate, while others make occasional visits to places where the way is not open for permanent residence.

The Society has principal stations in London, Leeds, Cardiff, Manchester, Birmingham, Bristol, Nottingham, Edinburgh, Leith, Dundee, Glasgow, and Greenock. In connection with many of these stations are dispensaries and reading-rooms.

In Germany there are stations established at Konigsberg, Hamburg, Breslau, Dresden, and Stuttgart. At Vienna, Austria, there is most encouraging work carried on. Russia, Turkey, and the Holy Land have each a mission.

The Society employs, 1889, 31 missionaries; these are assisted by more than 90 voluntary workers, a number exceeding that of any previous year.

Broach, a city in Bombay, West India, 203 miles north of Bombay City. Healthy. Population, 350,000—Hindus, Moslems, Parsis. Language, Gujarathi. Mission station of the Irish Presbyterian Church (1887); 1 missionary, 4 native helpers, 1 out-station, 8 church-members, 40 school attendants.

Broadleaf, a station of the Moravians in Jamaica, West Indies, situated in a valley about 10 miles east of Bethabara, of which it was formerly an out-station. Like many of the more recently established stations, it began with a day school and occasional preaching services. It became a separate congregation in 1885.

Brodhead, Augustus, b. at Milford, Pa., May 13th, 1831; graduated at Union College, 1855, and Princeton Theological Seminary, 1858; ordained May 4th same year; sailed for India, November 7th, as a missionary of the Presbyterian Board, reaching Calcutta, April 4th, 1859. At Mynpoorie and Futtegurh he spent nearly twelve years. In 1872 he was transferred to Allahabad. Dr. Brodhead took a prominent part in the theological training school of the Synod of India, wrote and published valuable treatises in sacred and church history, edited the mission magazine published for the use of the native Christians, and assisted in preparing a hymn-book for the church and Sunday-school, for which he wrote and translated several hymns, took an active part in the North Indian Bible and Tract Societies, and the Christian Vernacular Education Society. "His knowledge of affairs, his calm and impartial judgment, his warm and kindly heart, his extensive missionary experience, combined to give him great influence, not only in his own but also in the missions of other churches." A succession of severe attacks of illness compelled him to return home. He was settled as pastor of the First Presbyterian Church at Bridgeton, N. J., in 1881; died, August, 1887.

Brokie, a town in the Mussoorie District, Bengal, East India. Mission station of the Methodist Episcopal Church (North); 1 missionary, 2 single ladies, 75 church-members, 5 schools, 230 scholars.

Broosa, a city of Bithynia, Asia Minor, about 60 miles from Constantinople. Population, 60,000—Turks, Armenians, Greeks, etc. It is finely located at the base of the Bithynian Olympus and above the plain. Has some mineral springs and is a health resort from Constantinople. It was the capital of the first Sultans of the Ottoman Empire, and the tombs built in their honor are well worthy of a visit. It is the most important city of the region, and the centre of a large silk industry, having given its name to a certain style of silk goods extensively sold in Constantinople.

Mission station of the A. B. C. F. M; 1 missionary and wife, 2 female missionaries, a large boarding school for girls, and a large, self-supporting church. It is the centre also for an important work in the surrounding cities and towns.

Brotas, a city of Brazil, South America, 170 miles northwest of São Paulo. Population, Portuguese, negroes, and a mixture of both with Indians. Language, Portuguese. Mission station of the Presbyterian Church (North), 1868; 1 missionary and wife, 2 native helpers, 12 out-stations, 3 churches, 320 members, 4 schools, 110 scholars. Contributions, $597. The missionary effort at this place began with the conversion of a Roman Catholic priest, who for some years had held anti-papistical ideas and had instructed his people, by whom he was very much beloved, in the fundamental truths of the Gospel. One of the chief features in connection with the present work at Brotas is a farm-school, where many native youths are being taught, while they work on the farm to contribute toward their support.

Brown, J., missionary of the English Wesleyan Methodist Missionary Society, sent to St. Domingo, 1816. Captain Reynolds, a member of the society, had informed them that missionaries sent to this place would be well received, especially by the government. On their arrival both were ill, but soon recovered. They were informed by the Secretary of State that they were at liberty to begin their work. Their congregation increased rapidly, and a society was formed which soon proved by the

reformation of its members the value of the truths they were receiving. The next year Mr. Brown made a tour into the mountains. About eighty persons came to listen to his preaching. In May he went again to the highest of all the mountains, Morne la Selle. His route lay through a "perfect paradise" till he reached La Grand Rivière, where he preached with great acceptance to many people, who came from long distances to hear him. Among their converts were some Romish priests who had read the Scriptures and spoke openly in favor of the Protestants, and soon the missionaries began to feel that evil influences were at work on account of this to drive them away from the island. They were assailed while engaged in divine worship, their personal safety was threatened, and they were obliged to seek protection from the civil authorities. The president of the island finally advised the missionaries to move, while he expressed himself in a courteous letter to the committee of the London Society as friendly to the missionaries themselves and the cause they represented. A contribution to the society of £500 accompanied this letter.

Mr. Brown says: "Our removal from Port-au-Prince, the scene of two years' labor and the object of our hopes and wishes, has cost me many tears, yet not all is lost. We left in the society 30 approved members, 18 on trial, under two young men, the fruit of this mission, one of whom has promising talents as an exhorter. We gave them plans for meeting in classes, holding prayer-meetings, and meetings for reading and repeating the catechism, so that there exists still in the republic of Hayti a regularly organized society proceeding according to the Methodist plan."

Brown, Nathan, b. at New Ipswich, N. H., U. S. A., June 22d, 1807; graduated at Williams College, 1827. While in college he composed the beautiful poem, "The Missionary's Call," commencing, "My soul is not at rest." After graduation he taught three years, and in 1831 was editor of the Vermont *Telegraph*. After studying theology in Newton Seminary he was ordained at Rutland, and embarked for Burmah, December 22d, 1832, under appointment by the Baptist Triennial Convention. Having spent two years in Burmah, he was appointed by his brethren to commence with Mr. Cutter a new mission in Assam, the most northeastern province of British India. His station was at Sadiya, on the Brahmaputra, near the borders of China, 400 miles north of Ava. After a four months' perilous journey through the Hoogly, Ganges, and Brahmaputra they reached Sadiya, a town far from any missionary or civilizing influences. Here among savage tribes he began to learn the language without grammar or dictionary. He soon commenced the work of translation, tracts and books were distributed, schools were established, and *zayats* built, where the Gospel was preached by the wayside. In 1839 Sadiya was attacked by the natives, and many of the people and soldiery were massacred. Dr. Brown and his wife fled in a canoe in the darkness of the night with their two infant children, and at daybreak found protection in the stockade, still in possession of the British troops. Many natives of Sadiya having been killed or dispersed, the mission was removed to Jeypûr, and in 1841 to the densely populated district of Sibsagar. Here the missionaries had great success. Re-enforcements arriving, new stations were established and churches organized. But Dr. Brown's great work was the translation of the Scriptures. In 1848 he completed the Assamese version of the New Testament. In 1850 he received from Williams College the degree of D.D. In 1855, with health greatly impaired by twenty-two years of toil and sufferings, he returned to his native land. After a partial restoration to health from two years' rest, he became editor of the *American Baptist*. In 1871 his wife died.

In view of the wonderful openings in Japan and the urgent calls for missionaries, Dr. Brown felt strongly drawn to that empire as a field for his personal labors, and in 1872, under the appointment of the American Baptist Missionary Union, he set sail for Japan with his second wife, reaching Yokohama, February, 1873. Though sixty-five years of age, he entered upon the study of the language with ardor, and in 1879 the translation of the New Testament in vernacular Japanese was printed. He strongly recommended the adoption of the Roman alphabet in place of the Chinese characters in writing the Japanese language, a reform which has since been zealously urged, not only by all the missionaries, but by the first scholars of Japan. During his six years' residence in Japan Dr. Brown received 179 to his church at Yokohama, was permitted to welcome other laborers, and to see seven churches established containing between 300 and 400 members.

Dr. Brown was not only a translator of the Scriptures and a preacher to the natives, he was also the author and translator of hymns in the languages of Burmah, Assam, and Japan. These are great favorites among native Christians. His last work was the Japanese hymn-book. When no longer able to use the pen he dictated as he lay on his bed to his native preacher. He closed his useful and industrious life January 1st, 1886, in the seventy-ninth year of his age.

His funeral was attended by a large number of people from Tokio and Yokohama. "The Missionary's Call" was chanted at the funeral service, and the coffin was borne to the grave by Japanese converts.

Dr. Brown's published works are: Translation of the New Testament in Assamese; Portions of the Old Testament in Assamese and Shan; Grammar of the Assamese Language; Catechism in the Assamese and Shan Languages; Arithmetic in Burman and Assamese; Hymns in Burman and Assamese; comparative vocabulary of some fifty Indian languages and dialects, and the *Orunódoi*, an illustrated Assamese monthly magazine, from 1846 to 1854.

Brown, Samuel R., b. at East Windsor, Conn., U. S. A., June 16th, 1810; removed to Munson in early childhood; graduated at Yale College, 1832; sailed as a missionary of the A. B. C. F. M. for China in 1838. The Board not having funds to conduct the mission, he was released from his engagement to take charge of the Morrison School at Canton, the first Christian school in China. Being obliged on account of his wife's health to return to the United States in 1847, he was detained at home till 1859, when he resumed missionary service in Japan in connection with the Reformed (Dutch) Church. His great work has been education and translation. He it was who first induced

Chinese youth to come to the United States for an education. Yung Wing and the Chinese ambassador to the United States and others were sent by Dr. Brown to the home of his mother in Munson, and hundreds of young men from China—some from the highest families of the empire—have found homes in towns and cities of the United States. On going to Japan in 1859 he induced the government to send some of its princes to America for education, and he was active in securing Christian homes for them. His last services were in connection with the translation of the New Testament into Japanese, a labor of many years, in which he was associated with a committee from several denominations of Christians from America now laboring in Japan. This great work was just completed at the time of his death. He returned home in 1879 and died, June 20th, 1880, in Munson, Mass., the home of his youth, where his mother, the author of the beautiful hymn, "I love to steal awhile away," trained him to be a missionary. He received the degree of D.D. in 1867 from the University of the City of New York.

Bruj Version.—The Bruj, which belongs to the Indic branch of the Aryan family of languages, is a dialect spoken in the province of Agra. A translation of the New Testament into this dialect was made by the Rev. John Chamberlain, and published at Serampore in 1832. The version has never been reprinted.

Brumana, a town on Mt. Lebanon, Syria, a few miles east of Beyrout. Station of the Friends' Mission to Syria and Palestine. There is a boys' training home and an important medical work. One missionary and wife, 1 medical missionary, 2 female missionaries, 1 native preacher.

Buchanan.—1. A city of Liberia, Africa, in the Great Bassa District southeast of Edina. Mission station of the Methodist Episcopal Church (North); 98 church-members.

2. A town in Kaffraria, South Africa. Mission station of the United Presbyterian Church of Scotland; 1 missionary, 3 native helpers, 344 church-members.

Bucharest, the capital of the kingdom of Roumania, although Oriental in external appearance, in other respects is assuming more and more the aspect of a European city. Population (1867), 141,754. Mission station of the London Society for Propagating the Gospel among the Jews; 3 missionaries.

Budapest, or **Pesth,** capital of Hungary, on the Danube River, in east central part of country. Population, 255,320 — Hungarians, Yamans, Slavonians, Jews, etc., each race speaking its own language. Religion, Roman and Greek Catholic, Reformed Church, and Lutheran. Mission station of the Free Church of Scotland Jewish Mission (1841); 1 missionary and wife, 3 helpers, 1 church, 100 members, 2 schools, 490 scholars.

Buddhism.—In discussing Buddhism it must be borne in mind that many systems known by that name have appeared in different ages and in different lands. No other faith or philosophy has undergone so many and so great changes in the course of its development. The widely different opinions, therefore, which have been expressed as to its teachings, may each have found a degree of support in some particular phase or stage of the manifold system.

Another point to be settled is its relation to Hinduism. Was it a new and distinct system setting out in the first instance as a protest against the teachings of the Brahmans, or was it a later development in the mind of Gautama occurring after six years of ascetic life — a discovery or conclusion finally reached as he sat under the Bo-tree? Professor Beall is undoubtedly correct in the opinion that Buddhism was an afterthought and not an original aim when Gautama left his palace. He broke with Brahmanism on its religious side; most of its philosophy he retained. He protested against the outrageous assumptions of the Brahmans, their intense sacerdotalism and imposture, their exaggerated doctrine of sacrifice, and their rigorous system of caste. He repudiated the absolute authority of the Vedas and the superstition, or ultra-religiousness, of the whole Brahmanical cult. He even flew to the opposite extreme of atheism or, at least, a pronounced agnosticism.

Yet, at the same time, he cherished a sort of reverence for the high Brahmans or rishis. He tacitly maintained many of the speculations of the Upanishads. He cherished, with unabated ardor, the old Brahmanical theory that the connection of soul with matter is the source of all evil, and that self-mortification, through a series of transmigrations, can alone secure deliverance. Of the nature of the soul he held peculiar views, as will appear further on. These views have been more or less modified in succeeding ages.

A clear distinction must be made at the outset between the credible history of Gautama and the extravagant legends which sprang up in various lands long after his death. It has virtually been settled by the concensus of the best scholars that those accounts which are the oldest, which were authorized by the earliest councils, which have the concurrent testimony of both the Northern and the Southern literatures, and which are credible in themselves shall be accepted as the probable history of Gautama.

Briefly, the facts thus recognized are these: Gautama, otherwise known in his youth as Siddartha, was the son of Suddhodana, a rajah of the Aryan tribe of Sakyas, occupying a tract of country north by northwest of Benares.

He was born at Kapilavastu probably about 600 B.C., and was left motherless by the death of the Rani Maya Devi shortly after she had given him birth. The earliest accounts represent him as having been born by natural generation, and without the miraculous incidents of the later legends.

There are apparent evidences of a melancholy and more or less morbid turn of mind even in his youth, and of painstaking efforts on the part of his father to cheer his despondency by the allurements of a voluptuous Oriental court.

In spite of all this, satiety was an early result, and at the age of twenty-nine, and just after the birth of an only son and heir, he left his palace and his inheritance, and, like many other princes in various lands, he sought rest of soul in asceticism. The idea which has been so skilfully reproduced by Sir Edwin Arnold, that Gautama then and there set out to become a saviour of men, has no foundation in fact. It is rendered impossible by the early traditions; he was

simply fleeing from sorrow and distress, and seeking some way of peace.

Leaving his palace by night, attended by a faithful servant, he hastened to the open country, whence he sent back his horse, and exchanging garments with a peasant, he proceeded on foot to a forest retreat, where he entered upon a life of self-mortification.

Dissatisfied with his teachers, he himself became the head of a fraternity, and with five or six followers he sought even greater isolation and greater austerities for about six years.

He had at length fathomed the emptiness of the Brahmanical religion. He had given it a patient and even heroic trial, and had found it vanity. Self-mortification could go no further without absolute suicide. He was so weak from fasting that he fainted and fell to the ground. The crisis of his life had come. He abandoned his vain struggles, and partook of needful food.

This step cost him the loss of all his influence; his disciples forsook him as an apostate and a failure; he was in extreme perplexity and distress. Should he return to his family and his inheritance, and appease his wounded pride by proclaiming that all religion was a sham? The temptation was strong, yet neither had his former possessions given him peace.

Very real and very great were his temptations. Fierce were his struggles with the world, on the one hand, and with conviction and pride on the other, as he sat alone under the shade of the Botree.

All candid men must acknowledge that the decision which Gautama reached, and the victory over self which he won, were sublime. Greater self-control has seldom if ever been attained by men, although the power of the human will has sometimes found remarkable exemplifications.

John Foster, in his essay on Decision of Character, cites the case of a spendthrift who, after having exhausted a splendid fortune, had gone to the sea-shore with the purpose of destroying his life. But after a long period of reflection he sprang to his feet with an all absorbing resolve to retrieve his fortune, walked rapidly back to the city, engaged at once in the humblest occupations, and as a persistent miser actua'ly accomplished his end.

With equal force of will, and in a far nobler cause, Gautama rose up from his reveries to become one of the most powerful leaders of mankind. He is supposed to have been at this time about thirty-five years of age. The passions of youth were not dead within him, worldly ambition may be supposed to have been still in force, but he chose the part of a missionary to his fellow-men, and there is no evidence that he ever swerved from his purpose. He had won a great victory over himself, and that fact constituted a secret of power.

He began at once the career which he had marked out. He sought, first of all, the disaffected disciples who had abandoned him, and who doubtless had proclaimed his fall. It is a strong evidence of the power of his own convictions that he speedily succeeded in winning them to his new standard.

It was just here that Buddhism began its career. It had still an ascetic element; it aimed to keep the body under for the sake of purity and power, but not as a matter of merit. In the place of idleness and repression for its own sake it substituted a life of beneficence.

Buddhism was a missionary religion from the outset; more aggressively so in that early age than in the later centuries, when it had lapsed into the monastic spirit of the original Brahmanism.

Gautama soon gathered a band of about sixty followers, whom, after five months of instruction, he sent out to proclaim the "Law." He himself preached continuously for forty-five years, and long before his death he was surrounded by a numerous order of mendicants, who received his word as law, and to whom he stood in the place of God. The gentleness of his bearing and the consistency of his life, as well as precepts, won men of high and of low degree with remarkable power.

During the more favorable seasons it was his custom to preach as an itinerant wherever he found the most favorable openings, but in the hot and rainy months he gathered his mendicants about him in some shady grove or on a breezy mountain summit like the "Vulture's Peak." He died at the advanced age of fourscore years from an acute attack of indigestion.

The account given of his last hours in the *Great Decease* is full of pathos. He passed away like Socrates in the full use of his faculties, and discoursing tenderly with his disciples to the end.

If now we turn from credible history to the later legends of the Buddha, we enter upon a story of the wildest extravagance.

The legends divide his life into three periods: (1) that of his pre-existent states through several hundred transmigrations; (2) that of his earthly life before attaining Buddhaship, and (3) that of his ministry after he had become "enlightened." The pre-existent states are set forth in the Jatakas or "birth stories" of Ceylon, which represent him as having been born 530 times after he became a Bodisat (a predestined Buddha).

As a specimen of his varied experience while becoming fitted for Buddhaship, we read that he was born 83 times as an ascetic, 58 as a monarch, 43 as a deva, 24 as a Brahman, 18 as an ape; as a deer 10, an elephant 6, a lion 10, and at least once each as a thief, a gambler, a frog, a hare, a snipe. He was also embodied in a tree. But as a Bodisat he could not be born in hell, nor as vermin, nor as a woman! He could descend no lower than a snipe.

The legends represent the Buddha as having "incarnated" for the purpose of bringing relief to a distressed world. He was miraculously conceived, entering his mother's side in the form of a white elephant. All nature manifested its joy on the occasion. The ocean bloomed with flowers, all beings from many worlds showed their wonder and sympathy. Many miracles were wrought even during his childhood, and every part of his career was filled with marvels.

At his temptation under the Botree Mara (Satan) came to him mounted on an elephant sixteen miles high and surrounded by an encircling army of demons eleven miles deep. Finding him proof against his blandishments, he hurled mountains of rocks against him and assailed him with fire and smoke and ashes and filth, all of which became as zephyrs upon his cheek or as presents of fragrant flowers. Last of all, he sent his three daughters to seduce him.

In the Northern Buddhist literature, especially in the *Lalita Vistara* of Nepaul, many incidents of Buddha's childhood are given which show a remarkable coincidence with the life of Christ. It is claimed that his birth was heralded by angelic hosts, that an aged sage received him into his arms and blessed him, that he was taken to the temple for consecration, that a jealous ruler sought to destroy him, that he disputed with learned doctors ; he was baptized, tempted, transfigured, and translated. These seeming parallels will be noticed further on.

The Literatures of Buddhism.—The teachings of Gautama were gathered up by his disciples in the form of brief aphorisms or sutras, and were orally transmitted for several generations before being committed to writing. They had various classifications, like the following : (1) *The Four Truths*, discovered while sitting under the Botree—viz., the fact of sorrow, the cause of sorrow, the removal of sorrow, and the means by which this is to be done. The fourth was ramified into the eightfold path. (2) *The Middle Path*, as between the dominion of passion, on the one hand, and the bootless extremes of asceticism on the other. (3) *The Ten Fetters*—viz., (*a*) Delusion of Self, (*b*) Doubt, (*c*) Dependence on Rites, (*d*) Sensuality, (*e*) Hatred, (*f*) Love of Life on Earth, (*g*) Desire for Life in Heaven, (*h*) Pride, (*i*) Self-righteousness, (*j*) Ignorance. (4) *The Ten Prohibitions*, sometimes called the Ten Commandments. One should not kill, should not steal, should not lie, nor get drunk, nor commit adultery. These five were for all men. Five others were for the religious orders. They should not violate certain strict rules relating to food, nor wear ornaments, nor use perfumes, nor sleep on a soft bed, nor indulge in amusements, nor possess silver and gold.

These prohibitions have often been compared with the Mosaic Decalogue, but it will be observed that all the Godward precepts of the latter are wanting in the Buddhist code ; even the parental relation is unnoticed, and the reference to the deeper principle of covetousness in the Hebrew Decalogue is also wanting. Only the outward violation of the most obvious rules of common life is forbidden in the laity, and five frivolous injunctions are added for the religious order.

It is fair to say, however, that reverence for parents was inculcated in other sutras ascribed to the Buddha ; that the restriction and abuse heaped upon woman by the laws of Manu were mitigated, and that in general, benevolence toward all men and all living things was enjoined

In the teachings of Gautama and his immediate disciples are found many precepts which compare favorably with those of the New Testament. They are, however, purely ethical, and can scarcely be said to have a religious import.

Of the collections of Buddhist literature there are two great divisions, known as the Little Vehicle (Hinayana) of Ceylon and other southern lands, and the Great Vehicle (Mahayana) of Nepaul, Cashmere, and Tibet. China and Japan received translations from both, though principally from the Great Vehicle of the North. The Pali text of the Little Vehicle was adopted by the council called by King Ashoka about 250 B.C., and was known as the Tripitaka (Three Baskets). This, as being the oldest and most authentic body of history and doctrine, is justly considered the Buddhist canon.

It is a strong point in favor of the authenticity of the Tripitaka, that it was borne into Ceylon by Mahinda, a son of Ashoka, soon after the Council of Patna. He was received by Tissa, King of Ceylon, with great favor, and the faith, as it was preserved in his memory and that of his monks, was implicitly received in Ceylon. Mahinda soon after translated the Tripitaka from the Pali into the Sinhalese language, and from that time to the present day the two versions have corroborated each other.

Later teachings hold the same relation to the Tripitaka that the traditions and decrees of the Roman Catholic Church hold to the Canon of the New Testament.

The Mahayana, or Great Vehicle, consists of nine books, of which the two most important are the *Lalita Vistara* and the *Lotus of the True Law*. The former of these is a life of Gautama down to the time of his enlightenment. It was written partly in poetry and partly in prose, and evidently at different times. As above stated, it is in this poetic and exaggerated biography that those legends are chiefly found which resemble the life of Christ.

In the course of centuries important Buddhist works of greater or less merit appeared in the Southern literature, mostly commentaries on the alleged teachings of the "Exalted One." Of these the most important are the *Dhammapada*, the *Sutta Nipata*, the *Great Decease*, etc. The *Dhammapada*, or "Path of Holiness," was written by Buddhagosha, an Indian monk, who went to Ceylon about 430 A.D.

The book is a sort of encyclopædia and commentary combined. It is a compend in Pali of all the commentaries which till his time had been preserved in Sinhalese only. The *Dhammapada* contains the best things of Buddhism, as the Bhagavad Gita sums up the choicest teachings of Hinduism. How far it represents the veritable words of Gautama and how far it embodies the sentiments of his followers can never be known, as it was written seven centuries after the adoption of the canon.

The Doctrines of Buddhism.—These are (1) its peculiar conception of the soul ; (2) its doctrine of Trishna and Upadana ; (3) its theory of Karma ; (4) the doctrine of Nirvana.

The soul is said to consist of five skandas. These in their interaction constitute what all others than Buddhists regard as the soul. They are (*a*) material properties, (*b*) the senses, (*c*) abstract ideas, (*d*) tendencies, (*e*) mental powers. The soul is the result of the combined action of these, as the flame of a candle proceeds from the combustion of its constituent elements. The flame is never the same for two consecutive moments. It seems to have a perpetuated identity, but that is only an illusion, and the same unreality pertains to the soul ; it is only a succession of thoughts, emotions, and conscious experiences. We are not the same that we were an hour ago. In fact, there is no such thing as being, there is only a constant becoming. We are ever passing from one point to another throughout our life, and this is true of all beings and all things in the universe. How it is that the succession of experiences is treasured up in memory is not made clear.

This is a most subtle doctrine, and it has many points of contact with various speculations of modern times. It has also a plausible

side when viewed in the light of experience, but its gaps and inconsistencies are fatal, as must be seen when it is thoroughly examined.

Trishna is the second of these cardinal doctrines. Trishna is that inborn element of desire whose tendency is to lead men into evil. So far it is a misfortune, or a form of original sin. Whatever it may have of the nature of guilt hangs upon the issues of a previous life. Upadana is only a further stage in the same development. It is Trishna ripened into intense craving by our own choice and our own action. It then becomes incontrollable, and is clearly a matter of guilt. Now the momentum of this Upadana is such that it cannot be arrested by death. Like the demons of Gadara, it must again become incarnate, even though it should enter the body of a brute.

Karma.—This transitional something, this restless moral or immoral force which must work out its natural results somehow and somewhere, and that in embodied form, projects into future being a residuum which is known as Karma. Literally it means the "doing." It is a man's record, involving the consequences and liabilities of his acts. It is a score which must be settled.

A question naturally arises how the record of a soul can survive when the soul itself has been "blown out." The illustration of the candle does not quite meet the case. If the flame were something which, when blown out, immediately seized upon some other substance in which the work of combustion proceeded, it would come nearer to a parallel. One candle may light another before itself is extinguished, but it does not do it by an inherent necessity. But this flame of the soul, this Karma, must enter some other body of god, or man, or beast, or inanimate thing.

Again the question comes, How can responsibility be transferred from one to another? How can the heavy load of a man's sin be laid upon some new-born infant, while the departing sinner himself has no further concern in his evil Karma, but sinks into non-existence the moment his "conformations" are touched with dissolution? Buddhism acknowledges a mystery here; no real explanation can be given, and none seems to have been attempted by Buddhist writers. To be consistent Gautama, in denying the existence of God and of the soul as an entity, should have taught the materialistic doctrine of annihilation. This, however, he could not do in the face of that deep-rooted idea of transmigration which had taken entire possession of the Hindu mind. He was compelled, therefore, to bridge a most illogical chasm as best he could. Karma without a soul to cling to is a something in the air. It alights like some winged seed upon a new-born set of skandas with its luckless boon of ill desert, and it involves the fatal inconsistency of investing with permanent character that which is itself impermanent.

But the question may be asked, Do we not admit a similar principle when we speak of a man's influence as something that survives him? We answer, "No." Influence is a simple radiation of impressions. A man may leave an influence which men are free to accept or not, but it is quite a different thing if he leaves upon a successor the moral liabilities of a bankrupt character. Gautama's own Karma, for example, ceased to exist upon his entering Nirvana; there was no re-birth, but his influence lives forever, and has extended to millions of his fellow-men.

The injustice involved in the doctrine of Karma is startling. The new-born soul that inherits its unsettled score has no memory or consciousness that connects it with himself; it is not heredity, it is not his father's character that invests him. This Karma may have crossed the ocean from the death-bed of some unknown man of another race. The doctrine is the more astonishing when we consider that no Supreme Being is recognized as claiming this retribution. There is no God; it is a vague law of eternal justice, a law without a lawgiver or a judge. There can therefore be no pardon, no commutation of sentence, no such thing as divine pity or help. The only way in which one can disentangle himself is by breaking the connection between spirit and matter which binds him with the shackles of conscious being.

The Doctrine of Nirvana.—No doctrine of Buddhism has been so much in dispute as this. (1) It has been widely maintained that Nirvana means extinction. (2) Professor Rhys Davids and others have held that it is the destruction of passion, malice, and delusion, and that it may be attained in this life—that Gautama reached Nirvana forty-five years before his death. They claim, however, that inasmuch as it cuts off Karma and re-birth, it involves extinction upon the dissolution of the body. (3) It is held by others that Nirvana is a return to the original and all-pervading Boddhi essence. This theory, which is really a concession to the Brahmanical doctrine of absorption into the infinite Brahm, has a wide following among modern Buddhists in China and Japan. It is a form of Buddhist pantheism.

As to the teachings of Gautama on this subject, Professor Max Müller, while admitting that the metaphysicians who followed the great teacher plainly taught that the entire personal entity of an arahat (an enlightened one) would become extinct upon the death of the body, yet reasons in his lecture on "Buddhistic Nihilism" that the Buddha himself could not have taught a doctrine so disheartening. At the same time he quotes the learned and judicial Bishop Bigandet as declaring, after years of study and observation in Burmah, that such is the doctrine ascribed to the great teacher by his own disciples. Gautama himself is quoted as closing one of his sermons in these words, "Mendicants, that which binds the teacher to existence is cut off, but his body still remains. While his body shall remain he shall be seen by gods and men; but after the termination of life, upon the dissolution of the body, neither gods nor men shall see him."

T. W. Rhys Davids expresses the doctrine tersely when he says, "Utter death with no new life to follow is then a result of, but it is not, Nirvana."

Professor Oldenberg suggests with much plausibility that the Buddha was more reticent in regard to the doctrine of final extinction in the later periods of his life; that the depressing doctrine had been found a stumbling-block, and he came to assume an agnostic position on the question whether the ego should permanently survive.

The question, What is Nirvana? has been the object of a larger inquiry than its importance demands. Practically the millions of Buddhists

are not concerned in the question. They find no attraction in either view. They desire neither extinction nor unconscious absorption into the Boddhi essence (or Brahm). What they anticipate is an improved transmigration, a better birth. The more devout may indulge the hope that their next life will be spent in one of the Buddhist heavens. Others may aspire to be men of high position and influence. A man of low tastes may forecast his next life in accordance with those tastes. The Buddhist holds even more strictly than the Christian that every man shall reap as he has sown, for in his view no interposing grace can change the result. It is wholly erroneous, then, to represent the system as presenting nothing more attractive to men than the prospect of extinction. However metaphysicians and Orientalists may settle the question of the last estate of those who become "enlightened," the multitudes care little for a goal which, according to Buddhist tradition, less than a dozen followers of Gautama have ever reached. "Though laymen could attain Nirvana," says Professor Rhys Davids, "we are told of only one or two instances of their having done so; and though it was more possible for members of the Buddhist order of mendicants, we only hear after the time of Gautama of one or two who did so. No one now hears of such an occurrence." It is safe, therefore, to conclude that the hope of Nirvana has practically no influence on Buddhist minds. It lies at an infinite distance and is shadowy at best, while real existence lies between. That is the goal of hope and aspiration.

The Migrations of Buddhism.—It is common to speak of Buddhism as a "missionary religion," and such it was in its earlier career. Gautama from the first and both by precept and example taught the duty of proclaiming "the Law." The fact that a son and a daughter of King Ashoka became missionaries in Ceylon must be accepted as evidence of the earnestness of the missionary spirit of their time. Other influences helped the movement, however. Ashoka made Buddhism the religion of the State, and, as we have seen, the political treaties formed between the Lamas of Tibet and the Chinese emperors extended the system even to Mongolia. In many instances Chinese travellers in India carried home with them the Buddhist system and became its advocates. But for several centuries real missionaries or volunteer teachers visited other lands for the promulgation of the Law. Buddhism was transmitted to Ceylon about 230 B.C, to Cashmere at the beginning of the Christian era, to China about 67 A.D., to Burmah in the fifth century, to Japan in 552, and to Siam and Cambodia in the seventh century.

The Development of Northern Buddhism.—In Ceylon, Burmah, and Siam there has been little change from the time-honored doctrine of the Pitakas, but in Nepaul, Tibet, and among all branches of the Mongolian race there have been wide variations.

Closely connected with the legendary teachings which at length came to be associated with the history of Gautama was the theory that successive Buddhas have visited the world, and at intervals of 5,000 years will continue to appear. When Gautama died, those who had learned to look upon him with a sort of worship felt the loss of a divine sympathy and help. The Buddha was dead, and according to his own teachings there was "nothing left of which it could be said I am." But the next Buddha was in course of preparation in some of the heavens, and perhaps could even now hear the voice of human prayer. Thus the Bodhisat "Maitreyeh" (future Buddha of kindness) came to be recognized even in Ceylon as a hopeful resource and a hearer of prayer.

But it was in the Northern Buddhism particularly that the evolution of a sort of semi-theism advanced from generation to generation.

Professor Rhys Davids maintains that the "key-note" of the Mahayana (Great Vehicle) was its change from the idea and aim of Arahatship, as taught in the south, to that of Bodisatship. In other words, a living Buddha to come was thought to be of more practical value to mankind than a dead Buddha of the past, however wise and saintly.

There was that felt demand of humanity, witnessed in all ages and races, for a divine helper.

By the fourth century there were worshipped in Nepaul two Bodisats named Manju-sri and Avolokitesvara. The first was the personification of wisdom; the second represented power, and was the merciful protector of the world. These mythical personages were presented in the *Lotus of the True Law*, one of the nine books of the Great Vehicle. At a somewhat later period these two had become three, with a somewhat modified distribution of functions.

Vajrapani represented power; Manjusri, the personification of wisdom; while Avolokitesvara was the spirit of the Buddhas everywhere present in the church. This is wonderfully suggestive of a possible borrowing from the Christian Trinity, and the date of its development would render such a result possible.

Sometime subsequent to the seventh century there were recognized five trinities—one for each of five world-systems. In each trinity the first person was known as a dhyana or celestial Buddha; the second was the spirit of Buddhas in the church, and the third was the incarnate Buddha on earth. The trinity for our world consisted of the dhyana Amitaba, whom we shall notice farther on; Avolokitesvara, who also becomes important, and Gautama, who was our incarnate Buddha.

In the tenth century the Tibetans advanced a step further, and proclaimed the Supreme or *Adi-Buddha*. From him, the *One* and Absolute, all the Dhyana Buddhas emanated, while from them sprang the Bodisatwas, and from each Bodisatwa was evolved a kosmos or material world. Thus Buddhism had become essentially polytheistic.

Meanwhile the system had become exceedingly corrupt through a union with the Hindu doctrine of Saktism, or the worship of the female principle of Siva, and even in Tibet the hideous idols representing the gods and goddesses of Hinduism were everywhere present. By a subsequent reformation the Buddhism of Tibet was restored measurably to its original purity.

Lamaism or Lamism.—The available functions of Avolokitesvara had rendered him exceedingly popular. To him all real supplications were offered. The chief abbot of Tibet, who was also temporal ruler, solidified and established his power by claiming to be an incarnation of this all-pervading Bodisat. At his death the indwelling one immediately became incar-

nate in some newly born infant who should succeed to the theocratic throne. To the great advantage of this supposed divinity was added an alliance with Kublai Khan and other Chinese emperors, by which, in exchange for political fealty to the Chinese Empire, the Grand Lama of Tibet was constituted the high priest of Buddhism over China and Mongolia. Subsequently a disputed title to the Lamaship was settled by the inauguration of two Lamas, and for this purpose another indwelling Bodisat was found—viz., Amitaba.

THE WORSHIP OF QUAN YIN.—In China a different use was made of the ever-available and popular Bodisat Avolokitesvara. He became impersonated in *Quan Yin*, the well-known goddess of mercy. That Quan Yin was regarded as a *female* finds its explanation in the influence of the Indian Saktism, which had not become quite extinct even in Tibet. Some of the abbesses in the Tibetan monasteries were regarded as incarnations of the wives of Siva. Quan Yin on the same principle was an impersonation of Avolokitesvara on the female side of his nature. Moreover in this, as in some forms of historic Christianity, the notion that woman's sympathy and compassion are most tender had perhaps some weight. In both China and Japan Quan Yin is one of the most popular, because the most merciful of deities. She is represented as having attained Nirvana, but as having voluntarily submitted to re-birth in heaven that she might compassionate mankind.

The Buddhist Doctrine of Salvation by Faith.—We have seen that the celestial or Dhyana Buddha of our world system was Amitaba. This mystical being has become in the Yodo and the Shin sects of Japan a complete saviour. By the great merit which he has stored up through millions of ages he is able to save, vicariously and to the uttermost, all who in true faith call upon his name. By the Shin sect the doctrine is most fully developed. They claim that a single act of faith and trust in Amitaba will save the soul forever. There is a complete substitution or transfer of righteousness from the saviour to the sinner. There is an abandonment of the notion of self-merit and self-help. Endless transmigration gives place to an immediate and lasting enjoyment of heaven beyond the setting sun. Asceticism is rejected as useless, and one's own merit is "as superfluous as furs in summer." Yet this faith is said to work by love, and good deeds are performed out of gratitude to Amitaba.

It is very remarkable that Buddhism, beginning in sheer atheism, should finally have reached the very threshold of Christianity—*without the Christ*. There has never appeared a more clever and complete counterfeit. No other false system has ever paid so marked a tribute, though involuntary, to the fundamental doctrines of Christianity.

THE PRESENT BUDDHISMS.—We have seen how the system has been developed in different lands. In Ceylon and Burmah it is still a mere ethical cult, while the religious aspirations of men are largely met by the worship of spirits. In Siam it is buttressed by an intimate relation to the government of the State. In India it has been virtually extinct since the ninth century A.D. In Tibet, as has already been shown, it is a virtual theocracy under the name of Lamism. In China there are thirteen Buddhist sects, but the system as a whole has become a constituent of the triangular system known as the *Sankaio*, or "The Three Religions," Confucianism, Taouism, and Buddhism. They are so united that each supplements the other. The Chinese Buddhism has borrowed from Confucianism its reverence for ancestors and for the State, and from Taouism its demigods and its geomantic superstitions. The Chinese are in turn Confucianists, Buddhists, or Taouists, as exigencies may arise.

The Buddhism of Mongolia has borrowed largely the Tibetan type, though it has multiplied its Lamas almost indefinitely. Any distinguished Buddhist monk may come to be regarded as an incarnation of some holy Buddha, and through this open pathway of ambitious saintship, fraud and corruption have entered. The Mongolian Buddhism is of even a darker and more gloomy type than that of other lands.

The Buddhism of Japan has been greatly influenced by a union with Sintoism. It has embraced many of its popular superstitions, and as from Taouism in China so from Sintoism in Japan it has adopted the national heroes and demigods and enshrined them in its temples. For a thousand years there was a mutual agreement that Sintoo priests should solemnize all marriages and Buddhist priests officiate at all funerals. This relation was finally abolished by imperial edict.

The Alleged Coincidences between the Life of Gautama and that of Christ.—We have already alluded to the incidents of Buddha's birth and early life, as set forth in the legends, particularly in the *Lalita Vistara* of Nepaul. Great use has been made of these by the apologists of Buddhism. The inference which is generally drawn from them is that the Gospel narrative is largely borrowed from the earlier life of Gautama. Abundant refutations of this assumption have been presented by Eitel, Kuenen, Kellogg, Rhys Davids, and others.

1. "There is," says Davids, "no evidence whatever of any actual and direct communication of these ideas common to Buddhism and Christianity from the East to the West."

2. Many of the coincidences are merely accidental. The events in both cases are those which might naturally occur independently of any connection; such as the fact that both infants were welcomed with joy by friends as well as kindred, or that they were both consecrated in temples, or that both were tempted to turn aside from their great missions, or that both were credited with precocious wisdom.

3. The fact has already been shown that the *Lalita Vistara*, which gives most of these legends of Gautama's childhood, cannot be proven to have existed earlier than the sixth century A.D. Even if it was composed at an earlier day it cannot claim to be historically authentic, as all Buddhist traditions were for centuries transmitted not in writing, but by word of mouth. On the other hand, the Gospel narratives were written by eye-witnesses and under fire of jealous criticism.

4. It is intrinsically improbable, not to say impossible, that a circle of disciples which embraced the mother and brethren of Jesus should have undertaken to palm off a false or borrowed history.

5. It is still more improbable that the disciples, whose whole aim was to show that

Christ's advent was a fulfilment of Jewish prophecy and vitally connected with the Old Testament Church, should have clumsily copied a mass of heathen legends. Considering the Jewish horror of heathenism, no policy could have been more fatal.

6. The disciples of Christ taught a pure theism, in which supernatural elements appeared in an intense and special power. Would they base the story of one claiming to be the Son of God on the biography of a Gentile atheist?

7. Many of the coincidences are rather contrasts. Christ's pre-existence was that of a divine Being, Buddha's was merely a series of transmigrations. Christ had shared the equal glory of the Father, Buddha had been a soldier, a thief, an elephant, a tiger, a snipe, a frog. Christ's baptism was a religious rite, that of Gautama a bath in a river. Christ's miracles were sensible and useful, those of Buddha objectless, childish, grotesque.

The Alleged Humanity of Buddhism as Compared with Christianity. —There has been great effort on the part of opposers of the Christian faith to exalt Buddhism as a superior system. It has been especially urged that the "Light of Asia" was the teacher of a gospel of peace, strangely contrasting with the belligerent doctrines and history of the Christian Church. In reply to this claim it should be said, in the outset, that in all comparisons between Asiatic faiths and those of Europe differences of climate and race characteristics should be borne in mind. Between the soft and puny tribes of Southern India or Ceylon and the Norsemen of the Baltic there are physical contrasts which no faith could wholly efface. But considering that Scandinavians, once the terrors of Europe, are now the most peaceful of men, we may point to the influences which Christianity has exerted upon them as among the highest triumphs of any religious faith. Moreover, Northern races of Buddhists are by no means distinguished for a gentle and pacific spirit.

There is scarcely any country in which the life of a stranger is more imperilled than in Mongolia. The famous conqueror, Khublai Khan, was converted to Buddhism, but, as Ebrard has well shown, no change was wrought in his nature or his ambitious plans. The Japanese, though Buddhists for thirteen centuries, have been a warlike race, and their temples are often crowded with the images of bloodthirsty heroes.

It is admitted that Gautama discountenanced the destruction of life, whether of man or of beast. Even insects were spared with punctilious care. But this was no new precept. Brahmans had long before taught the same, and the sect known as the Jains are most absurdly scrupulous of all. This sacredness of life is based on the doctrine of transmigration, which is common to all nations of Southern Asia. The meanest beast or reptile may be an incarnation of a human spirit. But the real humanities of Buddhism are infinitely inferior to those of Christianity. Ostentatious care of brutes is often seen side by side with utter disregard of human suffering. In Canton one may see a sacred asylum for swine, but he would look in vain for a home for the orphan or the blind. Within a decade a missionary board has been asked to provide some place in Bangkok for the insane, because a demented foreigner was obliged to be lodged in jail for want of an asylum.

The alleged instances of benevolence in the history of Gautama are chiefly found, not like those of Christ, in his earthly life, but in the birth stories of his former existences. Once as a hare he gave himself for a dinner to a hungry tigress. In another of his lives he gave his two children to a demon who desired to eat them, and as their blood streamed from the monster's mouth he simply said, "By the merit of this deed may rays of light emanate from me."

The attitude of Buddhism toward woman has been greatly emphasized in recent years by its special advocates in Christian lands. That it mitigated many of the wrongs which had been visited upon the female sex by the Brahmans will be conceded.

It was a great and important step when the Buddha, not on his own impulse, but by the persuasions of his kinsman and disciple, Ananda, admitted women to the privileges of the Samgha or holy order. The principle involved carried with it many social ameliorations. Yet the position of Gautama and the whole leaven of his influence in this respect was far below the standards of the New Testament. In the outset his example in forsaking his wife and child to become a recluse cannot be commended. Paul taught that a man might *remain* single for the sake of the kingdom, but to break away from the most sacred of obligations, and that stealthily and without consent, must be adjudged a crime. The baneful influence of this example, like that of Mohammed's immorality, has brought forth its evil fruit abundantly. In Burmah any man desiring to be rid of his wife has only to enter a monastery and remain a year or even a month, after which he is free to leave his sanctities behind him and marry another wife.

Logically Buddhism is opposed to all marriage, to all love for wife or children. The principle that human relationships are fraught with pain, and that to get rid of pain one must attain an equipoise which is tantamount to absolute indifference, would break up all society. This tendency was pointed out to Gautama, and he accordingly divided his followers into two classes, the monks and the laity. It was an illogical but necessary concession.

Buddhist monasticism rests upon a much more radical principle than that of the Roman and Greek churches. These, while maintaining that celibacy is conducive to the highest sanctity, nevertheless honor marriage, and make it a sacrament for the masses of men. Not so with Buddhism. It puts no honor upon the relation; it regards it as an evil. Many utterances are quoted from Buddha which cast reproach upon woman as woman.

Thus in the *Dhammikha Sutta*, "A wise man should avoid married life as if it were a burning pit of live coals." Again, "That which is named woman is sin." On another occasion Buddha said, "Any woman whatever, if she have a proper opportunity and can do it in secret, and if she be enticed thereto, will do that which is wrong, however ugly the paramour may be." No foul slander in the Laws of Manu can exceed this.

Two general precepts of Buddhism will suffice to show the discount which it puts upon woman. First, Gautama taught that, although she could enter upon a holy life as a nun, she could not attain Nirvana without first being

born as a man ; and, second, it was held that although a Bodisat in his pre-existent lives might be a wolf, a snipe, or a frog, he could never become a woman. Quite in accord with these ideas, the female sex has remained in general degradation in all Buddhist lands.

The fact that a low grade of morality exists in countries wholly under the influence of this system, that profligacy is unbridled in Mongolia, that thousands of children were sold for prostitution in Japan, that the vile custom of polyandry prevails unchecked in Tibet, will doubtless be set down to other causes by Buddhist apologists. But when we turn to the canonical books of the system and find passages so vile that the translators have not dared to translate them, no such excuses can be accepted. The Bishop of Colombo, in the *Nineteenth Century* of July, 1888, called attention to the fact that the translators and publishers of the Pitakas of Ceylon had omitted some portions which were absolutely vile. He did not complain that the omission had been made, but that no mention was made of the fact—that the English readers of the *Sacred Books of the East* were left to suppose that the culled and expurgated version of the Vinayana there given was a fair and honest representation of Buddhism as it really was and is. Professor Max Müller, in his introduction to the first volume of the *Sacred Books*, a volume relating to the Upanishads, admits that some things in Hindu literature were considered unfit for the English translation, but such notice is wanting in Professor Oldenberg's translation of the Pitakas, where especially such omissions should be explained, since Buddhism *par excellence* is paraded as a model of purity. Lest we may seem to do injustice to the Buddhist sacred canon of Ceylon, it should be said that the omitted passages are not positive recommendations of vice—quite the reverse ; but the very prohibitions defile the mind.

The aim seems to have been to draw out the opinion of " The Blessed One" in regard to every vice and crime that the basest imagination could conceive of. Cases were stated therefore in which monks had fallen into every species of sin. The minutiæ, the sickening details, the prurient particularity of the recitals were such that the Bishop of Colombo concludes that the authors must have transcended the possibilities of actual sin, and in some instances drawn upon a depraved imagination in order to illustrate the wisdom of the Buddha.

Contrasts with Christianity.—There is not space for even a brief allusion to the admixtures of Buddhism with lower forms of superstition which it has encountered and absorbed in many lands, such as the widespread spirit-worship, serpent-worship, and even fetichism. But a few of the many points of contrast between Buddhism and Christianity may be presented. We have admitted the probable sincerity of Gautama as a reformer and the great victory which he gained over his own evil propensities, also the general tone of benevolence which appeared in his teachings ; but the system must be judged as a whole and in the broad perspective of its influence. It is thus that Christianity is judged.

1. Buddhism contrasts with Christianity in respect to God. The one, at least in its original form, is agnostic if not atheistic, and therefore derives no motives of action from any higher source than man himself or some blind law of moral cause and effect. The other makes God real, personal, and supreme—the source of all highest inspiration and help, the Author of every blessing present or future, the Arbiter of the human conscience, and the Rewarder of all who seek Him.

2. There is a marked contrast with respect to the soul. Buddhism recognizes no permanent entity or *ego*. There is only a transient interaction of physical properties and mental powers. At death only the Karma, or the good or evil desert remains. Christianity recognizes the soul as created in the image of God, as conscious and spiritual, a distinct and permanent being, destined to live hereafter, and capable of loving God and enjoying Him forever.

3. While Christianity represents sin as an offence against God and centres in Him the bond of all moral obligation, Buddhism sees only a personal inconvenience, an accumulation of consequences. The motive even in benevolent action is utterly selfish, as it aims at merit. Thus when the pre-existent Buddha gave his children to be devoured by a demon, as stated above, he thought not of their suffering or of his wrong toward them, but only of his own great merit. All laws of moral right and wrong seem distorted by such a conception.

4. Buddhism has no Saviour. When Sir Edwin Arnold represents him as coming to save the world, he simply reads into Buddhism his own conceptions borrowed from the New Testament and his Christian training. Buddha relied wholly on himself, and he taught all men to do the same. In later ages Buddhists in various lands have expressed a felt want of humanity by adopting various types of *quasi* theism, and have conceived of supernatural beings as divine helpers, but they have so far departed from real Buddhism. The term salvation is wholly out of place in such a system, while, on the other hand, Christianity is in its whole aim and its whole nature a system of divine redemption from sin and death.

5. Buddhism has shown itself incapable of regenerating society. It was founded by one who had turned his back on all social life. It was very natural that the system should discount woman and the home, for its author was an ascetic, and the monastic spirit pervades all his teachings. Homelessness, mendicancy, suppression of all social and domestic instincts, destruction of love and desire, even the desire of future life, silence as of " a broken gong," and " solitude as of a rhinoceros"—these were the goal of the true Buddhist.

6. Buddhism is a system of pessimism, Christianity a revelation of cheerful and immortal hope. Gautama aimed at " the death of deaths," Christ brought life and immortality to life.

The whole assumption upon which the " Great Renunciation" was made to rest is that the universe is out of order, that all life is a burden, that there is no benevolent creatorship, no kind providence, and no salvation. Whoever may have been responsible for such a world, it is one of universal misery and distress. Man and beast make common cause against it, and Buddha is the one great sympathizer. When he preached at Kapilavastu before his father's court the whole animal creation was there,

> " Catching the opening of his lips to learn
> That wisdom which hath made our Asia mild."

It appears to have been a grand indignation meeting of man and beast, the first and broadest of Communist gatherings, at which Buddha voiced the common protest against the order of nature, and pointed out the way of escape from the sad nexus of existence. All

> " took the promise of his piteous speech,
> So that their lives, prisoned in the shape of ape,
> Tiger or deer, shagged bear, jackal or wolf,
> Foul feeding kite, pearled dove or peacock gemmed,
> Squat toad or speckled serpent, lizard, bat,
> Yea, or fish fanning the river waves,
> Launched meekly at the skirts of brotherhood,
> With man who hath less innocence than these :
> And in mute gladness knew their bondage broke
> Whilst Buddha spoke these things before the king."

There was no mention of sin, but only of universal misfortune !

In contrast with the deep shadows of a brooding and all-embracing pessimism like this, we need only to hint at that glow of hope and joy with which the Sun of Righteousness has flooded the world, the fatherly love and compassion with which the Old Testament and the New are replete, the divine plan of redemption, the great sacrifice, the superabounding grace, the brotherhood of man, and the eternal fellowship with God.

Buenos Ayres, capital of the Argentine Republic, on the Rio de la Plata, 180 miles from the sea. Next to Rio de Janeiro, in almost all respects, the most important city in South America, it differs little in its character from American and European seaboard cities. Population, 177,787 (?), composed largely of Europeans. Mission station of the Methodist Episcopal Church (North), U. S. A.; 2 missionaries, 130 church-members, 7 schools, 550 scholars.

Bughi Version.—In the large island of Celebes various dialects prevail, of which the Bughi, belonging to the Malaysian languages, is spoken the most. In 1840 the Rev. Dr. B. F. Matthes, of the Mission House at Rotterdam, was sent to Celebes, and after having studied the language of the people, he translated the Book of Genesis, the Gospels, and the Acts of the Apostles, which were published by the Netherlands Bible Society between 1863–75 at Amsterdam.

Buitenzorg, a station of the Dutch Missionary Society in Western Java, among the Sundanese, founded in 1869.

Bulgaria, a country of the Balkan Peninsula, Southeastern Europe, bounded on the north by Roumania, on the east by the Black Sea, on the south by European Turkey, and on the west by Servia. It is divided by the Balkan Mountains into two parts : Bulgaria Proper on the north and South Bulgaria or Eastern Roumelia on the south of that range. Area of the whole, 37,860 square miles.

Physical Characteristics. — Except along the Balkan Mountains, which traverse the whole principality from east to west, the country is a vast plain. That on the north up to the border of the Danube is rather low, while Eastern Roumelia is high. The soil is fertile, producing fine wheat, which is exported in large quantities. There are numerous vineyards, where a good quality of wine is made, and tobacco and silk are also cultivated. South Bulgaria is famous for its attar of roses, which is made there in large quantities.

The climate is temperate. The plains are hot in summer, and along the Danube there is a good deal of malaria, but the highlands are very healthy. The higher mountains have snow on their peaks the greater part of the year.

Population.—The census of 1888 gives a total of 3,154 375, of which 2,326,250 are Bulgarians, 607,319 Turks, 58,338 Greeks, 23,546 Jews, 50,291 gypsies, 1,069 Russians, 4,699 Servians and other Slavs.

For special statements see articles on these different races. It is sufficient to say here that the Turks are only to a very limited extent of the Turkish or Ottoman race. In the region of Varna and bordering on the Dobrudja (the section of Roumania between the Danube and the Black Sea) there are a number of Tartars of the Nogai tribe, but those classed as Turks are almost entirely Slavs in race, who have accepted Mohammedanism. The Turks proper have almost entirely disappeared from Bulgaria, and are rapidly leaving European Turkey altogether.

The Bulgarians are a thick-set, sturdy race, manifesting very plainly the general characteristics of the Slavs. They are agricultural rather than mercantile in their taste and habits, are characterized less by brilliancy than by a quiet, steady persistence that holds its own way regardless of difficulty and opposition, and a practical common-sense that often is more effective than the shrewdest diplomatic manœuvres. It is this quality that has enabled them to withstand the influences brought to bear by Russia and even the other European powers, and has made them a very potent element in the Eastern Question.

History of the Bulgarians.—The Bulgarians are the descendants of the Slavs, who inhabited the Balkan Peninsula in the seventh century. It is not precisely known at what time these Slavs settled themselves in these regions, but their immigrations were slow and gradual, and must have lasted for a considerable time. According to the evidence furnished by Byzantine historians these immigrations go back to the third or fourth century, and the influx of the Slavs was so great that their settlements extended from the Danube far down into Albania, Epirus, Thessaly, and even Greece. Geographical names of mountains, rivers, lakes, villages, etc., still testify to this fact. In the year 679 A.D. a horde of Bulgars or Bulgarians, coming from the borders of the river Volga in Russia, crossed over the Danube, conquered the Slavic tribes or communities in the ancient Mœsia (the modern Dobrudja), in the northeastern corner of the Balkan Peninsula, and laid the foundations of a Bulgarian kingdom. These Bulgars were a non-Slavic race ; according to some they were of Finnish or Turanian origin. Though small in number they were warlike in spirit, and they easily and quickly extended their dominion over the remaining Slavic communities of the Peninsula, which were probably independent or semi-independent of each other, and merging with these Slavs, they were soon amalgamated with them, ceasing thus to exist as a separate nation, but leaving their name as the national appellation of those whom they had conquered.

So, while the modern Bulgarian bears the name of a non-Slavic race, he is a Slav by blood. A parallel case in history we find in France, where the Franks, a Teutonic tribe, subdued the country, left their name upon their subjects, but disappeared as a nation. The history of

the Bulgarians up to the second half of the ninth century is neither very certain nor very interesting ; it is a history of constant warfare with Byzantium for the extension of territory, or for repelling attacks directed against the independence of the newly established kingdom. In the second half of the ninth century (860–64) Christianity was introduced in Bulgaria, and with it an alphabet was formed and the Scriptures were translated.

This was due to SS. Cyril and Methodius, who are honored even to this day as patron saints by the Bulgarian Church. (See article Slavs.) It is hardly to be supposed that the Bulgarians became all of a sudden a thoroughly Christian nation, and entirely forsook their heathenish and idolatrous notions and customs ; but the introduction of Christianity and the formation of an alphabet opened the way to literature and progress among them. The reign of King Simeon (888–927), renowned as it is for the material and territorial aggrandizement of the Bulgarian Kingdom, is still more so for the literary activity by which it was characterized. While the other Slavic nations were still lingering in darkness and barbarism, the Bulgarians developed a literature which passed from them among the other Slavs, and served as the foundation of their literatures. The various ancient manuscripts found in Russia, Servia, and other Slavic countries bear witness to the prevailing and educating influence of the ancient Bulgarian literature.

This literature bore almost exclusively a religious, pious, and ecclesiastical character, according to the exigencies of the circumstances, and according to the character of the Byzantine literature at that time, which the Bulgarians had for their model and which they assiduously and almost blindly translated or imitated. The predominating works, aside from the Scriptures and the liturgical books, were lives of saints, discourses or homilies of some of the Fathers of the Eastern Church, chronicles, romances, semi-mythological histories of famous men like Alexander the Great, Solomon, etc. Side by side with this literature, however, there arose in the first half of the tenth century another literature called apocryphal or false, which seems to have taken a firmer and deeper hold of the minds of the newly converted Bulgarians, and the originators of which were the Bogomils. The Bogomils were a sect half Manichæan and half Massalian in their tenets, who held to the dualistic principle of light and darkness, or good and evil. They rejected almost the whole of the Old Testament as being the work of the evil one, recognized no ecclesiastical hierarchy, condemned the worship of images, explained in a fanciful and symbolical manner the incarnation, the life, the sufferings, the death, and the resurrection of Christ, and drew their notions and tenets mostly from the apocryphal gospels and other spurious and uncanonical writings of the New Testament. While it is a matter of pure speculation and conjecture as to how much of the former heathenish notions of the Bulgarians has entered into and been embodied with this sect, there can be no doubt that many of the current beliefs, half Christian and half pagan, which still subsist among the common mass of the Bulgarian people of to-day, are to be traced to this sect, thus showing its wide extent and the deep root it had taken in the popular mind. Its influence, however, was not limited to Bulgaria and the Bulgarians, but it spread also into Bosnia, Herzegovina, Servia, Byzantium, and even into France, where it gave rise to the sect of the *Cathars* or *Albigenses*.

The reign of Simeon, which had raised Bulgaria to military and literary glory, was followed by a period of decline. Under his son and successor, Peter (927–68), the kingdom politically as well as literarily began to sink, and it was during this period that monasticism was introduced into Bulgaria. St. John of Rilo, to whose memory the well-known Rilo monastery in Bulgaria is dedicated, being the first Bulgarian who took the monastic vows and devoted himself to a life of asceticism. In 1018 the Bulgarian Kingdom fell under the dominion of Byzantium, and remained a province of the Byzantine Empire till 1186, when it regained its independence. This second kingdom lasted until 1398, when it was overthrown by the Turks and Bulgaria became a Turkish province. In losing their political independence the Bulgarians lost also their ecclesiastical hierarchy by the abolition of their patriarchate and the incorporation of its dioceses with the Greek Patriarchate of Constantinople. In the second half of the eighteenth century (1767) the remaining archbishopric of Ochrida, in Macedonia, was likewise abolished, and thus the whole Bulgarian nation was put under the spiritual jurisdiction of the Greek Patriarch and his bishops.

The period of the Turkish rule in Bulgaria is completely dark, as all literary activity and national development ceased. Oppressed politically by the Turks and spiritually by the Greek bishops, who sought to Hellenize the Bulgarians by proscribing the Slavic language from the churches and the Bulgarian from the schools, the Bulgarian nation seemed destined to oblivion. But in the beginning of the present century a national movement for the awakening of the people was set on foot, which reached its culminating point in the so-called "Bulgarian Church Question." This question, begun in 1858, related to the re-establishment of a Bulgarian national church with a national hierarchy, which was at length granted under the name of "Bulgarian Exarchate" by an imperial firman (decree) in 1870. The clauses of this firman have not yet been fully executed, so that Macedonia, where the Bulgarian element forms the bulk of the Christian population, is still deprived of Bulgarian bishops. By the late Russo-Turkish War (1877–78) a Bulgarian principality was formed and sanctioned by the Treaty of Berlin (1878), consisting of the Bulgaria Proper of the maps, between the Balkan Mountains and the Danube. But in 1885 the autonomous province created by the above-mentioned treaty south of the Balkans, under the fictitious name of "Eastern Roumelia," was united to the principality.

The total number of the Bulgarians probably does not surpass *four* millions, and they form the bulk of the population in the principality of Bulgaria, in the remaining possessions of Turkey in Thrace, and in Macedonia. Bulgarian colonies are found also in Roumania and especially in Bessarabia. According to the census for 1888 the total population of the Bulgarian principality numbered 3,154,375 inhabitants, distributed as follows : Bulgarians, 2,326,306 ; Turks, 607,374 ; Greeks, 58,322 ; Armenians, Jews, gypsies, etc., 162,373. Out of 1,605,339 men in all, 1,331,463 are put down as

"*illiterate*," while out of 1,548,986 women only 63,777 are marked "*literate*." The establishment of schools and the spread of education, so eagerly pursued at the present moment by both the government and the people of Bulgaria, will, however, remedy in the near future this lamentable fact.

The Bulgarians belong to the Orthodox or Eastern branch of the Christian Church. Their spiritual head is the Exarch, who resides in Constantinople and has the jurisdiction over the five archbishoprics into which Bulgaria is divided. There are about 50,000 Catholic Bulgarians known under the name of *Pavlikyans* or Paulicians, 5,000 or more Protestants, and about 200,000 Mussulman Bulgarians called *Pomaks*, who speak the Bulgarian language and have retained a great many of the popular habits and customs of the Bulgarians. The language used in the church service is the so-called "Church Slavonic," which is almost wholly unintelligible to the common mass of the people. The clergy, as a rule, are ignorant, and their education does not extend much beyond a perfunctory reading of the services and prayers in the church. Two seminaries have been established for the education and upbuilding of a clergy, but so far their influence has not been remarkable. It is not to be wondered at, then, that the religious condition of the people is not very high, and that for the great mass of them religion consists in the outward observance of rites and ceremonies and in the mixture of piety and superstition.

The modern Bulgarian language has receded more than any other Slavic dialect from the ancient Slovenic or the ancient Bulgarian. While the latter belongs to the *synthetic* class of languages and is rich in cases and other grammatical forms, the modern Bulgarian has lost most of these forms and has become an *analytic* language, expressing the relations of cases by prepositions, as in English. The use of the article, which is placed after and not before the word, chiefly distinguishes it from the ancient language and from its cognate Slavic dialects. Many foreign words—Turkish, Greek, etc.—have entered into the composition of modern Bulgarian; but in its popular productions, especially popular songs, it has retained a great many of the ancient grammatical forms. Modern Bulgarian literature is still in its infancy, and although a few productions of independent research and literary activity have appeared, most of the literature consists of translations from foreign literatures, or imitations of foreign works.

Mission Work.—The first missionary society to organize special work for the Bulgarians was that of the Methodist Episcopal Church (North), U. S. A. (q.v.), which sent out its first missionaries in 1857 to occupy the territory north of the Balkans. This has from that time been worked by that society, with its stations at Shumla, Varna, Tirnova (the old capital of Bulgaria), Rustchuk, Sistof, and Loftcha.

The A. B. C. F. M. (q.v.), from its stations at Constantinople and Adrianople, had looked toward the same work, soon after commenced it, and have carried it on with stations at Sophia (the present capital) and Samakov, in Bulgaria Proper, Eskizagra and Philippopolis, in South Bulgaria or Eastern Roumelia, and Monastir in Macedonia.

Of late years there has been formed a Bulgarian Evangelical Alliance, which carries on the work in Sophia and some other stations, in cordial sympathy and co-operation with the missionaries, but with the effort to develop the aggressive Christian spirit among the Bulgarian churches. At Philippopolis there is also a school carried on by an American lady, Mrs. Mumford, independently of the mission.

Bible work is carried on by the British and Foreign Bible Society north of the Balkans and the American Bible Society south.

Bulgarian Version.—The Authorized Version of the Bible for the whole Slavonic race is the Bible translated by Cyrillus and Methodius in the middle of the ninth century, and written in the so-called ecclesiastical or ancient Bulgarian. In modern Bulgarian a translation of the Gospel of Matthew, prepared by the archimandrite Theodosius, was published in 1822 at St. Petersburg. A translation of the New Testament made by Sapounoff, under the care of Mr. Barker, agent of the British and Foreign Bible Society, was published at Smyrna in 1840. About the same time Mr. Constantine Photinoff, who had translated the Old Testament, died just as he was about to revise it with Dr. E. Riggs, of the American Board. The language itself, however, gradually underwent a considerable change. The need of a revision became more apparent, and Dr. Riggs, aided by two Bulgarian scholars and the Rev. Dr. A. L. Long, of the American Methodist Mission, betook himself to the revision, and the entire Bible was issued at Constantinople in 1864. The New Testament, having formerly been made in the Western dialect, was issued by Messrs. Riggs and Long, in 1865, in the Eastern dialect, in two editions, one of 10,000 copies (32mo), at the joint expense of the British and Foreign and American Bible societies, and another, with references, of 5,000 copies (12mo), at the sole expense of the British Society. In 1874 a new slightly revised edition of the Bulgarian Bible, in one volume, under the editorship of Dr. Riggs was published at Constantinople. The corrections introduced were made with a view of making the whole work uniform in style and phraseology.

This has been followed by still another edition (pocket) now (1890) going through the press at Constantinople under the auspices of the American Bible Society. That society has also issued editions of the Slavic and Bulgarian New Testaments in parallel pages for use in the churches.

(*Specimen verse.* John 3 : 16.)

Защото Богъ толкозь възлюби свѣтъ-тъ, щото даде Сына своего единородна-го, за да не погыне всякой който вѣру-ва въ него, но да има живо́тъ вѣченъ.

Bullom Version.—The Bullom, which belongs to the negro group of African languages, is spoken about Sierra Leone, on the Western Coast of Africa. A translation of the Gospel of Matthew into this dialect was made by the Rev. G. R. Nyländer, of the Church Missionary Society, and published by the British and Foreign Bible Society at London in 1815.

(*Specimen verse.* Matt. 5 : 16.)

Ntunky kañdirr no tre-kë aniah ëbŏll, leh ngha ngha keh mpant no nkeleng, nu kulluh papah no, wonno cheh ko kë foy.

Bunda, or **Mbunda,** or **Ki-Mbundu.**—This name is given to the language of an uncivilized tribe in the province of Angola, West Africa, for whom a portion of the New Testament has been recently prepared under the auspices of the British and Foreign Bible Society.

Bungabondar, a town on the eastern plateau of Sumatra, East Indies. A mission station of the Rhenish Missionary Society. In 1884, 120 Mohammedans were baptized on one day. One missionary and wife, 415 communicants.

Burhanpur, Nimar, Central Province, British India, has an independent mission since 1882 on the Tapti.

Burhee, or **Barhee,** a town in the Jabalpur District, Central Provinces, India. Mission station of the Gössner Missionary Society.

Buriat, a dialect of the Mongolian (q.v.).

Burkujanna, on the west coast of York Peninsula, South Australia. A prosperous Hermannsburg station, founded in 1865.

Burma.—Within the past seventy-five years the political map of Southeastern Asia, and especially of that part of it lying between Tibet and Yunnan on the north and the Bay of Bengal on the south, eastern Bengal on the west and the Mekong River on the east, has been materially changed three times. In 1820, the emperor of Burma, who styled himself "Lord of the White Elephant" and a variety of other titles, claimed dominion over all the tribes of Burma Proper as well as over Chittagong, Arakan, and the Tenasserim provinces, including a large part of the Malayan Peninsula. His sway over many of the independent hill tribes was hardly more than nominal, but over the Burmans, the Karens of Lower Burma, and the tribes of Arakan and Chittagong, it was cruel and despotic in the extreme. In his arrogance he demanded that the East India Government should give up Eastern Bengal to him, and that all Europeans should leave the country. This led to the war of 1824–26, in which the British army advanced to Yandabo, on the Irawadi, within 40 miles of his capital, and he was glad to make peace by the payment of $5,000,000 indemnity and the cession of Chittagong, Arakan, and the Tenasserim provinces, including the fine port of Moulmein. This reduced the Burman Empire to Burma Proper, and left it with one great seaport and the valleys of the Irawadi, Sitang, and Salwen in its possession. This was still a large territory, and, if well governed, might have been a powerful kingdom; but the Burman kings were boastful, bloody, and brutal tyrants, and repudiating former treaties, they committed such outrages that, in 1852, a second war was inevitable, and, indeed, was proclaimed by them. In this war, which lasted about six months, the large, wealthy province of Pegu passed into British possession. It included the fine seaport of Rangoon, the large towns of Bassein, Pegu, Henzada, Toungoo, and Prome (see sections on Burman and Karen missions in history of the American Baptist Missionary Union), as well as many smaller towns, and was much the most fertile portion of the country. Again the map changed, and while Arakan and Chittagong had been organized as British provinces, Pegu, the Tenasserim provinces, and all of Lower Burma as far north as the 20th degree of north latitude became British Burma. The Burman kings had now left less than half of their original territory, and their revenues were greatly diminished; but they were as arrogant and bloodthirsty as before, and on the accession of Thibaw in 1878, there were new complications. Thibaw was a monster in human form, and, disliking the English, he devoted what intellect he possessed to provoking them to a third war by every means in his power. In this, after seven years, he finally succeeded. On November 7th, 1885, Thibaw issued a proclamation announcing his intention of immediately marching forth with his armies to efface these heretic barbarians (the English), and to conquer and annex their country. On the 30th of the same month he was a prisoner in the hands of the English army; was sent to England, and a few weeks later the Empire of Burma was annexed to British India, and the Burmese rule had ceased. There were for about two years some portions of the country infested by *dacoits* or brigands, but in 1890 the whole of the original Burma, including Burma Proper, the Tenasserim provinces, Arakan, Chittagong, and Shanland on the east had been consolidated into one presidency under English rule. At present, and for missionary purposes, Burma may be considered as composed of Upper and Lower Burma, Upper Burma comprising the late kingdom or empire of Burma, and Lower Burma all that portion of the country below the 20th degree of north latitude, as well as the Tenasserim provinces and the present mission stations in Arakan and Shan-land in the East. The mission work in Arakan will be treated under that title, though it is now a part of the presidency of Burma.

Topography and Geography.—Burma is drained by three great rivers and their numerous affluents: the Irawadi, with a great and increasing commerce, about 1,400 miles in length from its sources in one or more of the great lakes in the lofty Himalayas, and navigable for 1,000 miles or more by large steamers; the Sitang, of inferior length, and having, at certain seasons of tide and southwest winds, a *boré* at its mouth, which renders the entrance very difficult; it bears on its bosom a constantly increasing commerce, steamers plying between Rangoon, Moulmein, Thayet-myo, and Toungoo; the Salwen, a long and navigable river, rising in the mountains of Yunnan, China, and pursuing a course almost parallel to that of the Irawadi. These rivers are separated in their upper courses by ranges of mountains varying from 4,000 to 6,000 feet in height, but as they approach the Bay of Bengal or the Gulf of Martaban these mountains subside into broad and fertile plains, and the rivers enter the bay or the gulf by many mouths (the Irawadi has ten), forming rich and extensive deltas, with a very rich soil, but often covered with a dense jungle which makes the climate sickly. The valleys of these rivers are of considerable breadth, and being well watered by their smaller affluents, are productive. The principal productions of Burma are rice, grown

everywhere and largely exported ; wheat and millet in the higher lands ; fruits of many kinds and of great excellence ; timber of the best qualities, that of the teak being the best ship timber known ; petroleum oil and precious stones in great variety, the ruby and emerald being specially valuable.

The beasts of prey are of great size and ferocity. The elephants of Burma attain a greater size than those of any other country in the world. The lion, tiger, leopard, of several species, and rhinoceros are all very destructive. The buffalo and the Brahminee bull are trained, as are many of the elephants, as beasts of burden. Horses are few and are rarely used for draught purposes, the ox, or buffalo taking their place. The rodent tribes exist in large numbers and are great pests, often destroying the rice crop in large districts. They are eaten by the poorer classes in times of famine. Pythons, boas, and other serpents, and especially venomous snakes, like the *cobra de capello*, are abundant. Lizards of all kinds are found everywhere, and, destroying many insects and vermin, are accounted friends of man. The birds are numerous and many of them beautiful. The insect tribes are annoying and many of them dangerous.

In a country five-sixths of which is in the torrid zone and so abundantly watered the vegetation is, of course, profuse, and much of it of wonderful beauty. The flowers are unsurpassed in elegance and fragrance. The forest trees are of great value. Many of the fruit trees yield delicious fruits and others possess excellent medicinal qualities, while the palms, bamboos, and climbing shrubs have their manifold uses. The finny tribes and shell fish are of excellent quality, and furnish large supplies of food to the inhabitants along the coasts and rivers. Some of their preparations of these would hardly be palatable to us. Among these is the *nga-pee*, a compound of prawns, fish, fry, and fish refuse pounded up after decomposition has commenced, with chillies, garlic, and other condiments, which every Burmese considers indispensable to a good dinner, and which is largely prepared for the markets. Its odor is indescribably offensive to those whose tastes have not been cultivated to its use.

Burma has an area of 279,077 square miles (about equal to that of the New England, Middle States, and Ohio, Indiana, and Illinois). Its population is variously estimated at from 8,000,000 to 15,000,000. Except in Lower (late British) Burma there has never been a census taken, and even now an enumeration of the hill tribes, approximating to accuracy, would be impossible. The population of British Burma, in 1881, was 3,736,771, and has been largely increased since by immigration from India and China. Perhaps 10,000,000 is not an overestimate of the present population of Burma Proper. There are said to be forty-two different races in Burma, but they are mainly divisible into four distinct peoples. These are : 1. The Burmans, under which general name are included the Burmans proper, the ruling race, and the Arakanese. 2. The Talaings, Taligns or Peguans, once the lords of the country, but now greatly diminished in numbers. 3. The Shans, a generally nomadic race, but of different affinities, as Chinese, Siamese, and Burman Shans. Their national name is Tai. They occupy the eastern region of Burma, and extend into Northern Siam and Southwestern China. The writers who are best acquainted with them say that there are 5,000,000, or 6,000,000 of them. They are independent, though they nominally acknowledge the king of Burma as their suzerain. These three races are all Buddhists, and though differing in language and physical characteristics, are all devoted to the worship of Gautama. The fourth race are the Karens, of whom there are more than thirty tribes, differing in many respects from each other in language, form, and habits, but all worshippers of nats or spirits, and probably remotely of Aryan origin. The Karens of Lower Burma (the lowland tribes) are agriculturists, fishermen, and laborers ; some of them have been peons or slaves of the Burmans ; they are of a gentle and somewhat timid disposition, though personally brave ; they readily received the Gospel, and those of them who were under Burmese rule bore courageously bitter and cruel persecution from the Burmans for its sake. The Sgau and Pwo tribes, which occupied Pegu and the T'enasserim provinces, have been largely converted to Christianity, and have formed many Christian villages. The Highland tribes of Central Burma, the Bghais, Pakus, Gecko, Toungthüs, and Red Karens became converts at a later date, and also organized villages. Of all these there are living about 28,200 communicants, and an adherent population of 200,000. Their languages differ so much, though from the same root, that the missionaries have the Scriptures and all other books translated for each.

Beyond these are the hill or mountain tribes, the Karennees, the Eastern and Western tribes (the Eastern the wildest and physically the finest men). The Toungthüs, the Set-hthas, and the Kemmees do not seem to belong with the Karen tribes, but may be allied to the Arakanese. Physically they resemble the Talaings ; their languages are written, and have many Pali words. They are generally Buddhists (see Buddhism), but with some traces of nat or demon worship. The Baptist missionaries and the native Karen preachers have bestowed some labor on the Toungthüs and Kemmees, and with moderate success.

Other tribes having few affinities with the Karens, yet, like them, worshipping nats or demons from motives of fear, are found in Northern Burma and along the Arakan border, and since the whole of Burma has come under British control are moving down the Irawadi, in the vicinity of Mandalay, and below and toward Sandoway in Arakan. The largest and best known of these tribes are the Ch'ins and the Kach'ins. The latter are said to be the fiercest and most warlike tribe in Burma. No Burman soldier dares to set foot in one of their villages, which are always situated at the summit of high hills. They are supposed to be identical with the Singphos or Singpaus of Assam. Yet these rough and fierce men are yielding in considerable numbers to the power of the Gospel, and the Baptist missionaries and their efficient assistants have gathered several churches of each tribe.

While the Burmese kings were in power, these mountain tribes and the Shans also, though nominally acknowledging their suzerainty, only paid tribute when it suited their purpose to do so. As against the Chinese they professed to be subject to the kings of Burma ; but whenever any large tribute or any levy of

troops was demanded they refused it and retired to their mountain fastnesses, where the Burman soldiers dared not follow them. With several of these tribes war was their normal condition, and in default of any others to fight, the hill tribes and the Shans fought with each other.

It was to such a country, with so many advantages of climate, soil, and productiveness, ruled over by the most despotic of kings, intolerant and cruel Buddhists, and with more than forty tribes of every degree of savagery within its boundaries, most of them hostile to Buddhism and given to demon worship, that Protestant Christianity came in the first two decades of the present century.

Missions in Burma.

1. *Protestant Missions.*—The first attempt to plant a Protestant mission in Burma was made at Rangoon, in 1807, by Messrs. Chater and Mardon, English Baptists. Felix Carey, the eldest son of Dr. William Carey of Serampore, joined them soon after, but Mr. Mardon left in a few months, and Mr. Chater at the end of four years. The London Missionary Society sent two missionaries, Messrs. Pritchett and Brain, to Rangoon in 1808, but the former died soon after his arrival, and the latter removed in a year to Vizigapatam. Mr. Chater during his four years' stay translated Matthew's Gospel into Burmese, which was printed at Serampore. Mr. Carey remained till 1814, and then, having received an appointment and title from the Burmese emperor, he went to Ava, then the Burman capital, to reside. There had been no attempt at missionary work except this translation of Matthew, and no Burman had heard that there was an eternal God. Mr. Carey's mission house was about two miles out of the city. Rangoon was at that time a miserable, dirty town with 8,000 or 10,000 inhabitants, the houses being built with bamboo and teak planks, with thatched roofs; it was almost without drainage, and intersected by muddy creeks, through which the tide flowed at high water.* Its only importance lay in the fact that it was the capital of a rich and extensive province, governed by a viceroy, a woongyee or official of the highest rank, who was a great favorite of the emperor, Bhodau Phra, the most bloodthirsty and brutal tyrant and the most bigoted Buddhist who had yet sat on the Burman throne. The viceroy at Rangoon was almost as brutal, but his chief wife was an amiable woman, well disposed toward foreigners, and possessing great influence over her husband.

On July 13th, 1813, Rev. Adoniram Judson and wife arrived at Rangoon to open a Protestant Baptist mission there. For the circumstances which led them to engage in missionary work at this time and in this place see American Baptist Missionary Union, and for the personal experiences, sufferings, and persecutions endured by this apostolic missionary and his devoted wives, see, in biographical sketches of the Judsons, Judson, Rev. Adoniram, Judson, Ann Hasseltine, and Judson, Sarah Boardman.

In 1816 Mr. Judson was able to converse and read in Burmese, and had prepared a small grammar and dictionary of the language, had written and printed a tract or two on the Christian religion, and had revised Chater's translation of the Gospel of Matthew into Burmese. But it was not until 1819 that he was able to preach and teach religion in his *zayat* and receive inquirers there. June 27th, 1819, he baptized the first Burman convert to Christianity, Moung Nau. In this year Bhodau Phra, the Burmese emperor, died, and was succeeded by his grandson, Phagyi-dau, a ruler equally arrogant, brutal, and bloodthirsty with his grandfather, but with much less ability. His arrogance and tyranny brought on the first Burman war of 1825–26, and led to the dismemberment of his empire. The conquerors did not, as they should have done, require the cession of Rangoon, and this remained in the possession of Phagyi-dau, but he ceded the Tenasserim provinces, Arakan, and Chittagong. In 1852, the second war with Great Britain took place, and Rangoon, Pegu, and all Southern Burma became British territory. In 1853 Rangoon became again a station of the American Baptist Missionary Union, and a very extensive missionary work is now carried on from this centre. (See American Baptist Missionary Union.)

The Roman Catholic Mission to Burma commenced in Rangoon in 1845, but its largest accessions have been from the Pwos of Bassein. (See Roman Catholic Missions in the East.) Rangoon was also the first station (established 1859) of the Burma mission conducted by the Society for the Propagation of the Gospel. The Bishop of Rangoon now presides over a widely extended diocese, including the cities of Mandalay, Toungoo, etc. Upper Burma was entered by this society in 1868. (See Society for Propagation of the Gospel.) The Lutherans have also a church at Rangoon, but prosecute no other missionary work in Burma. Moulmein, which in 1827 had 20,000 inhabitants, is now a beautiful city with a population of about 100,000. It has a fine harbor and a large commerce. For its missionary history see American Baptist Missionary Union, and the biographical sketches of Judson, Boardman, Wade, and Binney. Tavoy has about 13,000 inhabitants. It is noteworthy as the place where the first Karen mission was started. The Karen church has now nearly 1,000 members, and there is also a Burman church with a small membership. Bassein, on the Bassein, or west delta branch of the Irawadi, has a capacious and safe harbor, and a large and increasing trade in rice. It is the capital and commercial centre of the district of Bassein, which is the most fertile in Burma, and has a population of over 400,000. It is a region of especial interest to the friends of missions, from the fact that in this district has been witnessed the greatest and most rapid progress of the Karens toward Christian civilization.

In what was known as British Burma before 1886 are grouped a considerable number of important villages and towns. Among the most important are Shwegyin, on the Sitang, a prominent Karen station; Thongze, on the Prome and Rangoon Railroad, an important Burman station, third after Rangoon and Prome; Tharrawaddy, chief town of its district, farther north on the Prome Railroad, with flourishing Karen

* Rangoon is now a beautiful city. After two bombardments (in 1825 and in 1852) it has been thoroughly rebuilt in stone, is well drained, is the commercial capital of the country, and has a population of about 150,000.

work, which has absorbed the Karen churches of Zigon and Sitkim.

Prome, on the Irawadi, the terminus of the railroad, is a growing town of 30,000 inhabitants, with large trade and manufactures. It was first occupied as a mission station in 1864, and belongs to the Burman Mission. Maubin, a new but thriving town about midway between Rangoon and Bassein, is a Pwo-Karen station, and has 15 churches and 12 native preachers. Thatone, the ancient capital of the Toungthoo kingdom, about 30 miles northwest from Moulmein, was first occupied as a station for Shans and Toungthoos in 1880. Pegu, the former capital of the kingdom of Pegu, is an important city about 40 miles northeast of Rangoon on the railroad to Mandalay. The inhabitants are mostly Talaings or Peguans. The American Baptist Missionary Union has at present two churches there.

Henzada is an important and growing city, and the capital of the fertile and populous district of that name. It has a population of 20,000 and a large rice trade. Mission work in Henzada was not commenced until 1853, after it came under British control, and the progress among the Karens has been wonderful. The Burman church here is small and not yet self-supporting.

Toungoo is an important commercial city. It was at one time the capital of Burma. It has its large trade in timber, petroleum oil, salt, rice, and lacquer work, reckoned the best in Burma, and has a favorable location, which attracts in large numbers the northern tribes, and gives it access not only to the capital, but to Southwest China by caravans. It is situated on the Sitang River, and is connected with Rangoon and Mandalay by railroad.

Since 1853, Toungoo has been an important station of the A. B. M. U., the S. P. G., and the Roman Catholic Mission. The first named has 2 associations, 145 churches, and 5,470 members in the district—the others not so many. (See Toungoo, in article American Baptist Missionary Union.)

Thay-et-myo is an important town on the west bank of the Irawadi, almost due west of Toungoo. It was occupied as a mission station of the A. B. M. U. since 1887, on account of its accessibility to the Ch'ins. Above Thay-et-myo, on the Irawadi, are several important towns. Among these are Minhla, Patanay, Mimbee, Magwey, and Yay-nan-gyning. The last named is the southern limit of the petroleum oil region. The oil wells were formerly a government monopoly and were badly managed, but since the annexation they have passed into British hands and will probably be developed in accordance with western ideas. Sillay and Ny-oung-oo are noted for the manufacture of the Burman lacquered ware which is of high reputation. Pagan is one of the ancient capitals of Burma, and in former times was the Mecca of Buddhism. An area of sixteen square miles—eight miles along the river and of an average width of two miles inland—is completely covered with pagodas and sacred buildings—the Burmans say there are 10,000 of them—in every style of architecture, of every size, and in every stage of decay, some of them newly restored, regilded, and brightened with their bejewelled *hties* or umbrellas, some crumbling masses of sun-dried brick. The town is practically deserted except for a few hundred pagoda slaves, an outcast class condemned to lifelong and hereditary service about the sacred buildings.

Above Pagan the chief towns are Koonyua and Mying Yan, the latter a station of the American Baptist Missionary Union. Between it and Mandalay, a distance of about 100 miles, are three more former capitals of Burma, Amarapura and Ava, now in ruins, and Sagaing, a populous town and one of the suburbs of Mandalay. It is a station of the American Baptist Missionary Union. Near Ava, at Oungpen-la, which is an out-station, a mission chapel, called the Ann H. Judson memorial, is in process of erection. This was the site of the prison where Dr. and Mrs. Judson suffered so much.

Mandalay, the capital of Upper Burma since 1857, and since the annexation the capital of all Burma, is situated on the east bank of the Irawadi, the walled city being two miles back from the river. It has many pagodas, and its palaces and other public buildings are surrounded with large gardens ; since the annexation it has grown rapidly, and has now a population of nearly 200,000, about equally divided between the intramural and extramural inhabitants. No Oriental city has so many nationalities among its population as Mandalay : representatives of the forty-two tribes of Burma, of the clans of India, Siam, Malacca, and Tonquin, thousands of Chinese, Manchurians, Japanese, and indeed from every country of Asia and Northern Africa ; islanders from Melanesia and Polynesia, Europeans, Eurasians, and Americans, are all to be found in its streets, which are fortunately wide and set with fine trees ; but the roadways are horrible, and the vehicles as bad as possible.

The cosmopolitan character of the population makes the city a most desirable field for missionary effort. Under the rule of the infamously cruel and brutal Thibaw it was not safe to start a mission there, though under his predecessor, the Meng-don-Meng, the S. P. G. had schools and some congregations there, and that monarch, though he had been a Buddhist monk before ascending the throne, did not forbid their establishment ; but nothing in the missionary line was permitted by King Thibaw. The uncle of Thibaw, known as the War Prince, a zealous Buddhist, who had procured a revision of the Tripitaka, "the three baskets of the Law" (the Buddhist Scriptures), by the most learned scholars of the realm, caused this revised text to be inscribed on five marble slabs as an act of merit, and placed them around the great and the smaller shrines of "the Incomparable Pagoda" within the walls. These are carefully preserved since the annexation as containing the best version of the Buddhist sacred books. When the British acquired possession of the capital the way was open at once for the occupancy of this important field for a mission station, and in 1886 the American Baptist Missionary Union established a mission there, at first for the Burmans, but soon to be supplemented by one for the Karens, of whom there are many, by an English church after the pattern of that in Rangoon, and special efforts for the Shans, the Ch'ins, Kach'ins, Karennees, and other hill tribes. The British Commissioner has given a fine tract of land to the missionaries in the city, and a "Judson Centennial Memorial Chapel" (the money for which has been raised in the United States) is to be erected there forthwith.

The railway from Mandalay to Toungoo and Rangoon, now completed, traverses the Sitang valley about midway between the Irawadi and the Salwen, and passes near several important towns on the adjacent hills. One of the largest of these above Toungoo is Yemethen, which is to be a railroad centre and the residence of the assistant commissioner and other officials. The American Baptist Missionary Union established a mission here in 1889 for Burmans, and probably eventually for Karens, Karennees, and Shans. Other important places on or near this railway are Meiktila, Pyinmana, Kyoukse, "the granary of Upper Burma," and Pyaubwe, a rapidly growing town. In some of them missionary work has just begun.

Above Mandalay there are few towns of importance until the second defile is reached. The Mingohn Pagoda, 400 feet square, but rent by an earthquake before it was completed, is 10 or 12 miles above Mandalay; near it is the monster bell, the largest in Burma, and second only to that in Moscow, 18 feet in height, 17 in breadth, and 18 inches thick. It weighs over 90 tons, but is too heavy for its supports, and cannot be rung. Above this the principal towns are Malay, Shinpagah, Kathah, Shway goo, Heniha, and Sabanage, none of them important. Bhamo, the head of steam navigation on the Irawadi, is 180 miles above Mandalay and only 40 miles from the Chinese frontier in Yunnan. It is an important city for the Chinese trade, and as a missionary station gives access to Southwest China. The American Baptist Missionary Union have had a station here since 1877, and their missionaries, six in number, have been laboring among the Kach'ins and the Shans. A considerable church of the former has been gathered. The China Inland Mission have also a station here. (See China Inland Mission.)

Burmese Version.—The Burmese, which is spoken throughout the Burmese Empire and Arakan, belongs to the Tibeto-Burman group of non-Aryan languages. The first part of the Scriptures which was published into this language was translated by Felix Carey (son of Dr. W Carey) and Mr. Chater, and was issued—viz., the Gospel of Matthew—in 1815 at Rangoon, at the expense of the British and Foreign Bible Society. An edition of the New Testament was published at Serampore in 1826. The work commenced by Carey and Chater was continued by Adoniram Judson, who in 1815 had arrived at Burma under the auspices of the American Baptist Triennial Convention. The first edition of his New Testament translation, consisting of 3,000 copies, was issued in December, 1832, and a second and much improved edition was published by the American Baptist missionaries stationed at Moulmein in 1837. In 1834 Dr. Judson completed his translation of the Old Testament, and a second edition of his Bible was published in 5,000 copies in 1840. This was followed in 1880, 1885, 1886 and 1887 by other editions of 5,000 copies each and by frequent editions of the New Testament. In 1863 and several subsequent years, the British and Foreign Bible Society issued the books of Genesis and Exodus, and in 1887 Dr. Strachan, Bishop of Rangoon, was authorized by the same society to bring out, through the Burma Bible and Tract Society, portions of an edition of Judson's New Testament. Thus far the same society has disposed of 21,000 copies of the Scriptures, either as a whole or in parts. (See also Karen, Shan and Talaing versions.)

(*Specimen verse.* John 3 : 16.)

ဘုရားသခင်၏သံသား
တော်ကိုနှုတ်ကြည်လေသူအပေါင်းထိုသည်ပျက်စီးခြင်းဆိုးရောက်း
အစည်ထာဝရအသက်ရှင်ခြင်းကိုရစေခြင်းငှါတုရားသခင်သည်ဒဒ
ဒွတပါးထဉ်းသောသားတော်ကိုစွန့်တော်မူသည်တိုင်အောင်လေခကိ
ယဉ်းထိုတို့ချစ်သခွားတော်မူ၏။

Burns, William C., b. in the parish of Dun, Scotland, April 1st, 1815. Having studied awhile at Aberdeen, he began, in 1831, the study of law. A few months after, he was converted, decided to enter the ministry, and in 1832 returned to Aberdeen. He graduated in 1834 with honorable distinction, and in a few months went to the University of Glasgow to pursue his studies for the ministry. He became an active and leading member of the Students' Missionary Society, and coming in contact with missionaries and missionary books, he was led to devote himself to the foreign work. In 1839 he was licensed to preach, and there being no vacancy in the mission field of the Church, he entered upon evangelistic work at home, taking charge of Mr. McCheyne's church at Dundee, during his absence in Palestine. His ministry there was wonderfully blessed, and also at Kilsyth, his native parish. On Mr. McCheyne's return he was led to accept invitations to similar labors in Aberdeen, Edinburgh, and other parts of Scotland, where his ministry was attended with great results. In 1843 he went to Ireland and Canada. In both places he met violent opposition and persecution. In Canada his labors were extensive and successful. He applied himself to the study of French, and was soon able to preach to the French Canadians. He had no stated income, but depended on the free-will offerings of the people, and if more was given than his wants required he gave the excess to the poor or some Christian object. He returned to Scotland, September 15th, 1846, accepted an invitation from the committee of the English Presbyterian Synod to go to China as the first missionary of that Church; was ordained in 1847, and sailed June 8th of that year. On the voyage he began the study of Chinese with the only book found in London, Williams's English and Chinese vocabulary, and a volume of Matthew's Gospel. His first station for fourteen months was Hong Kong. But desiring to be in the towns and villages in the interior, he set out in 1849 on the first of his missionary tours, taking little or nothing with him but tracts and books, and trusting to the hospitality of the people for food and shelter. The rainy season and the hostility of the people led him to return to Hong Kong, where he remained the next eight months, perfecting himself in Chinese, laboring among the sick and suffering at the hospital of the L. M. S. In November he resumed his evangelistic labors on the mainland, returning robbed and stripped of everything but the clothes he wore. In February, 1850, leaving Hong Kong, he accompanied Dr. Young to Canton. Finding it difficult to obtain a house, and the prospects for labor discouraging, he left Canton in June, 1851, for Amoy. Here he located himself among the native population in an upper chamber above the school, and began the study of the Amoy dialect. He crossed

over to the mainland, and in seven days preached the Gospel in thirty villages. In Amoy and its neighborhood his labors resulted not only in earnest inquiry, but in not a few conversions, and in several places the formation of native congregations. He finished while here, in 1853, the last revision of Bunyan's *Pilgrim's Progress* (part first) in Chinese, and also edited an edition of hymns for Chinese worship, which from the first was a great favorite, and has since appeared in improved and enlarged editions. In 1854 he made a brief visit to Scotland. On his return the following year he proceeded to the north with the view of attempting to reach the headquarters of the Tai-Ping rebels. The next six months Shanghai was the centre from which he made extensive and frequent tours among the towns and villages around, living for the most part in his boat, and following the course of the numerous canals and rivers. Leaving a field occupied by other missionaries, he went to another and distant part of the country, accomplishing in Swatow a great and lasting work among the rural population, and forming Christian congregations. In 1858 he returned to Amoy, where great progress had been made, and the number of converts and inquirers rapidly increased. The next year he spent in Foochow, dividing his labors between preaching in English and studying and preaching in Chinese. The Sabbaths he spent at the "Pagoda Anchorage," twelve miles below the city, preaching to the sailors on shipboard, and the week days he preached at Foochow two evenings a week to the tinfoil beaters. Without opening a new mission he aided the three missions already established. With the aid of native preachers he prepared some of the hymns used at Amoy and Swatow in the spoken dialect of Foochow. These he first printed in sheet form, and used them in street and chapel preaching, and then published them in book form. In 1860 he returned to Amoy and Swatow. In that year the Christians were violently persecuted, and on their applying to him for advice he represented their wrongs to the British Consul with great energy and complete success, and afterward proceeded to Peking on a special message to the supreme authorities for the purpose of securing guarantees against the repetition of similar outrages. He remained three years in Peking. He prepared there a volume of fifty hymns in the Mandarin dialect, chiefly translations of home hymns, or hymns used in the south of China. Next he put in the dialect of Peking the *Pilgrim's Progress* complete in two volumes. Some copies were illustrated with wood-cuts. A translation of the Psalms from Hebrew was published in 1867. But he never intermitted preaching. In 1867 he left Peking and went to Nieu-chwang to see what could be done to establish a mission in Manchuria. He was found ill at an inn in a small room, destitute of every comfort. Recovering he began his labors, "preaching with apostolic fervor and power." But in July he took a cold accompanied by fever. The last letter he wrote was to his mother, saying, "May the God of all consolation comfort you when the tidings of my decease shall reach you, and through the redeeming blood of Jesus may we meet with joy before the throne above." He died on April 4th. His body was laid in the foreign burying ground.

Mr. Burns's methods were peculiar. He preferred to work as an evangelist, not as a pastor or teacher, leaving converts to be cared for by other missionaries. He lived on his journeys much of the time on the merest necessaries, taking with him nothing which could tempt thieves, and accepting such hospitalities as the people were disposed to offer. Enduring with utmost meekness wrongs done to himself, he yet repeatedly exerted himself to obtain redress for his suffering converts. Whatever would hinder him he put aside, declining thus the offer of the post of chaplain to a Scotch regiment, believing it would cause a prejudice against his message as a missionary. And he assumed the dress of the Chinese because he would thus avoid the annoying curiosity of the natives toward foreigners, and the more readily accomplish his work among the people.

Burnshill, East Kaffraria, South Africa, northwest of King William's Town. Mission station of the Free Church of Scotland; 1 missionary, 10 out-stations, 620 communicants.

Bushnell, Albert, b. at Rome, N. Y., February 19th, 1818; graduated at Lane Seminary in 1843; ordained by the Presbytery of Cincinnati, O., November 5th, 1843, and embarked for Africa, January 1st, 1844, as a missionary of the A. B. C. F. M. He was stationed at the Gaboon, West Africa. In 1846 he returned home on account of ill health. The French flag was then waving over all the Mpongwe towns, schools were broken up, the congregations dispersed and missionary operations almost entirely suspended. He sailed again for Africa in 1848. Five times he visited the United States in ill health, the last in 1877. He received the degree of D.D. from Hamilton College in 1878. In 1879, though an invalid, he volunteered to return because "no younger and stronger man could be found to re-enforce the mission." He died at Sierra Leone, December 2d, 1879. Dr. Bushnell has been called "the patriarch of West African missions." A classmate says: "There may have been greater men than he, but rarely do we meet one so lovely and so loved. He loved Christ with extraordinary love. He loved the souls of men as few love them. He loved the heathen with a love that often showed itself in tears, in prayers, and in appeals. He gave his life for Africa. He has done a marvellous work in the land he loved so strongly."

Butaritari, one of the Gilbert Islands, Micronesia, was converted in 1881, and has 483 church-members. The inhabitants are a clever and active people, live in houses of two stories, build excellent boats, have traced maps of the sounds and straits and seas in the vicinity, understand the rudiments of astronomy, etc. No trace of human sacrifice or cannibalism among them. But whalers and traders have not improved their morals, and their number is decreasing.

Butler, Elizur, b. at Norfolk, Conn., June 11th, 1794; went as a medical missionary of the A. B. C. F. M. in 1820 to the Cherokee Indians, reaching Brainerd, January 10th, 1821. Through his labors and those of his associates, the Indians during the subsequent nine years made great improvement. They had become largely a nation of farmers and artisans, had organized, with the advice of the United States Government, a regular and creditable govern-

ment, were to a considerable extent supplied with schools and religious institutions, and many were members of Christian churches.

Georgia had long coveted the lands of the Indians, and determined to remove them from the State. In spite of repeated treaties which recognized them as a nation, and which were declared to be " binding on the State of Georgia, her government and citizens forever," the legislature passed laws abrogating the Cherokee Government, annulling its laws, extending over the people the government of Georgia, and disqualifying them from testifying in any court of justice. Considering the missionaries as standing in the way of the removal of the Cherokees, the legislature determined first to remove them. Dr. Butler was arrested, July 7th, 1831, and treated with great indignity. One end of a chain was fastened by a padlock round his neck, and the other to the neck of a horse, by the side of which he was compelled to walk, liable at every step of the forest road to fall and be strangled by the chain. At night he was chained by the ankle to his bedstead. The next day he was driven 35 miles with the chain still around his neck. At Camp Gilmer he was kept eleven days in jail. Released on a writ of *habeas corpus* under bonds to appear for trial, he was tried September 15th and sentenced to the penitentiary for four years with hard labor. After imprisonment for sixteen and one-half months he was released and returned to his station. In February, 1834, partly by force, partly by fraud, he was driven from Haweis, and removed to Brainerd. In September, 1835, he left Brainerd, and began a new station at Red Clay, 25 miles eastward. He was ordained at Kingston, Tenn., April 4th, 1838, and continued his labors with the Cherokees, among whom he died in 1857. For a full account of the proceedings of the Georgia authorities toward the missionaries and the Cherokees, see article on Rev. Samuel Worcester ; also Mission to the Indians.

Buyers, William, b. 1804, at Dundee, Scotland ; studied at the Missionary College, Hoxton ; sailed June 13th, 1831, as a missionary of the L. M. S. for India ; was stationed at Benares from 1832 till 1840, when failure of health required his return to England. He reembarked for India, June, 1843, reaching Benares in September. At the close of 1845 he again, on account of ill health, left for England. The directors deeming it not advisable to send him again, he, leaving Mrs. Buyers at home, returned to Benares at his own expense. In March, 1850, he was reappointed by the society. In 1859, his health failing, he went to Almorah, and took charge of that station from November, 1859, to October, 1861, when he returned to Benares. In 1863 his connection with the society ceased. He died at Unchadek, near Allahabad, October 4th, 1865. Mr. Buyers was an able missionary, highly esteemed as a scholar and worker. His published *Letters on India* and *Recollections of Northern India* are very valuable.

Buzacott, Aaron, b. March 4th, 1800, at South Molton, Devon, England ; studied at Hoxton Academy ; sailed as a missionary of the L. M. S., March 13th, 1827, for the South Seas ; stationed first at Tahiti, afterward at Raratonga. On May 30th, 1836, he and Mrs. Buzacott accompanied a band of missionaries to Samoa, to aid them in their settlement, returning to Raratonga, May, 1837. Mr. Buzacott was an accomplished linguist, and much of his time was spent, in conjunction with Messrs. Williams and Pitman, in translating the Scriptures into the language of Raratonga. He contributed also largely to the preparation of a native literature. In 1846 he sailed for England, and while there he, at the request of the Bible Society, revised and superintended the printing of the entire Raratongan Scriptures. In 1851 he returned with Mrs. Buzacott to Raratonga. In 1857 failure of health compelled him to retire from active service. Leaving Raratonga in November of that year, he went to Sydney, stopping on the way at Samoa. In July, 1860, he was appointed the agent of the Society in the Australian Colonies. He died at Sydney, September 20th, 1864. Mrs. Buzacott died in London, 1877.

Byington, Cyrus, b. at Stockbridge, Mass., March 11th, 1793 ; was converted in a revival in 1813 ; studied law and was admitted to the bar in Berkshire County in 1814 ; relinquished the profession of law in 1816 ; entered Andover Theological Seminary, graduating in 1819. After acting as agent of the American Bible Society for several months, he went in 1820 as a missionary of the A. B. C. F. M. to the Choctaw Indians, and was stationed at Eliot. He was ordained at Oxford, O., October 24th, 1827. He remained at Eliot till 1859, when the Choctaws by the treaty of 1830 were compelled to remove to the Indian Territory. He accompanied them thither, remaining at Stockbridge, the new station, till 1866, when, his health failing, he removed to Ohio. Mr. Byington prepared several religious books for the Indians, a Choctaw dictionary and grammar, and translated portions of the Bible into their language. He died at Belpre, O., December 31st, 1868.

Byington, Theodore L., b. at Johnsonsburg, N. J., March 15th, 1831 ; graduated at Princeton College, 1849 ; spent four years in the study and practice of law ; graduated at Union Theological Seminary, 1857 ; married Margaret E. Hallock of Plainfield, Mass.; ordained at Bloomfield, N. J., June 4th, 1858, and sailed as a missionary of the A. B. C. F. M. for Turkey ; commenced a station at Eski-zaghra, European Turkey, in 1859 ; returned to the United States in 1867 on account of ill health, and was released from his connection with the Board ; pastor in Newton, N. J., seven years ; reappointed, 1874 ; resided in Constantinople till 1885 ; returned to the United States in impaired health ; died in Philadelphia, June 18th, 1888. One who was associated with him in Turkey says : " Independent in thought, firm in his convictions, ardent in his emotions, he was a leader in missionary councils. As a debater, among the foremost in power, he was always genial and careful never to wound the feelings of one from whom he differed, ready to retract if he spoke hastily, a seeker of truth and wisdom, and not of victory ; conservative and cautious in temperament, he could see both sides of an argument and weigh them candidly." He was a preacher of impressive earnestness, and excelled as an extemporaneous speaker, though careful in his preparations. His largest volume in Bulgarian was on the *Evidences of Christianity*, which has been published also in

the Armenian, and has had a wide circulation. As editor for twelve years of the weekly and monthly *Zornitza*, established by Dr. Long, Dr. Byington contributed greatly to the advancement of Christian truth among the Bulgarians. The paper has many subscribers in Bulgaria, Roumelia, Macedonia, and wherever Bulgarians are found, and more readers than any other periodical in the language. It is probable that this paper has contributed as much as any other instrumentality toward the development of those characteristics that have been so prominent among the Bulgarians in their long struggle for national independence. "Future generations," says Dr. Wood, "will give the name of Dr. Byington a high place among the benefactors of mankind." He received the degree of D.D. from Princeton College, 1878.

C.

Cabruang, one of the Talaut Islands, situated on the line from the northeastern peninsula of Celebes to the Philippines, East Indies. Christianity was first introduced here by the Portuguese, but utterly neglected by the Dutch, who, in 1677, took possession of the islands; it finally gave way to Mohammedanism. When in 1859 four evangelical missionaries of the Ermelo Society of Holland began to work in Cabruang, they did so with danger to their lives. Two of these left immediately, but the other two remained, and the island has now 70 Christians.

Caffre.—(See Kafir.)

Cairo, a city of Egypt, situated in 30° 6′ north latitude and 31° 26′ east longitude, about nine miles south of the apex of the delta, where the Nile divides into the eastern or Damietta branch and the western or Rosetta branch. The city extends from the edge of the desert at the base of the Mokattam Hills on the east to the river on the west, and southward until it joins Old Cairo—Misr Atika—on the site of the ancient city Festat. This was the site of New Babylon, said to have been founded by the Babylonians after the conquest of Egypt by Cambyses, about B.C. 525. The new city, Cairo, was founded by Johar, the general of the Fatimite Khalif Mu'izz. It was called Misr el Kahira because it is said that at the precise time when the foundation of the walls was being laid, the planet Mars, which by the Arabs is called Kahir—*i.e.*, the victorious—crossed the meridian of the new city, and Mu'izz accordingly named it from this event. The city grew rapidly because of its position and the facility with which building material was found in the Nile mud, the stone of the Mokattam Hills, and in the extensive ruins of ancient Memphis on the west of the river. It has become the largest city on the Continent of Africa, and the second in the Turkish Empire, having a population of from 400,000 to 500,000.

El Kahira—Cairo—was made the capital of Egypt in 973 A.D., and has continued to enjoy this pre-eminence during the many vicissitudes of 917 years.

From January 26th, 1517, when Osman Sultan Selim I. entered the city in triumph until July 22d, 1798, when, after the battle of the Pyramids, Napoleon I. entered the city, nothing of sufficient importance seems to have occurred to merit a place in history. And it was not until after Mehemet Ali was established as Viceroy of Egypt that the city began anew to enjoy prosperity. Ismail Pasha while Khedive made great and important improvements in and around the capital, among which were widening narrow streets, making new ones, requiring uniformity of architecture in certain streets, extending the city so as to form the new part called for him Ismailiyeh, improving the Esbekiyeh public garden, planting trees in and about the city, and uniting Cairo with the western bank of the river by a magnificent iron bridge.

After Ismail Pasha was compelled to leave Egypt in 1879, his son, Tewfik, continued to make Cairo his residence and the seat of his government. During the rebellion in 1882 Cairo escaped the calamities of massacre, bombardment, rapine, and incendiarism which befell Alexandria, and when the rebellion was crushed by the British arms the English general established his headquarters there, and the English garrison occupied the citadel and the Kasr en Nil Barracks. Since that time the city has improved, and many handsome buildings have been erected.

Among the objects of interest are the Boulak Museum, now removed to the Geza Palace, the bazaars and mosques. One of the oldest of these is Jama-el-Azhar, which was changed from its original use to a university by Khalif Aiz Billah on the suggestion of his vizier, Abu'l Farag Ya'kub, in the year 378 of the Hegira, and has become the most important Mohammedan institution of learning in the world.

There is nothing imposing in the appearance of the buildings, which have an old and dilapidated aspect. They occupy a large piece of ground, and consist of an open court with Riwaks—colonnades—on the north and south sides, which are set apart for students from West Africa, East Africa, Syria, Lower Egypt, Upper Egypt, the Soudan, and other parts of the Mohammedan world. On the east of the court is the Liwan el Jama, or sanctuary, which covers an area of about 3,600 square yards, has a low ceiling supported by 380 columns of granite and marble, but not uniformly arranged, as if they were not in their original places. Here the prayers are repeated and instruction given to groups of students who sit on mats before their teachers. It has an enrolment of from 11,000 to 12,000 students, who are taught by 321 Sheikhs or professors. The president is called Sheikh el Azhar, and receives a salary of about $500. The students spend from two to six years in the university, while some continue longer. No fees are paid by them, as all expenses are met from the endowments of the mosque, which are of great value.

"The branches taught are syntax of the Arabic language, Mohammedan theology, called *ilm el kilim*, or religious science, and *ilm et tauheek*, science of the unity of God, which includes His existence and some of His attributes and perfections. This is followed by *ilm el fikh*—law. The sources of this are the Koran, the Sunna or traditions, and inferences drawn by

their prophet himself from the words of the Koran. Their science of law is divided into two sections: 1. The doctrine of the *Chief Religious Commandments* of El Islam—viz., (*a*) *Et Tauheed*, or the recognition of God's unity, and Mohammed's as His prophet. (*b*) The *Solat* and *Tahara*, or the duty of repeating the canonical prayers in connection with the ablutions. (*c*) The *Sadaka* and *Zakat*, or giving of alms and payment of a religious tax. (*d*) The *Siyam*, or fasting during the month of Ramadan. (*e*) The *Hajj*, or duty of performing a pilgrimage to Mecca. 2. The doctrine of *Secular Law*, civil and criminal, either as expressly laid down by the Koran or as deducible from it.

"The legal literature is again divided into two classes, one embracing systematic expositions of the law of the Koran, and the other consisting of the decisions (*fetwa*) and opinions of celebrated jurists in special and difficult cases.

"Besides these leading branches of instruction, logic (*ilm el Mantik*), rhetoric (*ilm el ma'am wal Bayan*), the art of poetry (*ilm el arud*), the proper mode of reciting the Koran (*ilm el kirna*), and the correct pronunciation of the letters (*ilm et tejweed*) are also taught."

The whole system of education is committing to memory, without exercises which train the mind to discern the truth and detect error, and lead to the forming of independent opinion. Mathematics and astronomy, which were studied by the ancient Egyptians, are not in the curriculum of this modern university of Islamism. And yet they are proud of their attainments, and look down with feelings akin to disdain upon the scientific and religious attainments of Western Christians.

Missionary Work in Cairo.—Miss Whately, daughter of Archbishop Whately, opened schools for the instruction of the children of Copts and Mohammedans. She continued this work from 1862 until the year 1889, when she was called to her reward. During that time many of the youth of Cairo received a common-school education and some knowledge of the Word of God.

A few years ago the Church Missionary Society of England sent a missionary to Cairo, who was afterward assisted by another and a medical missionary. It is claimed that their work is expressly among the Mohammedans. In 1854 the Associate Reformed Presbyterian, now the United Presbyterian Church of North America, began mission work in Egypt. The work was begun in Cairo and Alexandria and afterward in different parts of the delta and Upper Egypt as far south as Assouan. By the almost general consent of the Christian world they have been made responsible for the evangelization of that country.

In Cairo three missionaries with their wives and four unmarried ladies are located. The work is carried on from three different quarters of the city. In the Beret es Sakkaeen on the east they have a house, in the lower story of which there is a day school for girls during the week and in the upper story public worship on the Lord's day. In the west or Boulak quarter they have a house in which there is a day school for girls, and a Sunday-school and public worship on the Lord's day. In the centre of the city, in the Esbekiyeh quarter, they have a large building favorably located and well adapted for the various departments of the work. The history of this building is as follows: When Said Pasha was Viceroy of Egypt, among his munificent grants to certain benevolent societies was one to the American Mission of the United Presbyterian Church. It was a large house, which had been used as a hospital, situated near the west end of the Muski. Repairs and alterations were made in it to adapt it for schools, church, and dwellings for the missionaries. For several years it was used for these purposes, until Ismail Pasha informed the missionaries that the house was in the way of improvements he purposed making in that locality, and requested the mission to vacate the building. After long negotiations he agreed to give in exchange two lots on which to build, and the sum of £7,000. As it was not practicable to begin to build at that time, the money was invested and houses were rented for the work of the mission. Plans were prepared for a building adapted to the work and in accordance with the style of architecture required by the Egyptian Government. These were examined by the Board of Foreign Missions and by them approved. With the money received from the Egyptian Government, interest on the part of the money invested, contributions from friends of the mission, together with a loan from a fund in trust, the building was erected. As each part of the premises was completed it was occupied, and thus the rents of houses were saved. The building affords accommodation for three families of the missionaries, 4 ladies, 50 pupils in the boarding schools, about 20 students of theology, recitation rooms for 250 boys and 150 girls, a book shop and magazine for books, besides a large audience room for public worship. To rent houses for all these purposes would require from $4,000 to $5,000 annually at least.

The work in Cairo is carried on in the following departments:

1. *Schools.*—The boys' day and boarding school in the Esbekiyeh quarter, in 1889 had an average attendance of 240 and a total enrolment of 408, of whom 222 were Copts, 106 Moslems, and 59 Jews and others. This school is under the direct supervision of the missionaries at the station. Besides being taught the ordinary branches of a common and high school, they receive daily instruction from the Word of God, so that they are brought thus under the evangelizing influences of Christianity.

The girls' day and boarding school in the same quarter had an average attendance of 159; total enrolment, 274, of whom 105 were Copts, 48 Moslems, 77 Jews and others. Twenty-eight girls were in the boarding department.

In the girls' school in Beret es Sakkaeen there was an average attendance of 147; total enrolment, 347, of whom 152 were Copts, 184 Moslems, and 11 others.

In the girls' school in Boulak there was an average attendance of 107; total enrolment, 251, of whom 107 were Copts, 132 Moslems, and 12 others.

These three schools are under the direction of the unmarried ladies, who are assisted by native teachers.

They also have charge of the zenana work, and visit the women in their houses. In this they are aided by natives who have been in some measure trained for this work.

2. *Book Distribution.*—In the district of Cairo there are three book shops—one in the mission

building in Cairo, one in Tanta, and another in Zagazig, in each of which there is a native convert, whose duty it is to sell books and converse on the subject of religion with visitors. Besides these six colporteurs canvass the city and surrounding district.

The sales in the Cairo district in 1889 were as follows: Scriptures, 2,844 volumes for $489.54; religious books, 1,902 volumes for $290.75; educational, 6,530 volumes for $1,564.48. Total, 11,276 volumes for $2,344.77.

3. *Preaching and Evangelistic Work.*—In each of the three quarters there is a Sabbath-school for boys and girls. Public worship is held in each of them once or twice every Lord's day, besides night meetings during the week. The missionaries visit the people in their houses in the city, and have the oversight of the outstations in the district north to Zagazig and about 150 miles south of Cairo. The number of communicants in the city in December, 1889, was 156, the average attendance on the Lord's day, 458, and the money contributed for congregational purposes for the year was $431.

Calcutta, the capital of British India. It stands on the east bank of the Hugli River, one of the channels through which the Ganges reaches the Bay of Bengal, in the province of Bengal, about 80 miles from the mouth of the river, in north latitude 22° 34′ and in east longitude 88° 24′. The population of the city proper was returned, in 1881, as 433,219; but if the suburbs are included, which except for the details of municipal administration are really a part of Calcutta, the population amounted in that year to 766,298. Bombay alone, of all the cities of India, exceeds Calcutta in size. The earliest mention of the name occurs in a revenue document of one of the Mogul emperors, in 1596, where Kalikata (Kali-Ghat, shrine of the goddess Kali) indicated a small Bengali village on the site of the modern metropolis. In 1686 the English merchants connected with the East India Company, owing to difficulties with the Mogul authorities, found it necessary to leave their settlement at Hugli, 26 miles up river from Calcutta, and seek another site. Under Job Charnock, then the president of the little settlement or factory, they hit upon this site, anglicizing the name into Calcutta. The population soon spread, and the growth has continued almost unchecked to the present day; the hamlet on the eastern bank of the Hugli has thus, under the fostering care of English power, developed into one of the great political and commercial centres of the world, with a volume of trade amounting annually to some £60,000,000, and with a population of very nearly a million souls. That portion of the city occupied by the English lies along the river front, and is adorned with palatial residences, imposing public buildings, churches of different denominations, wealthy and well-stocked business houses. Back from the river, north and east of the English quarters, stretches away the native part of the city, a mass of low, mean, and squalid huts, intersected by narrow and filthy streets, so that the saying has become current that Calcutta is a city of palaces in front and a city of pigstyes in the rear.

Nearly two-thirds of the population consist of Hindus and nearly one-third of Mohammedans. About four per cent are recorded as Christians, and there is a sprinkling of Buddhists, Jains, Parsis, Jews, etc. The number returned in the census as belonging to the reformed class, known as the Brahmo-Somaj, was only 488; yet these are a very well-educated and intelligent body of men, who exercise an influence out of all proportion to their number. The native Christians in 1881 numbered 1,358 Roman Catholics and 2,743 of various Protestant denominations. Total, 4,101. The European population of Calcutta in the year mentioned was not far from 25,000.

Calcutta has been in the control of the English from the moment that Job Charnock and his associates settled there in 1686 until the present time, with the exception of a few months in the year 1756. In June of that year the city was attacked by the Mussulman ruler or Nawab of Bengal—Suraj-ud Daula—one of the worst specimens ever known of that class of brutal despots which is popularly supposed to thrive in the Orient. Most of the English contrived to escape by water, but the garrison of the fort were compelled to surrender. It was at that time that the tragedy of the famous "Black Hole" of Calcutta was enacted. The wretched prisoners were thrust—146 in number—into a cell hardly 20 feet square, ventilated only by two small windows. In the morning only 23 persons were found alive. Calcutta was recaptured in January, 1757, by Admiral Watson and Lord (then Colonel) Clive, who arrived with a fleet and army from Madras; the ruined city was speedily rebuilt, and suitable vengeance was taken on the heartless Nawab. In the same year, at the battle of Plassey, the Nawab's army was defeated by a little force under Clive, and the question of English supremacy in Bengal and throughout India was virtually settled.

Up to the year 1707 the English possessions in Bengal were governed from Madras, but in that year the home authorities of the East India Company erected Calcutta into a separate presidency, independent of Madras and responsible only to the directors in London. In 1773 Parliament enacted that the Council and Governor at Calcutta, besides controlling the affairs of the English territory in Bengal, should also exercise a general supervision over the sister presidencies of Bombay and Madras, and that the chief official of Bengal should be styled governor-general; and thus Calcutta became the political capital of British India.

The history of missionary operations in Calcutta goes back to the middle of the last century—to the year 1758 just after the rebuilding of Calcutta and the firmer establishment in Bengal of English power. In that year Rev. Mr. Kiernander, a Danish missionary, whose successful labors south of Madras, at Cuddalore and vicinity, had been interrupted by the hostilities between the English and French, who were then contending for the mastery in India, arrived in Calcutta, seeking a field for that missionary activity providentially cut short at the south. The Calcutta Government encouraged him. He started a school and gathered 200 pupils within a year. He preached to the natives, to the Portuguese, to the English soldiers. His baptisms at the end of the first year of work numbered 15; at the end of ten years there were 189 converts. Afterward he built a mission church chiefly at his own expense. Rev. M. A. Sherring's history of Protestant missions in India sums up his work by

saying that "the seeds of Protestant missions in Northern India were first sown by him, and by him were the first-fruits gathered in. He baptized hundreds of converts; he established important mission schools; he proclaimed the Gospel to the people, both European and native; he built a spacious church, and by these and other labors proved his earnestness and efficiency."

About the beginning of the present century the leading men in the employ of the East India Company, both at home and in India, became possessed with the idea that the promulgation of the Gospel in India would be detrimental to the commercial prosperity of the company. India was to be ruled simply for the pecuniary profit of the company. Missionary operations might excite prejudice against the English rule and render the work and the expense of government more costly and more difficult. Under the influence of these fears the Government of India opposed to the utmost the landing of any missionaries within its borders. This opposition continued until Parliament renewed the charter of the East India Company in the year 1813, when a clause was inserted in the bill declaring that "it was the duty of this country to promote the introduction of useful knowledge and of religious and moral improvement in India, and that facilities be afforded by law to persons desirous of going to and remaining in India, to accomplish these benevolent designs." The same bill provided for an Indian bishopric, with an archdeacon for each of the three presidencies. It came into effect April 10th, 1814.

It was during these years of opposition that the famous Dr. William Carey undertook the establishment of a mission in India. It was with great difficulty that he was able to secure passage to Calcutta. Finally he reached there in 1793 on a Danish vessel. After encountering much hardship he was, through the exertions of Mr. Udny, a pious official of government, placed in charge of a factory at Malda, where he remained five years and where he was able to learn the Bengali language, translate the New Testament, preach and teach among the natives, besides attending to his duties in connection with the factory of which he was in charge. Between 1797 and 1800 various desultory efforts were made by the Christian Knowledge Society (supported by members of the Church of England) to carry on the mission begun by Kiernander, who had recently died. Much help was given by Rev. D. Brown, Dr. Buchanan, and others, who were serving English residents as chaplains. In 1799 four more English missionaries arrived—this time in an American vessel. They effected a landing in face of governmental opposition, but were obliged to retreat to Serampore, 15 miles up the river, which was then the capital of a small bit of territory held by the Danish Government. The Danish governor was in sympathy with their work, and declined to give the missionaries up to the English Government. Here Carey joined them, and thus was laid the foundation of the Serampore Baptist Mission (see Serampore). Here they carried on their work with the utmost vigor, trying once and again to reach the great capital from their safe intrenchments in the Danish settlement, but finding themselves unable to obtain any permanent lodgment there. It was shortly after this time that the earliest American missionaries reached Calcutta and encountered the same difficulties as their English brethren. Adoniram Judson and Samuel Newell were among the number. At this time also came Henry Martyn; but as he was a chaplain in the East India Company's service his coming was not opposed, and as his work was chiefly done in districts remote from Calcutta, more than this mere mention of his name would here be out of place.

A better day dawned with the granting of the new charter in 1813. The tone of the government changed. The missionary societies of England, most of them young and eager with the expectation and ardor of youth, were waiting for the opening of the door to enter in. The Church Missionary Society came in 1815. The London Missionary Society had sent a missionary out in 1798, but he sought the interior. Their Calcutta Mission was begun in 1816. In 1837 their college was begun, now a large and successful institution. The earliest direct efforts in behalf of female education were attempted in 1821. A society for promoting female education was formed in 1824 and did efficient service. The Society for the Propagation of the Gospel began operations in 1820, taking charge in that year of Bishop's College, an institution for higher Christian education projected by Dr. Middleton, first bishop of Calcutta. The Established Church of Scotland in 1830 sent out Dr. Duff, one of the most remarkable missionaries of any period in the history of the church. His coming marks an era in the history of missionary work not only in Calcutta, but throughout India. He threw himself with the utmost enthusiasm into the work of the higher education through the medium of the English language. He started a school with five young Hindu pupils, which soon grew into a large college with hundreds. His energy and devotion gave an impetus to the missionary spirit in the home churches, was felt on all mission fields in India, and especially gave point and direction to educational efforts as a legitimate form of missionary work. In 1844, following the disruption in the Scotch Church, Dr. Duff and his associates threw in their lot with the Free Church and carried their work over into the hands of the new body. The old kirk, however, started a new mission in Calcutta, with a college of its own. In 1865 the C. M. S. founded a college known as the Cathedral College.

Thus nearly every one of the great societies laboring in Calcutta came in time to have its institution or college for the higher education of native youth, in the English language and under the influence of Christianity. These educational efforts have absorbed and do still absorb the larger part of the missionary energy of the capital, yet not to the exclusion of other branches of effort. The London Missionary Society early established a press, which since has passed into the hands of the Baptist Mission, and has done excellent service. The latter mission has also been fortunate in securing and wise in retaining the services of several learned and scholarly men who have devoted almost all their time to the translation of the Scriptures, and the revision and printing of successive editions. Prominent among these may be mentioned Dr. Yates and Dr. Wenger. The duty of vernacular preaching both in the city itself

and through the surrounding districts has been faithfully attended to, and among those who have been especially successful in this branch of work may be mentioned Lacroix, one of the ablest and most devoted of the London Society's laborers. The American Methodist Church began work in Calcutta in 1872, under the lead of Rev. William Taylor, now missionary bishop of his church in Africa. The work of this mission has been largely among Europeans unreached by the labors of other churches, though increasingly as time has gone on among natives also. Work by women for women is vigorously pursued by several organizations existing for that purpose. Two methods especially are followed here as elsewhere. These are, the one that of schools into which girls and young women are gathered ; the other that of house-to-house visitation, by which method native ladies are reached in the seclusion of their zenanas, who often would not be willing or possibly not allowed to venture out in order to attend a school. In addition to the ladies connected with the missions already alluded to, a number of others are maintained by several societies existing for this specific style of work. The Society for Promoting Female Education in the East was the first on the ground, beginning work in Calcutta as long ago as 1835. The Indian Normal School and Female Instruction Society, the American Women's Union Zenana Mission, and the Baptist Ladies' Society have appeared on the field since that year. The publication of tracts and books in the vernacular languages is cared for by a tract society auxiliary to the Religious Tract Society of London ; while an auxiliary of the British and Foreign Bible Society provides an ample supply of Bibles in the various languages used in the city and surrounding regions.

Calcutta is thus seen to be a centre of no small amount of religious and intellectual activity. Its atmosphere seems much more favorable to the development of religious fervor than that of its great sister city, Bombay. Under the influence of the several agencies above enumerated, it is natural that a strong and intelligent body of Bengali Christians, belonging to a race prone by nature to religious thought and religious zeal, should have grown up in Calcutta. The influence of the native Christian community of the metropolis has been, as was fitting, metropolitan in its character. Members of this community have been found in all ranks of life—among the lawyers, merchants, writers, editors, scholars, and preachers of the country. They have established and conducted with ability a newspaper printed in English, devoted especially to the needs of the native church of Bengal and of India, and in many ways have exerted an influence on the development of Christianity which has been widely felt.

The remarkable movement of educated native thought known as the "Brahmo-Somaj," set in operation by the famous Ram Mohan Rai, and continued in later years by the still more famous Keshay Chandra Sen, has ever centred in Calcutta. But an account of this society must be sought elsewhere. (See Hinduism.)

Besides the educational institutions supported by the missions in Calcutta, there are no less than 4 government colleges, also an art school, medical schools, etc. In all there were, during 1883, 291 schools of all grades, with a total attendance of 25,124. Of these 149 were boys' schools, with 20,008 boys in attendance ; and 142 were for girls and zenana ladies, with 5,116 pupils. Seventy-four per cent of the pupils were Hindus, 17 per cent Christians, and 8 per cent Mussulmans. The total reported expense in that year for education was £144,444, of which sum government contributed £61,097.

The city is well supplied with hospitals for both Europeans and natives, one of these being the Eden Hospital for Women and Children, which was opened in 1882.

Caldas, a city in the southeastern part of Brazil, South America, on the coast north of São Paulo. Mission station of the Presbyterian Church (North), (1873) ; 1 missionary, 2 native helpers, 33 church-members.

Caldwell, a town in Monrovia, Liberia, Africa, on the St. Paul's River, near its mouth. Mission station of the Methodist Episcopal Church (North) ; 2 missionaries, 3 native pastors, 216 church-members.

Caledon, a town in Cape Colony, South Africa. Noted for its mineral baths. Mission station of the S. P. G.; 1 missionary.

Calhoun, Simeon Howard, b. August 15th, 1804, at Boston, Mass. ; graduated at Williams College, 1829 ; taught in Springfield, Mass., and Williams College, 1830–36 ; studied theology with Dr. Griffin and Dr. Mark Hopkins; ordained in 1836 ; left the United States the following November for the Levant as an agent of the American Bible Society ; received appointment of the A. B. C. F. M. as a missionary in 1843 ; joined the Syrian mission in 1844 for the purpose of taking charge of the mission seminary at Abeih, on Mount Lebanon. To this he devoted his entire life. By him were trained most of the preachers and teachers now employed in the Syrian mission of the Presbyterian Board, besides several engaged by other societies in Syria, Palestine, and Egypt. He was also pastor of the church on Mount Lebanon. He was thoroughly versed in the Arabic and Turkish languages, and assisted Dr. Goodell in his first translation of the Bible into Turkish. He prepared and published text-books in philosophy, astronomy, and theology. He visited the United States in 1847, returning to Syria in 1849 ; again in 1866, returning the same year. He received the degree of D.D. in 1864 from Williams College. He made his final visit to the United States in impaired health in 1875. He addressed the General Assembly on the subject of missions with great power. Though he expressed the hope that he should rest on Mount Lebanon, he died in Buffalo, December 14th, 1875. His wife and three children were with him. During his last moments he said in Arabic, "I am coming, I am coming," and then in English, "I am weary, very weary ; come quickly, come quickly."

Dr. Calhoun's influence in Syria was very great among all classes. Not only the American missionaries, but English and German residents, and natives of whatever religion, revered him, and frequently resorted to him for counsel. While in college he was a sceptic and an opposer, but the prayers of a godly mother, who had consecrated him to Christ and to the missionary work at his birth, followed him, and in 1831 he was converted. "While engaged as tutor in college," says one, "he was noted for

the peculiar simplicity and ardor of his piety, and for the great influence which in this respect he exerted on the students." "His delight in the Scriptures," says another, "was exceptional, and his remarks on the truths therein revealed were uncommonly suggestive and stimulating."

Calicut, a city of south Malabar, Madras, India, a seaport town on the Indian Ocean. Climate, temperate. Population, 40,000, Hindus, Moslems, Parsis, Portuguese, French. Language, Malayalam, Tamil, Hindustani, French, English, etc. Religion, Hinduism, Islamism, Romanism. Mission station of an isolated mission of Church of England, established 1882 by some Church of England Tamil Christians from Tinnevelly; 1 missionary, 1 out-station, 76 church-members, 1 school, 30 scholars. Also a free mission established in 1842 and now numbering 842 members.

Basle Missionary Society, 8 ordained missionaries, 1 female missionary, 2 native preachers, 35 teachers, 555 church-members.

Calmucs, or **Kalmucks,** a branch of the Mongolian race inhabiting a portion of Asiatic Russia and China. See Mongols.

Camargo, a city in the State of Tamaulipas, Mexico, on the San Juan River, near its junction with the Rio Grande, 180 miles northeast of Monterey, at the head of steam navigation. Population, 5,000. Mission station of the Methodist Episcopal Church (South), U. S. A.; 1 missionary (native).

Cambodia, a kingdom of Farther India, under the protectorate of France, and forming a part of French Indo-China. It lies southeast of Siam, and includes principally the valley and delta of the Cambodia River, one of the most fertile regions of southeastern Asia. Area, 32,390 square miles. Population, 1,500,000 to 1,800,000, chiefly Siamese and Laos, with about 30,000 Malays and 100,000 Chinese and Annamites. The chief towns are Pnom-Peuh, the capital, and Kampot, the only seaport.

The early history is obscure. Toward the close of the seventeenth century it was conquered by the Annamites, and the southern portion set apart for the Chinese, who had fled from their own homes for political reasons, and were a source of disturbance to the government. This became Cochin-China. In 1787 the king of Cochin-China was dethroned and appealed to France for aid, through French missionaries by whom he had been converted to Christianity. With the aid of France he not only regained his throne, but conquered Cambodia and Annam, combining all in the empire of Annam. He reigned with skill, favored Christianity, and allowed the French missionaries many privileges. Under his successor, however, quarrels arose with France, who captured Cochin-China. Cambodia then came under the power of Siam, which was so galling to the king that he was willing to accept almost anything that would free him from Siamese rule. This gave foreign influence an opportunity, and in 1863 the French Protectorate was recognized.

There is no Protestant missionary work in Cambodia.

Cameron, James, b. January 6th, 1800, at Little Dunkeld, Perthshire, Scotland. Appointed by the London Missionary Society to Madagascar. Before leaving England he spent some time in Manchester in the preparation of machinery for the manufacture of cotton in Madagascar, which he aided in setting up in Amparibé. He also set up a printing press. His services were considered of such value to the government that the mission was continued, 1829–35, although at last, on account of the edict against Christianity, he left the capital, June 18th, 1835, and established himself in business in Cape Town. In 1853, accompanying Mr. Ellis to the coast, he was appointed commissioner by the Chamber of Commerce at Mauritius to arrange with the Malagasy Government for the renewal of trade. Mr. Cameron aided in the erection of a memorial church at Ambatonakanga, and also built the children's church at Faravohitra. His life in the mission was one of exceeding usefulness in surveying, making maps and explorations, building for the mission and for the government, besides being active in Christian work among the people. Died at Antananarivo, October 3d, 1875.

Campbell, David Elliott, b. near Mercersburg, Pa., June 7th, 1825; graduated at Marshall College, Mercersburg, 1846; the valedictorian of his class, Western Theological Seminary, Allegheny, Pa., 1849; ordained June, 1850; sailed August 8th same year as a missionary of the Presbyterian Board of Foreign Missions for India. He suffered much from the commencement of his missionary life from bronchitis, which prevented him from engaging in public preaching, and he devoted himself to teaching. At the breaking out of the mutiny, he with his wife and two children, Mr. and Mrs. Freeman, Mr. and Mrs. Johnson, Mr. and Mrs. McMullin, sought safety by trying to reach Allahabad, a British station 250 miles below on the Ganges, but were all made prisoners and put to death at Cawnpore by order of the rebel chief, Nana Sahib, June 13th, 1857.

Campinas, a city of Brazil, in the sugar growing district, 50 miles north of São Paulo. Population, 6,400. Mission station of the Presbyterian Church (South); 4 missionaries (3 married), 2 female missionaries, 2 schools, 127 scholars.

Campos, or **San Salvador,** a town near the southeast coast of Brazil, 150 miles northeast of Rio de Janeiro. Mission station Presbyterian Church (North); 1 missionary, 1 native pastor, 24 church-members.

Cana, a station of the Hermansburg Missionary Society in Transvaal, South Africa, with 493 church-members.

Canada Congregational Missionary Society.—Secretary, Rev. John Wood, Ottawa, Canada.

Up to the year 1836 the few feeble churches of the Congregational order in Canada struggled on without any assistance from abroad with the exception of what little help they obtained in conjunction with their (American) Presbyterian and Baptist brethren through the Canada Education and Home Missionary Society, organized in Montreal in 1827. Unforeseen difficulties, however, soon developed themselves in the attempt to work along these undenominational lines, and compelled Congregationalists to look for assistance from other quarters; yet the churches in Danville, Eaton, Granby, and other places in the eastern town-

ships owe their existence largely to the efforts of that society. In 1836, however, the British churches, stimulated by the joint representations of the Rev. Drs. Reed and Matheson (who had visited the United States and Canada two years previously), and of the Rev. (afterward Dr.) Henry Wilkes, then of Edinburgh, organized the Colonial Missionary Society, in connection with the Congregational Union of England and Wales; and Mr. Wilkes came to Canada and settled in Montreal, to act as their agent and correspondent, a position which he filled for over fifty years to the great advantage of all concerned. As they gained strength and independence, the churches organized for self-help, and formed two home missionary societies of a distinctively denominational character, one for the planting and assisting of Congregational churches in Upper Canada, in 1840, and another for similar purposes in Lower Canada. It was soon found, however, that great inconvenience often arose from three societies, with practically the same objects in view operating in the same field, and in 1853 the Congregational Unions of Upper and Lower Canada were merged into the present Union of Ontario and Quebec, and the Canada Congregational Missionary Society was formed by the fusion of the two societies previously existing, the Colonial Missionary Society of London cordially approving, and agreeing to co-operate with its committee. At first all grants to missions were made by the Canadian Committee, subject to approval by the Committee in London; but this plan was found to involve such delays and uncertainty on the part of the churches and their pastors that it was finally abandoned, and a fixed sum per annum voted by the English Committee, according as the work commended itself to them, and their funds allowed. Later still this plan was also abandoned, and the present arrangement substituted, which is to add a certain percentage to all moneys raised by the Canadian churches for home missionary work.

The average expenditure of the society for home missions for the past twenty years has been $6,738, and with so small an amount available for home missionary work, and so many inviting fields around them, it is scarcely surprising that but little was done for some years for foreign missions. "Beginning at Jerusalem" was the part of the great commission best understood, and thought to be most urgently pressing upon the churches. A number of the stronger and of those located nearest to the American border and having most intercourse with the churches of the New England States contributed annually to the London Missionary Society or to the American Board, whose secretaries or agents occasionally appeared at the meetings of the Congregational Union, or preached by invitation in Montreal. Interest was also much excited in the foreign work by a visit, in 1870, of Rev. Dr. Mullens, Foreign Secretary of the London Missionary Society; and again in 1874 when the first foreign missionaries, Rev. Charles Brooks and wife, went out, under the auspices of the American Board, to Constantinople. But it was not until 1881 that the claims of the heathen world upon the Canadian churches were sufficiently felt to lead to the organization of a Canadian Foreign Missionary Society. This society, while largely indebted to the American Board for advice in regard to the choice of its field, and working mainly through its channels, is yet entirely independent of the older society, holding its annual meeting at the same time and place as the Congregational Union of Ontario and Quebec, and being wholly subject to the control of its own board of directors. For the first three years it contributed through the A. B. C. F. M. toward the support of the Canadian foreign missionaries already in the field—viz., Rev. C. H. Brooks and wife, in Constantinople, the Rev. George Allchin, in Japan, and Miss Macallum, in Smyrna. But in 1884 Mr. W. T. Currie, a graduate of the Congregational College of Canada, having applied to it for appointment to foreign service, he was accepted, and assigned, under advice of the American Board, to a new mission station in Bailundu, in West Central Africa, which was henceforth to be recognized as the Canadian Mission. Mr. Currie having been duly ordained and set apart to his work, and married to Miss Clara Wilkes, of Brantford, Ont., sailed with his bride for Africa in June, 1886, but had scarcely reached the station to which he had been appointed before she sickened and died. A memorial of her has since been erected in the form of a mission school-house, known as the "Clara Wilkes Currie School," for which the necessary funds were collected by the Canadian Woman's Board. Mr. Currie has recently commenced a new station at Chisamba with excellent prospects, and Mr. Wilberforce Lee, another alumnus of the same college as Mr. Currie, has been ordained and sent out to assist him (1889). The receipts of the society for the year 1889–90, including a balance from the previous year, were $2,671.46. Expenditure, $1,992.06.

The Canada Congregational Woman's Board of Missions was organized June 10th, 1886, in the house of the pastor of the church in Ottawa, Ont., where *four ladies* deeply interested in missions banded themselves together in the earnest and prayerful resolve to do what they could to further the object they had so much at heart. A constitution was adopted, the second article of which declares its object to be "the cultivation of a missionary spirit, and the raising of funds for carrying on missionary work in the home and foreign fields." Its beginnings were small, but in response to circulars sent out by the president, Mrs. Macallum, requesting the churches to form auxiliaries, several existing societies sent in their adhesion, and a number of auxiliaries and mission bands were organized. The lamented death of Mrs. Currie greatly quickened the general interest in the mission to which she had given her life, and nearly one thousand dollars were promptly contributed for the erection of the school to her memory before referred to. Almost every church has now its auxiliary or mission band, many of them having both, and the income for the year just closed has been $2,240. It has for several years supported Miss Lyman (late of Montreal) in Bombay, India, and has now undertaken the support of Miss Clarke (late of Guelph, Ont.), now on her way to Africa. It has also voted a moiety of its undesignated funds—$300—to home missions, and a similar sum to foreign missions. (See article Woman's Work.)

The following missionaries have also gone from the Canadian churches to the foreign field in addition to those already named: Miss

McKillican, of Vankleek Hill, Ont, a trained nurse, laboring in the hospital, Pekin, China; Miss Hattie Turner and Mr. George Duff, of Hamiltion, Ont., in connection with the China Inland Mission; Rev. Hilton Pedley, B.A., and wife, from Cobourg, Ont.; Miss Mary Radford, of Montreal, to the Kobi Girls' School, Japan; Dr. Webster (recently deceased) and Mrs. Webster, from western Ontario, to Bailundu, West Central Africa; and the Rev. F. W. Macallum, B.A., and wife, and Dr. Mary Macallum, of Maxville, Ont., brother and sister of Miss Macallum of Smyrna, in Turkey, are under commission for foreign service, the former being appointed to Erzroum, in Eastern Turkey.

Canada de Gomez, a town of the Argentine Republic, South America, near one of the west branches of the Rio de la Plata, northwest of Buenos Ayres, southeast of Cordoba. Mission station of the South American Missionary Society, attended by either the Rosario or Cordoba chaplain.

Canarese, or **Karnata Version.**—The Canarese, which is spoken by about 9,500,000 people throughout the provinces of Mysore and Canara, and as far north as the Kistna River, belongs to the Dravidian family of the non-Aryan languages. The first Canarese New Testament was published at Bellary, Madras, in 1821, and the Old Testament, as translated by the Revs. Hands and Reeve, at Madras in 1832. A thoroughly revised edition of the Bible, the work of German and English missionaries (G. H. Weigel and Moegling, of the German mission; D. Sanderson, of the Wesleyan; C. Campbell and B. Rice, of the London Mission), was published at Bangalore in 1860 by the British and Foreign Bible Society, which up to March 31st, 1889, disposed of 385,500 portions of the Scriptures in parts or as a whole, besides of 2,500 portions of the Scriptures in Canarese with English.

(*Specimen verse.* John 3 : 16.)

ಯೊಕೆಂದರೆ ಅವನೆನ್ನಲ್ಲಿ ವಿಶ್ವಾಸವಿಡುವವರೆಲ್ಲರು ನಾಶ
ನವಾಗದೆ, ನಿತ್ಯ ಜೀವವನ್ನು ಹೊಂದುವ ಹಾಗೆ,
ದೇವರು ಲೋಕದಲ್ಲಿ ಹುಟ್ಟಿದ ತನ್ನ ಮಗನನ್ನು
ಕೊಡುವ ಹಾಗೆ, ತೋರವನ್ನು ಅವ್ವ ಪ್ರೀತಿ ಮಾಡಿ
ದನು.

Candawu, one of the Tonga Islands, Polynesia. Mission station of the Wesleyan Missionary Society, under the care of several native pastors.

Cannanore (**Kannanur**), a military station in Malabar, Madras, India, 53 miles north-northwest of Calicut. Remarkable for the number of its mosques, 2 of which are of special fame. Population, 26,386, Hindus, Moslems, Christians. Mission station of the Basle Missionary Society; 4 missionaries, 3 missionaries' wives, 30 native helpers, 415 communicants.

Canoj, or **Canyacubja Version.**—The Canoj belongs to the Indic branch of the Aryan family of languages, and is spoken in the Duab of the Ganges and Jumna. A version of the New Testament in the Canoj or, as it is now written, Kanauyi or Kanyakubji, was published at Serampore in 1822, but never reprinted.

Canton, the capital of Kwang Tung Province, China, on the north bank of the Pearl or Canton river, 90 miles from the sea. The Chinese name for the city is Kwang chau-fu; the foreign name is supposed to be a corruption of Kwang Tung as pronounced by the early Portuguese visitors. It is also called Yeung Sheng, the "City of Rams," by the Chinese, in reference to a legend connected with its founding. The city proper is quadrilateral in shape, the side next to the river being a little less than two miles in length. It is surrounded by a wall of an average height of twenty-five feet, and from fifteen to twenty feet thick, in a good state of preservation, built of brick with stone foundation. It is a universal custom in Chinese cities that the cardinal points of the compass determine the location of the four principal gates. In Canton these are found to be utterly insufficient for the needs of traffic, and there are eight other gates, some of them as large and important in fact, though not in name. The city is divided into two parts, the old and the new. In the old city are the Tartar garrison, their parade-grounds, the residences and grounds of the Governor-General and Governor; the examination hall, with its rows of low cells for the competing students, and many fine temples and pagodas. Around the city proper are the suburbs, where the business of the city is carried on, especially on the west side, which is noted for its manufactures, its business, and its wonderful stores. Along the river front junks and boats of every description and size find wharfage and landing places, and the vast carrying trade of the west and north rivers is conducted. The streets are narrow and closed by gates, which are shut at an early hour in the evening. Over the gateway is inscribed the name of the street, such as "Street of Benevolence and Virtue," "Street of Four Memorial Arches," "Salt Shrimp Market." The stores are usually low buildings of a story in front and two behind, the whole front of the store being thrown open to the street. The only high buildings, with the exception of public buildings, are the fine eating houses and the pawn shops, which serve also as safe-deposit vaults. The streets are well paved with slabs of granite, beneath which is a sewer. As all the night soil is removed from the city to be used on the fields, this deficient drainage does not cause epidemics. In comparison with other cities of the East, Canton is clean. The houses are built of brick of a slate color, and the ground floor is of tiles laid right upon the ground. The water supply of the city is poor. It is derived either from the river or the canals which pass through the city, or from wells, whose flow is affected by the tide, which filters through the sandy soil. Pure spring water can be obtained from the hills to the north of the city. The natives never drink water unboiled, and this custom has doubtless preserved the health of the people. The principal buildings in the city proper are: the Flowery Pagoda, of thirteen stories; the Five Story Pagoda, on the north wall; the Mohammedan mosque, erected in A.D. 800; and the temple of the tutelary god of the city, called also the Temple of Horrors, for here the ten hells of Buddhism are represented with hideous realism. In the western suburbs is the Temple of Five Hundred Gods, containing the images of the disciples of Buddha, eight feet high,

made of wood and heavily gilded. In connection with the temple is a monastery. Not far from the walls of the city is the tomb of a so-called uncle of Mahomet, with a Mohammedan burying ground and place of worship. Opposite the city is the island of Honam, for a long time the residence of foreigners, when permission to live on the north shore was denied them.

The population is estimated at 1,500,000, its distinctive feature being the large aquatic element. It is said that there are 300,000 people who live in boats, rarely spending a night on shore. The river bank and the various canals are lined with boats of every variety and size, from the little skiff to the large ornamental hotel boat. These boats furnish to a great extent the means of communication. There are no horses used for that purpose, nor are the streets wide enough to permit the use of the cart of North China. The sedan chair is the only means of conveyance on land, and the facilities offered by the boats are largely utilized by the missionaries, whose residences, with few exceptions, are on the river front. Opposite the western suburbs, and separated from them by a canal, is a foreign settlement on ground made over a small island by surrounding it with a retaining wall, and filling in the space inclosed. Shamien, as it is called, is an island of oval shape, 2,850 feet in length and 950 at its greatest breadth, laid out in fine streets with overhanging trees, bordered by beautiful lawns, and covered with the fine residences of the European merchants, the foreigners in the employ of the Chinese Customs Service, and the consuls of the various nations. Facing the Macao Passage, the southeast breezes blow full upon it, and the broad walk on the top of the retaining wall, called the Bund, is a pleasant and healthful promenade. The graceful spire of an Episcopal church towers among the flagstaffs of the different nations, and for its size Shamien is one of the most beautiful European settlements in the East.

The people of Canton are the most highly civilized of any in China, and the luxury of the city is proverbial. The shrewdness and ability of the Cantonese as merchants has procured for them the nickname of the Yankees of China, and Canton men, or men from the Canton province, compose nearly the entire number of the immigrants to the various parts of the world where the Chinese are found. Food is abundant and cheap; the products of the sea, of fresh water, and of the alluvial plains which surround it are found here in the greatest profusion. The climate is more temperate than that of any other city in a like latitude. The heat in summer averages about 95°, and the minimum in winter is usually 42°. Ice rarely forms, and snow is almost never seen. April, May, and June are the rainy season; 60 inches is the annual rainfall, of which 30 inches fell in the month of June, in 1885. July, August, and September are the months for the southwest monsoons, which, with frequent thunder-showers, mitigate the heat. During the fall and winter the northern monsoon blows, and clear days are continuous.

Canton, according to native annals, has existed four thousand years, and traces of its existence have been found 1200 B.C. Its first intercourse with foreigners was in the sixteenth century with the Portuguese, and since then the history of Canton has been the history of China, as most of the principal events in modern Chinese history occurred at, or were connected with, this city.

Mission work is carried on by the Southern Baptist Convention (U. S. A.), 2 missionaries and wives, 4 other ladies, 21 native helpers, 4 churches, 550 church-members; Presbyterian Board (North), U. S. A., 5 missionaries (4 married), 3 medical missionaries and wives, 6 other ladies, 1 lay assistant, 3 native pastors, 15 assistants, 40 teachers, 8 churches, 579 church-members; London Missionary Society, 1 missionary, 5 native preachers, 126 church-members; Church Missionary Society (the work is in the province rather than the city), 60 church-members; Wesleyan Methodist Society, 150 church-members; Berlin Missionary Society, 2 missionaries, 28 communicants. It is the seat also of the Chinese College, presided over by Dr. Happer of the Presbyterian Mission.

Canton Colloquial, or **Punti Version.**—The first part of the Scriptures which was translated into the Canton dialect was the Gospel of Luke, by Mr. Louis, of the Rhenish Missionary Society, and printed at Hong Kong in 1867. Other parts of the New Testament, prepared by Messrs. A. Krolczyk and J. Naken, of the German Mission, and G. Piercy and C. F. Preston, of the American Mission, were published in 1873. In the same year the Book of Genesis, translated by Mr. Piercy, was also published, while the translation of the Book of Psalms, by the Rev. A. B. Hutchinson, of the Church Missionary Society, was issued in 1876. All these parts were in Roman characters. A new edition of the Psalms, edited by Dr. Graves, was published in 1883. There exists also a New Testament in Chinese characters, and of this the four Gospels were republished in a revised form under the care of the Canton Local Committee in 1880, while the Acts were added in 1887. In 1885 the British and Foreign Bible Society also published the Gospel of Luke for the blind in Roman character. The version was prepared by the Rev. E. Hartmann, of the Foundling Hospital, Hong-Kong. Parts of the Bible were also published by the American Bible Society at Shanghai—viz., the four Gospels and Acts, as translated by Revs. G. Piercy and C. F. Preston, 1872–73; the Epistles in 1886; Genesis, translated by Mr. Noyes, in 1887; Exodus, Leviticus, and Deuteronomy in 1888; a diglott edition of the Gospel of Luke in English and Canton colloquial in 1886.

(*Specimen verses.* John 3 : 16.)

因爲上帝愛世界，
甚至賜過但獨生之子，
但凡信之子，
不令他滅亡，
又得永生。

Roman.

Noᵗ tsoṳ̀ṇ, fān, hṳ̀ tǫ̀ ṇoᵗ lǫᵗ tauᵓ koᵓ·ṣṳ̀, tui khṳᵗ waᵓ : aᵓ paᵣ ṇoᵗ takᵣ tsuiᵓ thin,.kuṅᵓ aᵓ paᵣ niᵗ.—(*Luke* xv. 18.)

Cape Coast, a town and fort of the Gold Coast, West Africa. Population, 10,000. The town is regularly built in a well wooded but poorly watered district, and has a damp, unhealthy climate. Mission station of the Wesleyan Methodists ; 4 missionaries, 2 schools, 8 teachers, 132 scholars, 1,067 church-members.

Cape Mount, a station of the American Protestant Episcopal Church in Liberia, West Africa (1877) ; 1 missionary and wife, 23 communicants, 152 scholars.

Cape Palmas, a city of Liberia, Africa. Mission station of the Protestant Episcopal Church, U. S. A. Has an orphan asylum and hospital. There are 4 places where public worship is held, with an average attendance of 185. The number of communicants is 198. It is also the headquarters for the district.

Capron, William Banfield, b. Uxbridge, Mass , April 10th, 1824 ; graduated at Yale College, 1846 ; was Principal of Hopkins Grammar School for six years in Hartford, residing in the family of Dr. Hawes. In 1852 he saw the tract by Dr. Scudder, "The Harvest Perishing for Want of Laborers," which deeply impressed him, and he then made a full consecration of himself to the missionary work. With this purpose he entered Andover Theological Seminary, graduating in 1855, and was appointed by the A. B C. F. M. to the Madura Mission, India, and sailed November, 1856. He had charge of the Madura Girls' Boarding School four years, and of the station at Tirupuvanum two years. After sixteen years of life in India he visited America, but in January, 1874, he was again in his India home. In May he had an attack of rheumatism. The last Sabbath in September was spent in one of the villages, where he received three young men to the church. He found the journey very wearisome, but continued performing his usual duties till, in October, palpitation of the heart came on, which never left him, and Friday, October 6th, after a pleasant conversation with Dr. Chester, he had three successive fainting turns, and then passed away quietly upon his pillow as if asleep. An associate of Mr. Capron thus writes : "What he was to the mission it is not easy to make others understand. In our meetings for business his thorough-going habits, his love of exactness, his searching investigation of every subject, his minute forecasting of all details, his sound judgment, his fair-mindedness, his kindness in dealing with his brethren, made those of thirty years' standing in the field value his counsels not less than did his younger brethren."

Caramania, or **Karamania,** formerly a province of Western Turkey, including the city of Konieh (Iconium). The term is now applied generally to the whole section, including the cities of Konieh, Angora, Yuzgat, and Castamonni, where a prominent element of the population is of Greek descent, but using chiefly the Turkish language. The name was originally derived from a Turkish Bey, who founded the city of Karaman. See Turkey.

Caramanlija, the Turkish language as spoken by the Greeks of the interior of Asia Minor. Many of these, under the force of Turkish rule, lost the use of their own language, adopting that of their conquerors. Retaining, however, the Greek in their church services, and somewhat in their schools, they became in the habit of writing the Turkish with the Greek character. The effect was to produce a spoken language which was in some sense a *patois*, and which received the name Caramanlija from the section of country where it was largely used. A version of the Bible has been prepared and printed by the British and Foreign Bible Society, and is often spoken of as the Græco-Turkish version—*i.e.*, Turkish written in Greek letters.

With the extension of education, the Greeks are coming to use more and more their own language, and the disappearance of the Caramanlija is only a question of time. See Turkish Versions.

Carey, William, b. Paulerspury, Northamptonshire, England, August 17th, 1761. In his youth he worked with his father, who was a weaver, but at the age of sixteen was apprenticed to a shoemaker at Hackleton, working at the trade for twelve years. At the age of eighteen he was led through the influence of a pious fellow-apprentice to true faith in Christ, became an earnest Christian, and a preacher of the Gospel. In 1786 he became pastor of the Baptist church at Moulton, having previously preached at Paulerspury, his early home, and at Barton. His income being too small for the support of his family, he kept school by day, made or cobbled shoes by night, and preached on Sunday. At Moulton he was deeply impressed with the idea of a mission to the heathen, and frequently conversed with ministers on its practicability and importance, and of his willingness to engage in it. Andrew Fuller relates that once on entering his shop he found hanging up against the wall a large map composed of several pieces of paper pasted together by himself, on which he had drawn with a pen every known country, with memoranda of what he had read as to their population, religion, etc. At a very early age he had an intense desire for knowledge, eagerly "devouring books, especially of science, history, voyages," etc., and, notwithstanding his poverty, learned Latin, Greek, Hebrew, Dutch, French, and acquired a good amount of general useful knowledge. But his heart was chiefly set on a mission to the heathen. From his ministerial brethren he received no sympathy. While at Moulton he wrote and published "An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen." In 1789 he became pastor of the church at Leicester. At a meeting of the Ministers' Association at Nottingham, May 31st, 1792, he preached from "Enlarge the place of thy tent" (Isa. 54 : 2, 3), laying down these two propositions, "Expect great things from God and attempt great things for God." The discourse produced a great impression, and the result was, through the special co-operation of Fuller, Pearce, and the younger Ryland, the formation, at Kettering, October 2d, 1793, of the Baptist Missionary Society. Carey's first wish was to work in Tahiti or Western Africa, but he offered to go wherever the society might appoint him. India was

selected for its first mission, and he was appointed with Mr. John Thomas, a surgeon, who had resided in Bengal, and been engaged in mission work. They embarked on an English vessel, but on account of the objections made against missionaries by the East India Company, the commander of the ship was forbidden to take them, and they returned to land. After waiting a few weeks they sailed in a Danish vessel bound from Copenhagen to Serampore, and reached Calcutta November 11th, 1793. Having sailed in a foreign vessel, cleared at a foreign port, he landed unobserved. Believing it to be the duty of a missionary, after receiving some help at first, to support himself, Mr. Carey soon after reaching India relinquished his salary, and he and his family were reduced to serious straits. Leaving Calcutta, he walked fifteen miles in the sun, passing through salt rivers and a large lake, to the Sunderbunds, a "tract scantily populated, and notorious for pestilence and wild beasts," intending to farm the land and instruct the people. Here he was found by Mr. Udney, of the Company's service, a pious man and a friend of missions, who offered him the superintendence of his indigo factory. As he would not only have a competent support for his family and time for study, but also a regular congregation of natives connected with the factory, he accepted the offer. The factory was at Mudnabatty, in the district of Malda, and this became the mission station. During the five years he spent here he translated the New Testament into Bengali, held daily religious services with the thousand workmen in the factory, itinerated regularly through the district, twenty miles square, and containing 200 villages. His first convert was Ignatius Fernandez, of Portuguese descent. He built a church in 1797, preached and labored as a missionary to his death in 1829, leaving all his property to the mission. In 1799 the factory was closed in consequence of an inundation. While perplexed as to what he should do, Mr. Carey heard that four missionaries had arrived at Serampore, and that the Danish governor had proposed that they establish a mission there, promising his protection. They urged him to leave Malda. He assented, and removed to Serampore. In 1801 the Bengali translation of the New Testament was printed by Mr. Ward, and a copy presented to the Marquis of Wellesley, the Governor-General, who expressed his great gratification at this result of missionary work. About this time Fort William College was established at Calcutta, and Mr. Carey was appointed by the Marquis Professor of Sanskrit, Bengali, and Marathi. This position he held for thirty years, and taught these languages. He wrote articles on the natural history and botany of India for the Asiatic Society, to which he was elected in 1805. The publication of the entire Bible in Bengali in five volumes was completed in 1809. That which gave Carey his fame was the translation of the Bible in whole or in part into twenty-four Indian languages or dialects. The Serampore press, under his direction, rendered the Bible accessible to more than three hundred millions of human beings. He prepared also numerous philological works, consisting of grammars and dictionaries in the Sanskrit, Marathi, Bengali, Punjabi and Telugu dialects. His Sanskrit dictionary was destroyed by fire in the printing establishment. He contributed also several papers on grammar and East Indian matters to the *Journal of the Geographical Society* in London. Carey had for years sought through Lord Wellesley the abolition of the suttee. In 1829 it was abolished, and the proclamation declaring it punishable as homicide was sent to Dr. Carey to be translated into Bengali. The order reached him as he was preparing for public worship on Sunday. Throwing off his black coat, he exclaimed, "If I delay an hour to translate and publish this, many a widow's life may be sacrificed." Resigning his pulpit to another, he completed with his pundit the translation by sunset.

Dr. Carey's work was now finished. After forty years of toil he passed away at the age of seventy-three, June 9th, 1834. He was buried the next morning in the mission burying-ground.

He who was ridiculed and satirized by the witty Sydney Smith in the *Edinburgh Review* of 1808 as the "consecrated cobbler" and "maniac" accomplished a work for which he is held and will be forever held in high honor as the true friend and benefactor of India.

Careysburgh, a city of Monrovia, Liberia, West Coast of Africa, north of Robertsville, southeast of Millsburg. Mission station of the Presbyterian Church (North); 1 missionary, 15 church-members; also a circuit of the Methodist Episcopal Church (North); 2 missionaries, 16 native helpers, 192 church-members.

Carisbrooke, a station of the Moravians in Jamaica, West Indies; formerly an outstation of Fulneck, with a school attached; was admitted as a full congregation in 1885. It is situated in the parish of St. Elizabeth in a somewhat hilly and rather pleasant part of the country.

Carmel.—1. A station of the Moravian Brethren in Western Alaska, near Fort Alexander. In 1886 the first missionaries entered this station, and as soon as possible opened a school, and thus reached the adult Esquimaux through the impressions made upon their children. At present there are in this station 1 missionary and wife, 1 unmarried man, and 1 single lady.

2. A town in Jamaica, West Indies, situated on a small mount toward the extremity of an extensive valley, whose rich pasture grounds ascend and are lost among the high and thickly wooded hills which bound it. One of the largest and most flourishing missions of the Moravians in Jamaica, opened in 1827, with a strong church, under the care of a married missionary.

Caroline Islands, a group of islands in the Pacific, northeast of New Guinea and west of the Marshall and Gilbert groups. A few of them differ from the great majority of the islands in that they are of basaltic formation, while the rest are coral reefs. Kusaie and Ponape have mountains two to three thousand feet high, and Ruk, Pelew, and Yap are also high islands. The climate is perpetual summer, the thermometer ranging from 72° to 90°. On the coral islands the chief products are the cocoanut palm, often growing to a height of 80 feet, the bread fruit tree, the pandanus tree or screw pine, bearing a large bunch of juicy fruit, and an edible root called taro. On the high islands, especially Kusaie and Ponape, there is a much larger range of products, including more than a

dozen kinds of bananas. Various tropical fruits are introduced, and also some domestic animals, as pigs and chickens.

The inhabitants are of the brown Polynesian race, having straight hair. As no census has ever been taken, estimates of the population vary greatly. Ponape has a population of 5,000, the Mortlocks and Ruk about 14,000, Mokil and Pingelap about 1,250, Yap about 8,000 to 10,000.

Many of the islands have chiefs, whose authority is hereditary. On Ponape there are several tribes, each having an independent king or chieftain. But in 1885 Spain laid claim to the whole group, as Germany had done to the Marshall Islands, and in the summer of 1886 took possession of Ponape.

The houses consist of closed attics with thatched roofs raised a few feet from the ground. The people were not so well dressed as those of neighboring islands. They were elaborately tattooed, and knew no marriage rite, though the pairing of men and women was respected. They seemed to care for their children, but had less regard for old people. Are greatly addicted to war, and their feuds have resulted in a great decrease of the population.

Spirits of ancestors and other spirits were worshipped, but no idols. The people were very superstitious, but had no conception of a Supreme God, and no idea of sacrifice. Certain places regarded as the abode of spirits were not crossed. Some islands had priests who in times of sickness and on special occasions practised their incantations, pretending to converse with the dead.

Mission work carried on since 1852 by the A. B. C. F. M., with stations at Kusaie and Ponape, with the result that in many of the islands no heathenism remains. See A. B. C. F. M., Micronesian Missions.

Carozal, a city of Honduras, Central America, not far from Belize. Mission station of the Wesleyan Methodist Missionary Society; 1 missionary, 3 chapels, 3 other preaching places, 18 native helpers, 62 church-members, 2 schools, 137 scholars.

Carshuni Version.—This is not a translation but a transcription of the Arabic in Syriac characters, and is intended chiefly for Syrian Christians in Mesopotamia, Aleppo, and other parts of Syria. There are extant two editions of the New Testament in the Carshun, one with the Syriac in parallel columns, published by the College of the Propaganda, published at Rome in 1703; the other in the Carshun alone, published by the British and Foreign Bible Society at Paris in 1827, under the editorship of Quatremère and De Sacy. Up to March 31st, 1889, the latter society disposed of 4,000 copies of the Scriptures. See Arabic.

Cashmir, a native State in India, lying among the great mountains of the Himalaya range north of the Punjab. Tibet touches it on the east, and after passing the great Karakorum range on the north, one enters soon the territories of Kashgar, wholly outside the limits of India. The country is for the most part an elevated valley, over 5,000 feet above the sea, surrounded by lofty mountains. Total area, nearly 81,000 square miles, with a population of over a million and a half. The ruler is known as the Maharaja of Kash-Cashmir, and, like the other native rulers of India, he is in political subordination to the British Government. The chief attraction of Cashmir consists in its beautiful scenery and its agreeable climate, which render it a favorite summer resort for wealthy Europeans in India. Formerly Europeans were allowed to reside there only during half the year, but for the past seventeen or eighteen years the prohibition of residence during the winter months has been withdrawn. The population consists of nearly a million Mohammedans, about half a million Hindus, 20,000 Buddhists, and nearly 90,000 unclassified. Missions have been conducted there with the utmost difficulty until within very recent times on account of the hostility of the native government (the Maharaja is a devout and intense Hindu), and also because the regulation debarring Europeans from permanent residence in the valley compelled the missionaries to break off their labors with the close of the season, and leave the country entirely for a large part of each year. In 1854 and again in 1862 explorations and tours were made through Cashmir by missionaries of the C. M. S. stationed in the Punjab, who made an unsuccessful attempt to establish a permanent mission in 1864. In 1865 Dr. Elmslie, a Scotch medical missionary in the service of that society, entered Cashmir, and, in spite of all obstacles, had made a promising beginning, when his labors were terminated by his death, in 1872. The society, however, has been able to carry the mission on since, and it has been of great benefit to the people, especially during the famine of 1880 and the distress following the great earthquake in 1884.

Cashmiri, or **Kashmiri Version.**—The Cashmiri, which belongs to the Indic branch of the Aryan family of languages, is spoken in Cashmir. A translation of the New Testament into that language was published at Serampore in 1820. At the same place were also issued the Pentateuch and the historical books of the Old Testament. But these parts of the Bible were never reprinted. Recently, in 1884, the British and Foreign Bible Society issued a new translation of the New Testament, made by the Rev. T. R. Wade, of the Church Missionary Society, stationed at Amritsar. To March 31st, 1889, the British Bible Society disposed of 18,600 portions of the Scriptures.

Catalan Version.—The Catalan is a dialect of the Spanish, spoken in the province of Catalonia, and belongs to the Græco-Latin branch of the Aryan family of languages. An edition of the New Testament, consisting of 1,000 copies, was printed in London in 1832, under the care of the late Mr. Greenfield, editorial superintendent of the British and Foreign Bible Society. The translation was made by Mr. J. M. Pratt, a native of Catalonia, under the superintendence of the Rev. A. Cheap, of Knaresborough. A second edition of 2,000 copies was published in London in 1835, and a third edition of 3,000 copies was brought out in Barcelona in 1837, under the care of Lieutenant Graydon, the Bible Society's agent. A fourth edition of 2,000 copies, under the care of Mr. Reeves Palmer and Señor Sala, was published in 1886.

(*Specimen verse.* John 3 : 16.)

Puix Deu ha amat de tal modo al mon, que ha donat son unigenit Fill, á fi de que tot hom que creu en ell no peresca, ans be tinga la vida eterna.

Catchi, or **Katchi Version.** — The Catchi, which is a dialect of the Sindhi, belongs to the Indic branch of the Aryan family of languages, and is spoken in the province of Katch, Western India. A translation of the Gospel of Matthew was published at Serampore between 1815–24. A new translation of the same Gospel was prepared by the Rev. James Gray, a chaplain at Bombay, and published there by the British and Foreign Bible Society in 1835. As this edition was issued in the Balboret character, with which the people are unacquainted, it was found of little use, and the above Bible Society determined to print an edition of the New Testament in Gujarati, parts of which have been published at Bombay since 1843.

Catherine Sophia, a town in Surinam, South America. About the year 1849 the missionaries of the Moravian Church obtained permission to visit the plantations on the lower Saramacca. A work of itineracy was at once commenced, and the labors of the Brethren were greatly blessed. The managers of the Catherine Sophia plantation, which at that time belonged to the government, were kindly disposed toward the missionary, and assisted him in every way. In 1855 the government offered to hand over to the Moravian Church authorities a chapel and a dwelling house for a missionary, which had been built of pitch-pine in Holland, and brought out to Surinam for the use of emigrants, most of whom had either departed this life or left the place. The offer was thankfully accepted, and to the great delight of the poor slaves the chapel was consecrated July 22d, 1855. The congregation here consists of negroes, Chinese, and East India Coolies.

Caucasus, a province of southeastern Russia, bounded on the north by the provinces of southern Russia and Astrakhan, on the east by the Caspian, on the south by Persia and Turkey, on the west by the Black Sea and the Sea of Azof. It is divided into two sections by the Caucasus range of mountains, that on the north being called Northern or Cis-Caucasia, and that south Trans-Caucasia. Area, North Caucasia, 86,658 ; Trans-Caucasia, 95,799 ; total, 182,457 square miles.

Population (1887), Northern Caucasus, 2,673,601 ; Trans Caucasia, 4,784,550. Total, 7,458,151. These include a large variety of races : Russians, 1,915,614 ; Tartars (including Turks, Turcomans, Kalmucks, etc.), 1,284,561 ; Armenians, 803,696 ; Georgians, 310,499 ; Mingrelians, 200,092 ; Imeritians, 373,141 ; Persians and kindred tribes, 270,319 ; Mountaineers (Circassians), 895,702 ; Jews, 50,992 ; Greeks, 42,562 ; Germans, 23,613.

Northern Caucasus is inhabited chiefly by the Russian Circassians and Tartars, the remaining races being found in Trans-Caucasia. The Armenians are scattered through the whole of Trans-Caucasia, gathering chiefly about the cities of Erivan, Tiflis, Shusha, Schemachi, and Baku. The Georgians, Mingrelians, and Imeritians occupy the section between Tiflis and the Black Sea, while the Persians are found along the Persian and Caspian borders. The Kurds, numbering about 10,000, are chiefly in the vicinity of Kars.

Within the past few years there has been a large emigration to Turkey of Circassians and Lazes (Imeritians). The Circassians, Tartars, Mingrelians, and Imeritians are called Mohammedans, but very many of the last two classes are really more pagan than Mahommedan. The Georgians belong to the Russian Greek Church. The Armenians claim the lead in the Armenian Church, as the seat of the Primate (Catholicos) of the Gregorian, or orthodox church is at Etchmiadzin, near Erivan.

The Russians of Trans-Caucasia are very largely dissenters of various sects. Among them perhaps the most interesting are the Molokans, who are found in large numbers in Tiflis and in the villages along the great routes of travel. They are Protestant in their worship, affiliating especially with the German Lutherans, though of late years a number have become Baptists. (See Molokans.) The different races do not mingle freely, and their mutual jealousies are kept in check only by the strong hand of the Russian Government. The most turbulent element is the Mohammedan, and it is with no unfriendly eye that Russia has watched the transference to Turkey of a people that bid fair to increase disturbances that can hardly fail to give her additional pretexts for interference in the Eastern Question.

The official language is Russian, but Turkish, Armenian, Georgian, and German are extensively used. The Turkish is a dialect called the Azerbijan, or Tartar Turkish, and the Armenian, called the Ararat Armenian, is quite different from the language used in Turkey.

The government of the Caucasus is in the hands of a governor-general, usually a member of the imperial family, resident at Tiflis, who is assisted by a vice-governor and a council. All the various district officials report through the various grades to these, and the result is an amount of official red tape and interference that is oppressive in the extreme.

There is a large military force, well organized and well distributed, but not sufficient to secure safety and order off from the main lines of travel. The general condition of the country is far from conducive to its prosperity. The taxes are very heavy, and the universal espionage and consequent suspicion and mutual distrust render large enterprises almost hopeless. The mountains abound in mineral wealth, the plains are very fertile, the people are shrewd and energetic. Yet there is no public spirit, and even undertakings that promise large returns are allowed to fall through. The petroleum wells of Baku, on the Caspian, excited the wildest hopes of wealth and prosperity, but they were miserably managed, and unable even in Persia to displace the American petroleum, notwithstanding the great distance from which the latter was brought.

The greatest hindrance, however, to even the material prosperity of the Caucasus is the same as that which operates all through Russia—viz., the oppressive power of the Government directed toward the absolute Russianization of all its subjects. This includes not merely the obliteration of political distinctions between races, but the displacement of race languages by the Russian, and the absorption of all religions into the State Church. While there is nominal freedom of worship accorded to dissenting bodies, changes are not permitted except to the State church. Thus no Moslem can become an Armenian or a Protestant, no Armenian can leave the Gregorians except as he becomes a member of the Greek Church.

All education is carefully supervised, and meetings of every kind are most jealously watched. The result is a very general lack of genuine force of character, and a widespread feeling that there is no special hope for the future ; that whatever gives present success or gratification is all that it is worth while to strive for.

Mission work has been attempted at various times in Trans-Caucasia by the Basle Missionary Society (q.v.), the German Baptists, and the missionaries of the A. B. C. F. M. and Presbyterian Board (North), whose headquarters were in Persia and Turkey. Since the opening of good roads from Batum and Poti to Tiflis and the Persian frontier at Julfa, and the Caspian at Baku, the missionaries to Persia have almost invariably taken that route. They have thus come in contact with a Nestorian colony at Tiflis, and the Armenians at Tiflis, Erivan, Schemachi, Shusha, and Baku. The British and Foreign and American Bible Societies also have done a good deal of Bible work from Tiflis as a centre, though the former has withdrawn of late years in favor of the latter, which has now a large depot in Tiflis and is quite successful in its sales, especially of Armenian, Georgian, and Azerbijan Turkish Scriptures.

Rev. Abraham Amirkhaniantz, an Armenian, a native of the Caucasus, educated at the Basle Seminary, and employed as a teacher in Constantinople and a missionary in Tabriz, Persia, has been for some years resident in Tiflis, and in charge of the British and Foreign Bible Society agency. He has conducted a school and preached to a few Armenians who gathered at his house. He also engaged in the preparation of the Ararat Armenian and Azerbijan Turkish versions. Suddenly, without any warning, he was arrested by the Russian Government, in 1886, for propagating his religious ideas, and exiled with his family to Ekaterineburg, on the border of Siberia. Since that time the government have been even more repressive than before, at times repeating their refusal even to allow missionaries to pass through the country on their way to Persia.

The most interesting work has been that connected with the establishments of the evangelical community at Schemachi (q.v.), and its branches at Shusha, Nucha, and Baku. By force of personal character and the exercise of great care and shrewdness their congregations have held their own, and promise to furnish the elements of successful work whenever the iron grasp of the Russian Government shall be removed, and some freedom of thought and worship be allowed.

Cavalla.—1. A town of Liberia, West Africa, on the sea-coast, near the mouth of the Cavalla River. Occupied for many years as a prominent station by the mission of the Protestant Episcopal Church of the U. S. A. A number of buildings were erected and the work was in a prosperous condition when, in 1886, a revolt of the native Cavalla tribe against the Liberian Government forced the mission to flee and re-establish their work near Cape Palmas. The revolt was occasioned by the old-time hostility of the native tribes to the free black men, who they believe established the Liberian Government in their own interests. The phrase of the treaties, "under the supremacy of the Liberian Government," was peculiarly distasteful to them, and the idea was carefully fostered by the chiefs that this was simply an agreement that could be broken or set aside at will. Hence when disturbances arose even some of the Christian natives shared in the hostility of the chiefs to an influence which they considered foreign and destined to overthrow their own power, and even to annihilate them in the same way as the whites were displacing the American Indians. Appeals were even made by the chiefs to the British Government at Sierra Leone for protection against the Liberian Government. Most of the Christians remained true to their fealty to the republic, but so bitter was the spirit of the natives that the missionaries were forced to flee by night and establish themselves at Cape Palmas.

2. A city of European Turkey on the Ægean sea, seaport of the important city of Seres.

Cawnpur, a city in Hindustan, situated in the Northwestern Provinces, in north latitude 26° 28′, east longitude 80° 24′. It lies on the right bank of the Ganges, 130 miles above the junction of that stream with the Jumna, at Allahabad. Distance northwest from Calcutta, 628 miles. In size it is the fourth city in the Northwestern Provinces, with a population of 151,444, of whom over 113,000 are Hindus, nearly 35,000 Mohammedans, and over 3,000 Christians. The city is of quite modern origin ; somewhat more than a hundred years ago a body of English troops was stationed at or near its site, which was then on the frontier of the English territory. Around the camp, as its nucleus, a city sprang into being. It is now of great importance both as a trading centre and a manufacturing place ; leather and cotton goods—especially the former—are produced here in large quantities. The chief historic interest centres about the memorial gardens, which occupy the site of the intrenchments within which a body of about 1,000 English (only 400 of whom were capable of bearing arms) took refuge from the native troops under Nana Sahib during the mutiny of 1857. The exact spot of the intrenchments is occupied by the memorial church ; and the place of the well into which some 200 bodies were thrown, mostly women and children—the victims of Nana Sahib's massacre—is marked by a marble angel and a suitable inscription. The S. P. G. maintains a mission here, established in 1841, making a specialty of zenana work ; two of the missionaries suffered death at the time of the mutiny. Station of the Methodist Episcopal Church (North), 2 missionaries and wives, 2 female missionaries, 18 native preachers, 274 church members, 1,944 Sabbath scholars, 481 day scholars.

Ceara (Fortaleza), a town in North Brazil, South America, situated on a bay of the Atlantic, at the mouth of the Ceara River. It is the capital of the province. Among the public institutions are a Latin school and a hospital. The climate is dry and hot, but tempered by the sea breezes. Population, 20,000 : Portuguese, Negroes, Indians—a mixture of all. Language, Portuguese. Religion, Roman Catholic. Mission station of the Presbyterian Church (South), 1882 ; 1 missionary and wife, 21 native helpers, 2 churches, 72 members, 1 school, 26 scholars.

Celebes, an island of the Malay Archipelago, under the control of the Dutch, situated east of Borneo, and, like it, crossed by the equator. Area, 71,150 square miles. The interior is elevated and generally mountainous : the coast is

low and exceedingly rugged in its outline. The island is well watered by small streams, and contains several lakes. Population, 836,304. They are one of the four true Malay tribes, Mohammedans in religion, and speak the Bughi and Macassar languages, for which they have two different written characters. The Bughis are wild and savage in appearance, but of a quiet and peaceable disposition ; the aborigines of North Celebes are classed with the savage Malays, although the civilizing influence of the Dutch has greatly promoted their advancement. They make obedient servants, are gentle and industrious, and readily assume the manners and habits of civilized life. The island was probably discovered in 1525 by the Portuguese. The first intercourse with the Dutch was in 1607 ; they expelled the Portuguese in 1660, and held the island until driven out by the British in 1811. Their possessions were restored to them by treaty in 1815. The inhabitants were originally pagans, but in 1512 their king, having resolved to embrace another religion, invited to his court two Moslem Mollahs and two Jesuit priests. The Mollahs arrived first, and soon Mohammedanism was the established religion. The Dutch landed in 1656, and since 1677 both the tribes have been subject to them, though the Bughis, by far the most cultivated islanders of the archipelago, have frequently endeavored to throw off the yoke of their masters.

Mission Work is carried on by the Netherlands Missionary Society (q.v.), with stations at Manado, Talawan, Ajermandidi, Tanawangko, Amurang, Kumelembuai, Ratahan, Langowan, Sonder, Tondano.

In the north of the island, in the eighteenth century, a large number of natives who had not embraced Islamism were baptized by a native of Holland. The work was, however, not followed up until early in the present century, when the Netherlands Missionary Society took it up, and has prosecuted it until the present.

Central Agency for Foreign Missions.—(Special Funds.) Headquarters, 54 Gresham Street, London, C. E.

An agency established in January, 1883, under the patronage of the bishops of the Church of England, for the receipt and transmission of special funds for foreign missions.

It is not a missionary society, does not interfere with and is not responsible for the administration of missions, but is intended to provide the following advantages to individuals, wishing to contribute funds to the missions of the Church of England : (*a*) Money is transmitted without trouble to contributors ; (*b*) contributors to several missionary purposes can, by a single payment, ensure the proper distribution of their money ; and (*c*) a permanent centre is provided, to which all interested in special missions may be referred.

The total amount received by the agency since its establishment is £12,137 9*s* 3*d*, a considerable part of which, but for the agency, would have been lost to the foreign field.

Central China Wesleyan Lay Mission.—Secretary, Rev. W. F. Moulton, D.D., Cambridge, England.

For a number of years the Central China Mission of the Wesleyan Methodist Society was favored with the hearty co-operation of a lay missionary, Mr. C. W. Mitchil, who since 1875 has engaged in the work entirely at his own cost. He has taken charge of mission stations, has entered into evangelistic and itinerant work, has visited scores and hundreds of towns and villages where there was not a soul to tell the way of salvation, and has proclaimed it to thousands of the people.

The freedom of his work and the usefulness of kindred workers in connection with the China Inland Mission led to the establishment of a separate committee, working in harmony with and under the general direction of the Wesleyan Methodist Missionary Society, in the Wuchang district. The force numbers (1890) 8 missionaries (two married). They have 4 native assistants, and fill over 100 preaching places.

Cesarea, a city of Central Asia Minor, in the ancient province of Cappadocia. It occupies a pleasant position on a high plateau at the base of Mount Argæus, has a mild, dry climate, which is healthy and pleasant. The city is important not merely from its own population—about 60,000—but as the centre of a large number of thriving villages. The strongest element in numbers is the Turkish ; then come the Armenians and the Greeks. These latter are especially enterprising as business men, and have found their way into foremost places in Constantinople, Smyrna, Adana, etc. The language is entirely Turkish, even the Armenians and Greeks using it. (See Caramania.)

As a mission station of the Western Turkey Mission of the A. B. C. F. M., it is the centre of operations that cover an area of 45,000 square miles, and include the cities of Konieh (Iconium), Angora, Nigde, and Yuzgat. Mission work was commenced in this field in 1823 by the visit of Rev. Mr. Barker, agent of the British and Foreign Bible Society, whose distribution of Scriptures sowed seed that has since borne much fruit. The persecutions of the Protestant Armenians in Constantinople resulted in the exile, in 1839, of one of the preachers, Hohannes Sahagyan, and in 1845 of still others, all of whom preached earnestly, and in 1849, at the earnest request of the people, a preacher was sent from Aintab. In 1852 Sahagyan revisited the city and made such representations to the mission that in 1854 it was formally occupied by the A. B. C. F. M. by Revs. J. N. Ball and W. A. Farnsworth. The work grew very rapidly, until, in 1889, there were 33 out-stations, nearly 6,000 communicants, 5 ordained pastors and 15 unordained preachers, 6 organized churches, an average attendance on Sabbath worship of over 4,000, and an annual contribution from the people for preaching, education, and church building of $4,500.

It was in this field that the work started among the Greeks of Asia Minor, who use the Turkish language. Medical work has been an important element in the field, and schools are well attended

The present force consists of 3 missionaries and their wives and 2 female missionaries.

Ceylon.—The island of Ceylon lies between 5° 53′ and 9° 51′ north latitude, and 79° 41′ and 81° 55′ east longitude. Its size is smaller than Ireland, being 270 miles long and 140 wide, and containing 25,742 square miles. The southern central part is occupied by a group of mountains rising to the height of over 8,000 feet. Adam's Peak, the most prominent of these, 7,352 feet high, has on its top a mark said by Hindus to

be a footprint of Siva; by Buddhists, of Buddha; by Mohammedans, of Adam. The bases and summits of the mountains are covered by the most beautiful and luxuriant vegetation, while the middle slopes have been occupied by English planters, first for coffee, and now, that having almost entirely failed because of the ravages of a coffee bug, for tea. The whole mountain group is possessed of wonderful beauty, both in its scenery and vegetation.

The greater portion of the island consists of great plains, for the most part heavily wooded. They occupy the northern half of the island and reach south on each side of the mountains, completely encircling them with a plain of from 30 to 70 miles in width. At the extreme north lies a group of small coral-built islands commonly called the peninsula of Jaffna, which have an importance as one of the centres of population and of mission work.

Ceylon has few rivers of importance, but along its densely populated western coast are lagoon canals improved during the Dutch occupation of the island, and reaching from Kalpitiya south through Negombo and Colombo to Kalutara. The only good harbor of the island is at Trincomalie, where is one of the finest in the world. An expensive breakwater has made the roadstead of Colombo safe, and as Colombo is the point of call for most eastern lines of steamers, it is always full of vessels of every commercial nation in Europe.

The Climate is very hot on the coast, but cooler in the mountain region. Owing to the surrounding sea, the temperature is extremely uniform, and the climate is not considered unhealthful for Europeans. The seasons are a wet and a dry, whose time is governed by the two monsoons. The northeast monsoon blows from October to May, the southwest from May to October. The rainfall in the north and south is small, but in the mountain region, especially on the southwest slopes, it is large.

The Population of Ceylon is about 2,760,000, divided as follows: Sinhalese, 1,846,000; Tamils, 687,240; Moormen (Mohammedans, mostly descendants of old Arab traders), 184,600; Veddahs, 2,200; European descendants, 17,900; Europeans, 4,800. The great centres of population are: the western coast, from Negombo southward to Point de Galle; certain portions of the mountain region; and the northern extremity, Jaffna.

Ceylon is an English crown colony, ruled by a governor, aided by executive and legislative councils. Most of the higher officials are English, but the natives who are fitted for it are admitted to office. The civil service is most excellent and efficient. The government aims to uplift and educate the people, giving them all the blessings of civilization in its power, from good roads to endowed colleges, and recognizing missions as the greatest helpers in this work.

Some of the principal products of Ceylon are rice, timber, the products of the palm, tea, cinchona, cacao, cinnamon, fruits, spices, plumbago, pearls, and precious stones.

History.—The Sinhalese are said to have emigrated from Oude in 543 B.C. A kingdom was founded, records of which, as minute and as dry as the Saxon chronicles, were carefully kept. In 838 A.D. the Tamils, who had frequently invaded Ceylon, established a kingdom in Jaffna. In 1505 the Portuguese first visited Ceylon, and in 1518 acquired possessions in it. In 1658 their territory passed into the hands of the Dutch. The English gained possession of the island in 1796, and in 1815 the Kandian kingdom, the last vestige of native rule in Ceylon, fell into their hands.

The two principal races of the island, Sinhalese and Tamil, differ widely from each other, not only in language and religion, but in vigor, intelligence, and personal characteristics. The Tamil is very industrious and enterprising, so far as that word can be applied to any tropical race. Besides inhabiting exclusively the northern part of the island, the Tamils form the bulk of the laboring population in the cities, while the same race from South India supply the tea estates of Central Ceylon with almost their entire force of labor. The Tamils of the overcrowded peninsula of Jaffna push into other parts in search of employment. Often they have a fair knowledge of English, and sometimes rise to honorable positions.

The Hinduism of the Tamils in Ceylon differs but little from Hinduism in South India. Like all the Dravidian races who have adopted the creed of Brahmanism, the Tamils retained much of their old worship of demons and nature. Devil trees and devil temples are common, and popular folklore consists largely of stories of the freaks of these demons. There is less of caste in North Ceylon than on the continent of India, though even here it is the most difficult thing for Christianity to overcome. The Brahmins have here less influence than in India. This may perhaps be because the caste is less numerous and less astute and clever than on the continent. There the Brahmins everywhere crowd the English schools and push up to good positions in government employment and in business. In Ceylon few Brahmins learn English, and the positions demanding education and giving influence are filled by other castes. It is possible that this may be accounted for thus: by the laws of Hinduism, a Brahmin who shall cross the sea loses caste. It is, therefore, very likely that only Brahmins of inferior position or lapsed reputation would come to Ceylon. Whatever the cause, the Brahmin caste has never attained the power in Ceylon which it possesses in India.

The Sinhalese, occupying the southern and western parts of the island, are far less vigorous and energetic than the Tamils. Probably few races on the globe possessed of any degree of civilization have greater listlessness and indifference, greater torpidity of intellect and conscience, than the Sinhalese. It would be difficult to trace all the elements that have combined to produce this character. But two may be named—climate and religion. "For them nature has done so much that man in sluggish satisfaction aspires and labors for no more. Every want is provided for by the gentleness of the climate and the fertility of the soil. Civilization has created no artificial wants. Overpopulation has not interfered with the gratification of those which nature has implanted. Among the great mass of the people of Ceylon there have never been awakened those emotions of enterprise, emulation, and ambition which supply a stimulus to the intellect."

The religion of the Sinhalese is Buddhism of the "Lesser Vehicle," and more akin to that of Siam and Burmah than to that of Tibet and Eastern Asia. It has borrowed from its neigh-

bor, Hinduism, so that temples to Hindu gods exist in some places by the side of temples to Buddha. The Sinhalese have also, like their Tamil neighbors, retained much of the lower forms of superstition which Buddhism nominally displaced, so that demon worship is still practised among them.

The position of Buddhist priests in Ceylon is not high, and their education is of the most ordinary kind. They must, by agreement with the government, sustain certain schools in return for particular privileges, but the instruction imparted is of the most meagre sort and very unsatisfactory. The priests often rely for influence among the people on the practice of medicine and astrology.

Mission Work.—*Catholic.*—Ceylon has been mission ground for nearly 400 years, and has been made the victim of some of the most remarkable experiments in Christianization that the world can anywhere show. Its missionary history may be divided into three epochs, corresponding to the governments which held it: the Portuguese, the Dutch and the English.

Soon after the arrival of the Portuguese, Franciscan monks followed, and Colombo was made the seat of a bishopric. In 1844 St. Francis Xavier preached among the Tamil fishermen of Mannar, in the kingdom of Jaffna, and baptized between 500 and 600 of them. The Rajah of Jaffna slew all these, but soon after he was deposed, and in 1548 the Portuguese acquired Jaffna and set vigorously to work to Christianize the peninsula. The methods pursued in North and South Ceylon differed greatly. Jaffna, isolated by the sea on one side and trackless jungles on the other, was completely under the control of the Portuguese, and here they could carry matters with a high hand. Colombo, on the contrary, was constantly threatened by the native princes. The former province was mapped out in parishes, and each parish was provided with a church and a priest; and before the close of the Portuguese rule almost all the population, even the Brahmins themselves, had submitted to baptism. By far the greater number dropped Catholicism the moment its government support was withdrawn, yet there is still a Catholic community in Jaffna descended more or less directly from these labors. In the south the priests proceeded with greater caution. Few if any churches were built outside of the large towns, but in time large numbers of Sinhalese, especially of the more prominent families, were baptized.

Perhaps the chief means used by the Portuguese in Christianizing the Ceylonese is hinted at by the old historian, who says that many became Christians "for the sake of Portuguese gold." It is certain that baptism was made the gate to preferment, and was regarded by the people as a political rather than a religious ceremony, while scenic performance largely took the place of spiritual instruction. To this day Catholic processions, which have a suspicious resemblance to those of Hinduism, are perpetuated in Jaffna.

With the conquest of the Dutch the palmy days of Catholicism ended. The priests were banished, Catholic rites forbidden on pain of death, and the people were commanded to become Protestants. No unbaptized person was allowed to hold office or to own land, while Catholics were placed under greater disabilities than Buddhists or Hindus. Soon converts were numbered by the hundred thousand. Here again the Hindus of the north accepted the government religion with more readiness than the Buddhists of the south. But before long it was found that the converts were only Christians in name, and still held the beliefs and practised the rites of their old religions. Indeed, little was or could be done for their instruction. This state of things called forth the condemnation of the Classis of Amsterdam. Before the close of the Dutch period, the number of Christians had much diminished, and the ministers themselves plainly saw the uselessness of the course of compulsion taken by their government. No sooner had they left Ceylon than everywhere, except in a few large towns, their whole system entirely collapsed, temples were rebuilt, and the people gladly laid aside the last remnants of "government Christianity."

Protestant.—The English period has been one of mission work in the true spirit of the Gospel—patient, laborious, and stable.

The English Baptist Missionary Society was the first Protestant body now laboring in Ceylon to enter the field. Mr. and Mrs. Chater arrived in 1812, and for 22 years labored in Colombo, most of the time alone. Mr. Chater died on his way to England in 1829, and was succeeded by Mr. Daniel. He labored for 14 years, the last two years in complete loneliness; but so successful was his work that when he died his name was held in high honor by a large portion of the Sinhalese. In 1854 the mission had reached 140 villages, besides the cities of Colombo and Kandy, while the scholars under instruction numbered 1,100 and the communicants 483. The mission force was small, as it always has been, there being at that time 3 men with 34 native assistants. At present the principal stations are Colombo, Kandy, and Ratnapura. There are 5 missionaries, 22 native preachers, 961 communicants, and about 2,500 children in schools.

The Wesleyan Missionary Society was the next to enter the island. The beginning of their missions in Ceylon and India is one of the tragedies of mission history. Dr. Coke, a minister of advanced age, was so filled with a desire to found a mission in the East that not only did he urge it upon the Conference amid great opposition, but to a large extent defrayed the expenses of six missionaries, and himself embarked with them for the field. On the way out he suddenly died, leaving the little band without a leader. In 1814 five men landed at Galle, and soon settled at Jaffna and Batticaloa for the Tamil work, and at Matura and Galle for the Sinhalese work. The governor had received them with the utmost kindness, entertaining them at the government house, giving them personal attentions, and offering subsidies for all schools they might open. This, among a people who take their cue from the government as much as the Ceylonese do, gave them at once a position of vantage. The people listened with marked attention, and it is no wonder that the missionaries soon began to hope that the conquest of heathenism would be speedy and complete. There were some notable conversions. A Buddhist priest of great learning and wide reputation became convinced of the truth of Christianity, and gave up everything to become a Christian. But it was soon found that very few, even if they had convictions, were willing to carry them to their logical result. But in spite of all obstacles, the mission has had a history of steady growth.

Their missionaries have numbered many faithful, earnest workers, some of whom hold honored places as students of the Ceylon languages and literature. They have been pre-eminently active in organizing and supervising an energetic and efficient native agency ; nor have they been behind others in the use of education and the press. In 1826 a seminary was begun, while from the first vernacular education had been carried on. At the present time Wesley College, at Colombo, and Richmond College, at Galle, take a deservedly high rank among the educational institutions of the island. Numerous high schools for boys and boarding schools for girls do a more humble but not less useful work in various parts of the island. In 1842 a mission was begun among the village Veddahs. This savage people have been little touched by civilizing influences, and work among them, though of the most primitive sort, has been fairly successful.

In 1854 the mission had 26 missionaries and assistants, 13 catechists, 56 teachers, 1,749 communicants, and about 3,750 scholars. At present the South Ceylon Mission is divided into three districts and the North Ceylon into two. A mission has lately been started in the central part of the island, among a people of great ignorance and superstition. In Colombo the "Book Room," including printing and publishing departments, is a feature of great importance. The only lady medical missionary in Ceylon is in this mission, stationed at Batticaloa. The general progress of the work is constant, and its organization well in hand.

The beginning of the A. B. C. F. M. mission in Ceylon was the visit there of Mr. Newell on his exclusion from Bombay in 1813. As a consequence of his appeals, four missionaries sailed from Boston for Ceylon in the autumn of 1815. In the following March they arrived in Ceylon, and before the end of the year were settled in Jaffna. In this corner of the island, in a tract of country not more than 30 miles long by 15 wide, and containing 160,000 inhabitants, has been carried on the entire work of the American Board in Ceylon. This concentration of labor, which few missions have been able to enjoy, has had special advantages for thorough work. The stations first occupied were Tillipally and Batticotta, where the use of the old Dutch churches and glebes was given by the government. In 1819 four men with their wives were added to the mission. It was a most opportune re-enforcement, for the health of the first missionaries had begun to fail. In 1820 Governor Brownrigg, who deserves to be mentioned for his kindness to all mission work, was succeeded by Governor Barnes. In 1820, when a printing-press and printer arrived for the mission, the new governor banished the printer from the island and forbade the mission to use its press. For twelve years this interdict, whose ostensible reason was that the missionaries were Americans, lay upon the work, and no re-enforcements could be added. The press, meantime, was lent to the Church Mission and used by them until 1834, when it was set up in Manepy.

This mission, even more than the other missions of Ceylon, has given much attention to education. In 1826 a seminary was started at Batticotta, which developed into the best known English school on the island. Its course included the sciences of Western civilization. For many years the students were supported without fees, and the institution was always a heavy expense to the mission. In 1855, after having taught about 1,200 students, nearly 600 of whom became Christians, it was discontinued in favor of a vernacular school which should be less costly and designed only for the training of mission helpers. At present the old seminary buildings at Batticotta are occupied by Jaffna College, begun in 1872 with an English curriculum. It is financially independent of the Board, being supported by fees and two separate funds, one in America and one in Ceylon, while its Board of Directors comprises missionaries of different bodies, civilians, and native Christians. The normal school, to which is added an industrial department, occupies new buildings at Tillipally. There was at first a strong prejudice against female education, arising partly from the fact that only the immoral women connected with the temple service were taught to read. In 1826, however, a boarding school for girls was begun at Oodooville, which has had a history of continuous usefulness from that day to this. The mission was blessed with a series of notable revivals, most of which began in the schools in the years 1821, 1824, 1830, and 1834. The large printing establishment at Manepy was kept up for twenty years, but in 1855 was sold to natives, by whom it is, in a smaller way, still carried on. In general the work has been thrown more upon the natives. The Board, under the pressure of other and larger fields, has been constrained to urge self-support on the mission, and the churches have responded to the appeal as well as could be expected. An important work for many years was that of Dr. Green, who did much to introduce Western medicine among the people.

In 1854 there were 8 stations, 24 missionaries and assistant missionaries, including wives, 30 native preachers and catechists, 395 communicants, and 4,242 scholars.

The Church Missionary Society entered Ceylon in 1818, and, like the Wesleyan, immediately began work among both the Sinhalese and the Tamils. It stationed workers at Nellore, near Jaffna Town, at Calpentyn, Galle, and Kandy. The last place was at that time the capital of a native kingdom, and the government could not offer protection to the missionaries. Two years later it was subdued, the people welcoming the British as deliverers from the tyranny of their own king. The work among the Kandyan Sinhalese was at first more slow and discouraging than in any other part of the island. It was the centre of Ceylon Buddhism, and the people, living in a primitive and secluded way, were under the complete control of village chieftains and Buddhist priests. It is possible that even "Government Christianity" had done an important work in the maritime provinces in loosening the turf-bound soil of stubborn heathenism. Schools were slowly started, while it was ten years before a girls' school could be begun. Even to the present day Christianity is nowhere in the island so backward as here.

The central station for the southern work was Cotta, near Colombo. Here was established a school and a printing-press, and the place soon became an educational centre.

Central Ceylon is the seat of two interesting departments of church mission work, the Kandy

itineracy and the Tamil Cooly mission. They cover nearly the same ground, but labor independently. The itineracy works among the Sinhalese villages, educating and evangelizing as may seem fit. The Cooly Mission has charge of the coolies from South India who labor on the tea estates. This mission has for over thirty years been mainly supported by undenominational subscriptions from planters of the island. The population among whom it works is of necessity a floating one, constantly coming and going from India, yet the mission has about 1,700 native Christians on its lists. Another special department worthy of mention is the native evangelical society of Jaffna. It works in the jungles to the south of Jaffna, supporting catechists and readers among a scanty and needy population. Though under the guidance of missionaries, it is, like a similar society in the American Mission, controlled by the natives, and is one of the best harbingers of future mission work by the people for their own brethren.

The educational work of the mission is represented by Trinity College at Kandy, and numerous schools for boys and girls in both Sinhalese and Tamil missions.

In 1838 the Society for the Propagation of the Gospel took up work in Ceylon. It labors in connection with the Bishop of the Church of England and his chaplains, whose work is of great value, especially among the mixed races of the towns. A college in Colombo, St. Thomas, is under the control of this wing of the Church, and the communicants in their churches, including all races, number about 800.

In 1886 the Salvation Army, under the leadership of Mr. Tucker, formerly a civil service officer in India, sent workers to Ceylon. They adopt the native food and the dress of Hindu religious mendicants, hoping by thus assimilating with the people to reach them with greater effectiveness. It is doubtful, however, if this hope has been realized. The most useful service of the Army has been in the work among prisoners. Their methods of labor are still experimental, but they have " barracks" in most of the large towns and a considerable number of officers, European and native.

One of the chief features of mission work in Ceylon has always been the educational. The circumstances of the country have seemed to demand it. The government being English, a knowledge of the English language is desired by ambitious young men, while the government fosters and the people gladly receive primary vernacular education. Then, too, it has been found that by far the larger proportion of converts have come through the schools. Especially is this true of the boarding schools, which have been the great feeders of the ranks of efficient Christian workers.

Mission work has had peculiar difficulties to encounter in Ceylon. In addition to the abominations of Hinduism in the north, the fatality of Buddhism in the south, and the torpidity of the tropics in both parts, there were the false impressions of nearly three centuries of " Government Christianity" to be rooted out before the seeds of a spiritual conception of Christianity could take root. This, however, has been done. While there is still much to be desired in the churches, there are many illustrations of pure, firm Christian life. Though seldom obliged to leave their homes and villages, as often in India, the converts have endured tests not less strong, in the daily association and influence of those about them. That so many of the Christians have, under these adverse circumstances, held their profession unspotted, is a matter almost of wonder.

A good proportion of the churches are self-supporting. In the mission of the American Board alone the native contributions for 1888 amounted to over $2,200. In Christian families there is a beautiful custom of taking a handful of rice from that to be prepared for each meal and setting it aside to be given to the Lord; and it is no uncommon thing for a man to pledge a month's salary for some special object in the church.

In comparison with either Hinduism or Buddhism, Christianity still appears very weak. But its growth cannot be counted by numbers alone. It is confessed, even by those opposed to Christianity, that the strength of the native religions is being sapped, and that the ultimate triumph of Christianity is only a matter of time. The editor of the leading English paper of the islands says: " The progress of Christianity and education among the people is greater than in any other Eastern State, and there can be no question as to the important bearing of their advance upon the vast continent of India, upon Burmah, Siam, and Cambodia, and even upon China. In Ceylon ten per cent of the children of a school-going age are being educated. From our island Sinhalese and Tamils are going out as teachers, magistrates, and lawyers to Madras, and some are finding their way to Singapore and on to China. Most of these young men have been educated in mission schools under the influence of Christianity. I have astonished friends by telling them of villages in Ceylon where Tamils and Sinhalese have their own pastors of their own race and locally supported, their Sunday-schools and day-schools. I believe that the progress of Christianity here will be not in an arithmetical but a geometrical progression before long, so that we may see Christianity permeate the whole island."

Chaibasa, the chief town of Singhbum district, Bengal, India. It is situated on the Rora River. Population, 6,006, Hindus and Moslems chiefly. A large fair attended by 20,000 visitors is held here annually at Christmas time. Mission station of the Gössner Missionary Society, with 28 villages, 9 churches, 1 preacher, 632 members.

Chaldaic (see also Syro-Chaldaic and Chaldean), a term used in connection with the Chaldean Church of Mesopotamia, to indicate the form of the Chaldee language used by the Chaldeans of Mesopotamia. It is practically the same as that used by the Nestorians of Persia, though specifically it refers to the version used by the Roman Catholic Church.

Chamba, a town in the Punjab, Northern India, at the foot of the Himalayas, 120 miles northeast of Lahore. Population, 5,218, Hindus, Moslems, Sikhs, etc. Mission station of the Established Church of Scotland; 3 missionaries, 8 native helpers, 2 schools, 104 scholars, 26 communicants.

Chamba Version.—The Chamba, a dialect of the Punjabi, belongs to the Indic branch of the Aryan family of languages, and is spoken

in Chamba, an independent Hill State of Punjab, between Dalhousie and Cashmere, with a population of 120,000 souls. Under the care of the Rev. Dr. Hutcheson, a medical missionary of the Church of Scotland at Chamba, the British and Foreign Bible Society published the gospels of Matthew and John in 1883. The character used is called Thakari, a modification of the Devanagari. The translation was made by Sohan Lal, pastor of a native church, himself a native of Chamba, who translated from the Hindi text, comparing the translation with the Punjabi and English. Dr. Hutcheson, the only European in the country who read the Chamba in this character, assisted the translator, whose work he revised and edited. Up to March 31st, 1889, about 2,512 portions of the Scriptures were disposed of.

Chamberlain, John, sailed for India as a missionary of the English Baptist Missionary Society in May, 1802, reaching Serampore January 27th, 1803. He had great aptitude for acquiring languages, and his progress in Bengali was so rapid that in a year he could speak it with an accuracy equal to that of any of the older missionaries. In January, 1804, he visited Saugur Island, where thousands were gathering at the annual festival or kuja. He was accompanied by Felix Carey, Krishnu, and another convert. He says: "Words fail to give a true description of the scene Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazaars, etc., and crowds upon crowds of men, women, and children, high and low, rich and poor, are seen bathing in the water and worshipping Gunga. The mud and water of this place are esteemed very holy, and are taken hundreds of miles on the shoulders of men. The lowest computation of the people here is one lac, or 100,000, but perhaps two lacs is nearer the truth." To these people he and his associates preached the Gospel and gave books and tracts. In the spring of this year he was stationed at Cutwa, 75 miles north of Calcutta. In reviewing his labors he says: "It is now five years since Providence fixed my lot here. Millions of the heathen have heard the glorious report, either from preaching or from the distribution of upward of a hundred thousand tracts and many hundreds of the Scriptures." In addition to this work he had a school of 40 pupils, for whose benefit he translated Dr. Watts' catechism and a few hymns. He also made several visits to Berhampore, a military station 45 miles from Calcutta, preaching the Gospel to the soldiers, among whom he gathered a church of 24 members. On account of his facility in acquiring languages, his knowledge of the original Scriptures, especially of Hebrew, and his zeal and experience in missionary work, he was sent in 1809 to Agra to establish a new mission. In 1811 he was afflicted in the death of two daughters, one of whom could read and speak three languages, and a few months later he was bereaved of his only remaining child. His health having failed, he sailed for England in 1827, but died on the passage.

Chanaral, a town in Chili, South America. Its inhabitants are chiefly miners and traders. Mission station of the South American Missionary Society; 1 missionary unordained.

Chandbali, a city in Orissa, Bengal, Northern India, 200 miles southwest of Calcutta, 40 miles east of Jeypore, and 9 miles from the sea. It has risen to importance only within the last few years, and is now the centre of a rapidly growing trade. Healthy, though hot, as it is tempered by sea breezes. Population, 3,266, Hindus, Moslems, aboriginal tribes. Language, Hindustani, Bengali, Oryia, Telugu. Condition of natives fairly good, although backward in education and slow to accept Western civilization. Mission station of the Free Will Baptists (1886); 1 missionary and wife, 2 others, 9 native helpers, 1 out-station, 1 church, 28 church-members, 12 schools, 307 scholars.

Chandausi, a market-town in the district of Rohilkhund, Northwestern Provinces, India. Population, 24,000. Mission out-station of the Methodist Episcopal Church (North) since 1881; 43 church-members.

Chau-Chau, or **Swatow Colloquial Version.**—The Chau-Chau is a dialect of the Chinese, which is spoken in the neighborhood of Swatow, in the province of Canton. Because Swatow is the port of Canton and the chief centre of missionary work, this dialect is also called Swatow, and into it the Rev. William Duffus, of the Presbyterian Missionary Society of England, translated the Gospel of Luke, which he carried through the press in 1877 at Edinburgh, in Roman characters, while on a visit to his native country. Two missionaries of the American Board, Rev. William Ashmore and Miss A. M. Fielde, translated the Book of Genesis, which was published in 1879.

(*Specimen verse.* Gen. 1 : 1.)

Roman.

Uá ai^{n} khi-sin lâi-khù uá-pē--kò, kāng i tà^{n},
Pē a, uá tit-tsuē--tiẹ̀h thi^{n} kuã tõ lú mĩn-tsôi^{n}.—

(*Luke* xv. 18.)

Charlottenburg, a station of the Moravians in Surinam, South America, the first plantation opened to the Moravians for the preaching of the Gospel, fifty years after the missionaries began their labors in Surinam. It lies on a curve of the river Commewyne and enjoys a pleasant situation. Opposite lies an estate upon which cacao and bananas are grown. The banks of the stream are lined with fresh green woods, among which here and there pretty negro hamlets may be seen. Boats of all sizes are constantly on the water, and especially many on Sunday mornings, when they bring the people to church ; on week days they are often laden with children going to or coming from school.

Chau-kia-keo, a town in the province of Honan, Northeast China, between Kaifung and Nanking. Mission station of the China Inland Mission (1884) ; 8 missionaries (including missionaries' wives), 1 native helper, 1 outstation, 26 church-members, 2 churches.

Chavagacherry, a town in the central part of the peninsula of Jaffna, extreme Northern Ceylon, east of Jaffna City. Mission station of the A. B. C. F. M.; 1 preacher, 152 church-members.

Chefoo, chief seaport town in the province of Shantung, Northeast China. Mission station of the China Inland Mission (1879) ; 18 missionaries (including missionaries' wives), 1 native helper, 1 church, 36 church-members, 2 schools, 17 pupils. Presbyterian Church (North), 1862 ; 3 ordained missionaries and their wives, one single lady, 71 native helpers, 5 theological students, 10 schools, 10 churches, 625 church members (105 added during 1888). S. P. G. (1874) ; 1 missionary.

Chengku, a town in the province of Shensi, North China, near Hauchung. Mission station of the China Inland Mission (1887) ; 1 missionary and wife.

Chentu-fu, the capital of the province of Sichuen, China. Population, 300,000. Mission station of the China Inland Mission (1881) ; 3 missionaries and wives, 2 other ladies, 7 native helpers, 1 station, 2 churches, 45 members, 2 schools, 30 scholars.

Cheribou, or **Sheribou,** Java, town and district on the north coast, 125 miles east southeast of Batavia. It is the residence of a Dutch governor. A church was founded there in 1841. It is a place of considerable trade. Population of town, 11,000 ; of residency, 929,700. Mission station of the Dutch Missionary Society.

Cherokee Version.—The Cherokee Indians of the United States, to whom this language is vernacular, had the Gospel of Matthew printed in their idiom in 1832, followed by the Acts in 1833. Both were printed at New Echota. A third edition of Matthew appeared in 1840 at the Arkansas mission press, Park Hill, and was published at the expense of the American Board. In 1844 the Gospels, Acts, and epistles to Timothy were printed in the same place in the Cherokee character, and in 1860 the entire New Testament was completed and printed under the superintendence of Revs. S. A. Worcester and C. C. Torrey. Besides the New Testament, the American Bible Society also published some portions of the Old Testament.

(*Specimen verse.* John 3 : 16.)

ΘᏯᎩᏃ ᏏᏊᎩ ᎤᏁᏩᎯ ᏫᏂᏣᏒ ᎡᏣᎯ, ᏚᎾᏕᎩ ᏫᏆᏕ ᎤᎾᏂ ᎡᏯᏣᏍᏗᏁᎢ ᏫᏕᎯᏍᏗᏁᎢ ᎤᏓᏅᏘᏃ, ᎩᏣ ᎾᏯᎩ ᏚᎯᎶᏨᏍᏔᏅᏍᏗ ᏫᎦᏁᏍᏗᏓᏍᏗᏱ ᏏᏊᏢᎾ, ᎬᏂᏯᏫᏯᏍᎩᏂ ᎤᏣᏘᏂ.

Cherra, a district and town in the Khasi Hills, Assam, India. Mission station of the Welsh Presbyterians, with 2 missionaries, 3 churches, 11 preaching stations, 408 church-members, 878 adherents (using the term to denote those who have given up heathen practices, keep the Sabbath, and attend means of grace), 727 Sunday scholars and teachers, and 563 day scholars. Here is also the normal college for the region.

Cheung Mai, a city of Siam on the Maah-Ping River, 500 miles north of Bangkok. Mission station of the Presbyterian Church (North) among the Laos ; 4 missionaries and wives, 3 female missionaries, 11 native preachers, 710 church-members.

Chhota-Nagpur, one of the four provinces included within the rule of the Lieutenant-Governor of Bengal. The other three are Bengal Proper, Behar, and Orissa. Chhota-Nagpur lies west of Bengal Proper ; Behar adjoins it on the north and Orissa on the southeast. Its western boundary is the native State of Rewa, and on the southwest it touches the Central Provinces. Its area is 43,020 square miles, and its population 4,903,991. Of these a little over 3,850,000 are reckoned as Hindus and about a quarter of a million as Mohammedans. Aboriginal tribes furnish nearly 800,000 of the population, but many of those included religiously under the term "Hindus" are connected by race with these tribes, the members of which are continually adopting more and more of Hindu practice, and merging by degrees into the body of Hinduism. The tribes belong principally to the Santal and Kol families. The successful work of Christian missions in the province is attested by the existence of over 40,000 Christians (in 1881 ; the number now is much greater) ; the Society for the Propagation of the Gospel and Gössner's Missionary Society are the principal missionary bodies operating within the province.

Chhota-Nagpur, as defined above, includes in its western portion a group of nine petty States or chieftainships not yet incorporated into the Anglo-Indian Government, though supervised by it. The population consists of tribes belonging some to the Gond and some to the Kol family of aborigines. The population was returned, in 1881, as 678,000.; all, with the exception of a few thousand, being reported as Hindus, though this indicates simply their present religious and not their ethical connection, as explained above. Classified by race, Hindus number a little more than a third and aborigines about a half of the whole population.

Chiang Chiu, a city of Southeast China, on the Thian River, 25 miles west of Amoy. Mission station of the L. M. S. (1862) ; 2 missionaries, 1 female missionary, 9 native preachers, 218 church-members. Reformed (Dutch) Church, U. S. A.; 140 church members.

Chiang Hoa, a city of Formosa, on the west coast, south of Tamsui. Mission station of the Presbyterian Church of England ; 1

station among the Chinese, 4 among the Sekhoan.

Chichow, a town in the southwestern part of the province of Chihli (East China), west of Tehchow, south of Pao-ting-fu. Mission station of the L. M. S.; 2 missionaries and their wives, 142 church-members.

Chiconchillo, a town in the Tamaulipas district, East Mexico, near Tampico. Mission station of the Associated Reformed Synod (South); 1 missionary, 3 out-stations, 137 communicants.

Chihuahua, a city in North Mexico, at the base of the Sierra Madre Mountains, 225 miles south of El Paso, Tex., 1,000 miles northwest of Mexico City. Climate, dry, mild, healthy. Population, 25,000, Spaniards and Indians. Language, Spanish. Religion, Roman Catholic. Social condition, civilized, but lying, dishonesty, drunkenness, and unchastity common. Mission station of the A. B. C. F. M. (1882); 1 missionary and wife, 1 other lady, 3 native helpers, 2 out-stations, 2 churches, 92 members, 2 schools, 71 scholars.

Children's Medical Missionary Society.—(Auxiliary to the Medical Missionary Association.) Headquarters, Medical Mission House, 104 Petherton Road, London, W.

The Society was founded in 1875; its object is twofold: (1) to extend among children a knowledge and love of medical missions; (2) to help forward medical mission work at home and abroad. Books, leaflets, etc., are circulated among children, and branch societies are formed wherever practicable. Money and other gifts placed in its hands are distributed to medical missions having need of such aid. The society had, in 1888, 25 branches, and supported cots in hospitals in China, India, Syria, Egypt, Italy, and England. Income for 1888, £150.

Children's Special Service Mission.—Headquarters, Warwick Lane, Paternoster Row, London, E. C., England. (Undenominational.)

The aim of the Children's Special Service Mission, founded in 1867, is to use every means to lead children and young people to be Christians, and then by its various publications, its Scripture Union, and its regular services to lead them on in the Christian life and to point out to them paths of Christian usefulness. In 1888 services for children were held in 115 different places. The Children's Scripture Union now numbers 3,800 branches in Great Britain, and has issued 80,000 Scripture cards in 27 different languages. Its monthly letters have an issue of 140,000 per month, and are printed in English, French, Dutch, and Danish.

The total issue of translation of its children's Picture Leaflets in 40 different languages, for the foreign field, is more than 8,000,000.

Chili, Republic of, lies on the western coast of the southern portion of South America, between the crest of the Andes and the ocean, from the Camarones River to Cape Horn. By the treaty of 1883 it obtained Antofagasta province, the sea-coast of Bolivia, and the province of Tarapaca from Peru, along with the tentative possession of Tacna, another Peruvian province, which at the end of ten years is to decide by popular vote which republic it will belong to. Its boundary line on the south was determined by the treaty with the Argentine Republic in 1881, according to which the Strait of Magellan was made neutral territory and the western part of Tierra del Fuego was given to Chili; but Patagonia was ceded to the Argentine Republic. In 1887 there were 22 provinces (divided into 68 departments) and 2 territories. The population is estimated at 2,383,434, not including the Indians, of whom there are 50,000. The foreign population is 87,077, most of them from other parts of South America. The independence of the republic was declared, September 18th, 1810. The Constitution was adopted 1833, but has undergone revision at various times. The government consists of a President, elected for a term of five years; a Senate of 43 senators; a Chamber of Deputies, 126 in number. There is in addition a Council of State of 11 members, 5 of whom are named by the President and the remainder by Congress. The provinces are governed by *intendentes* appointed by the President, as are also the governors of the departments. The religion is Roman Catholic, though other religions are tolerated. Public education is gratuitous, and there are three grades of schools: primary, secondary, and principal. There is a university and national institute at Santiago, with departments of law, medicine, and the fine arts. In 1888 the students numbered 1,074. In 1887 there were 87 superior and secondary schools (pupils, 4,452) and 950 primary (pupils, 81,362). According to the official estimate of 1885 Santiago, the capital, had 200,000 inhabitants, Valparaiso, the principal seaport, 105,000. The principal wealth of the country consists in its agricultural and mineral products; one and a half million acres are in cultivation. Five lines of steamships do business on the coast, the principal being the Pacific Steam Navigation Company of England, with bi-monthly steamers to England and weekly ones to Panama. Railroads are being built; in 1888 there were 3,000 miles of telegraph lines and 1,630 post-offices. The climate is naturally good, most of the country lying in the temperate zone, with sea breezes and high mountains to modify the temperature, but the general lack of sanitary precautions produces a great mortality among the children.

Mission work is carried on by the Presbyterian Church (North), U. S. A., with stations at Valparaiso, Santiago, Concepcion, and Copiapo; 7 missionaries and wives, 22 native helpers, 5 churches, 265 members. Besides its church work the society has growing educational and evangelistic departments, the latter of which includes a large distribution of tracts.

South American Missionary Society, with stations at Chanaral, Lota, Coronal, and Araucania; 2 missionaries, 1 missionary's wife. Their work is among the Spanish and English-speaking population and the Indians about Araucania.

China.—By the name China is designated the possessions of the Chinese Empire in its widest sense, though it is used more correctly and narrowly to name the eighteen provinces which constitute China Proper. The word itself is supposed to be derived from Tsin, the name of one of the minor kingdoms into which China was divided in the seventh century B.C., from which came Chin and China. The country has been called by the Latins, Seres; by the

Persians, Cathay; by the other countries of Asia, Jin, Sin, Sinæ, or Tzinistæ. The Chinese themselves call their country Tien Ha, "beneath the sky," *i.e.*, the world; Sz Hai (all within), the four seas; and Chung Kwoh, Middle Kingdom. In their isolation and ignorance they deemed that their land was all that was worth speaking of, not knowing that many other lands existed.

Chinese Empire.—The form of the empire is like a rectangle. It lies in the middle and on the southeastern slope of the continent of Asia, extending from 18° 30′ to 53° 25′ north latitude, and from 74° to 130° east longitude, inclosing an estimated area of 5,000,000 square miles. Its greatest breadth is 2,150 miles. The circuit of the empire is 14,000 miles—over half the circumference of the globe. On the east and southeast it is bounded by various arms of the Pacific Ocean—gulfs of Liautung and Pechele, Yellow and China Seas, and the Gulf of Tonquin. On the southwest it is bounded by Cochin China and Burmah, and by the Himalaya Mountains. On the west it is bounded by the Kara-korum Mountains, and the Kingdoms or States of Cashmere, Badakshan, Kokand, the Kirghis steppe, and Russia. On the northwest and north it is bounded by Russia, from which it is separated from west to east by the Altai and Kenteh Mountains, and the Amur and Usuri rivers. This immense country comprises one-third of Asia, one-tenth of the inhabitable globe, and is divided politically into China Proper, Manchuria, Mongolia, Ili, Kokonor, and Tibet.

China Proper.—The Eighteen Provinces, as the Chinese call it, and usually one of the provinces of Manchuria, Shing King, in addition, is that part of the empire which is distinctively known as China, and is inhabited entirely by Chinese. It lies on the eastern slope of the high table-land of Central Asia, extending to latitude 41° north and longitude 85° east. The area of China is variously estimated from 1,348,870 to 2,000,000 square miles, since its western boundary is unsettled. Its greatest length is 1,474 miles and its breadth 1,355 miles. "It contains almost as much territory as is comprised in the States of the American Union lying east of the Mississippi River, with the addition of Texas, Arkansas, Missouri, and Iowa."

Physical Features.—In the northeast is a great plain, and the remainder of China is divided into three basins, separated by mountain ranges which run from east to west, and drained by three great rivers and their tributaries. In general all that part of the country lying west of the meridian of 113° is mountainous; from that line down to the coast, south of the Yangtsz-kiang, is found hilly country alternating with the river valleys.

The Great Plain extends from the Great Wall north of Peking to the junction of the Yangtsz-kiang with the Poyang Lake, latitude 30° north—700 miles in length. It has an average breadth of 200 miles north of latitude 35° north, and covers an area of 70,000 square miles; while in the parallel of the Yellow River it increases in breadth to 300 miles, until it reaches the Yangtsz-kiang, where it stretches 400 miles inland, covering 140,000 square miles in this southern portion, making a total of 210,000 square miles. This basin supports a population of 177,000,000, and is more densely populated than any other part of the world of equal size.

Rivers.—Of the many rivers which flow from west to east across China the principal ones are the Hwang Ho (Yellow River), the Yangtsz-kiang (Yangtsz River), and the Chu-kiang (Pearl River). The Yellow River rises in the plain of Odontala in latitude 35½° north, longitude 96° east, flows in a general direction to the northeast until it reaches longitude 110° north of the Great Wall, where it flows almost directly south between the provinces of Shansi and Shensi for about 500 miles, when it meets its greatest tributary, the Wei, and then flows in a general westerly direction to the sea. Its course through the Great Plain has been a varying one on account of its rapid current and the loose character of the soil which forms its banks, and it very often overflows its boundaries, causing death and desolation to the surrounding people, and forming a new channel and a new mouth for itself. The last flood took place in the early part of 1888. At that time, after flowing along the northern border of Honan, it crossed Shantung in a northeasterly direction and emptied into the Gulf of Pechele; after the flood its waters inundated over 10,000 square miles of lowland, part of the water found its way to the Yangtsz-kiang through the grand canal, and the remainder formed a new mouth on the coast near the 35th degree, not more than 80 miles from an ancient mouth. The whole area of the basin is estimated at 475,000 square miles. The Yellow River is of very little use for navigation, owing to the great difference in its depth during summer and winter, and on account of its habit of overflowing it has been justly called "China's sorrow." In a direct line its distance from source to mouth is 1,290 miles, but its numerous windings make its length double that distance.

The Yangtsz-kiang (*kiang* meaning river), rises in the Tangla Mountains, in the western portion of Tibet, flows in a southeasterly direction until it reaches the southwestern part of Sz'chuen, where it receives the Yalung, and then flows in a general easterly direction to the sea, where it discharges its waters by two mouths, in latitude 32° north, 1,850 miles from its source in a direct line, but 3,000 miles in all its windings. This river is deep and affords passage for ocean steamers for 200 miles from its mouth, and with the aid of modern engineering it would be possible for steam vessels to ascend 2,000 miles. Its basin is estimated at 548,000 square miles, and in the amount of water it discharges, the system of tributaries belonging to it, and the means of communication which it affords, it ranks with the great rivers of the world.

The Chu-kiang is formed at Canton by the union of its three branches, the North, the East, and the West rivers, of which the latter is by far the largest. They drain the southwestern part of China, an area of 130,000 square miles, and being intersected by numerous tributaries, form a perfect network of streams, which afford the means of communication between the three southwestern provinces.

In addition to these three principal rivers, the coast of China is very thickly indented with the mouths of rivers of various volume and length, from the Gulf of Tonquin on the south to the Gulf of Pechele on the north, since the arrangement of the mountains causes the rivers to flow

in a general easterly direction, draining the mountain slopes to the east.

Lakes.—There are few large lakes in China. Tung Ting Lake, in Hunan, 266 miles in circumference, is the largest one. In Kiangsi is found the picturesque Poyang Lake, 90 miles long, and having important fisheries. There are smaller lakes in Chihli and Shantung and Yunnan, which support aquatic populations.

Provinces.—In the division of the provinces made a hundred years ago, eighteen provinces were defined. The cities in the different provinces have a suffix added to the name which denotes the rank of the city and the grade of the district of which it is the chief town. These suffixes are *fu, chow,* and *hien,* and in general may be rendered "department" or prefecture, "primary district," and "secondary district" respectively.

The provinces may be grouped as follows: Northern Provinces—Chihli, Shantung, Shansi, Honan. Eastern—Kiangsu, Nganhwui, Kiangsi, Chehkiang, Fuhkien. Central—Hupeh, Hunan. Southern—Kwangtung, Kwangsi, Yunnan, Kweichau. Western—Shensi, Kansuh, Sz'chuen. A brief description of the location, size, and importance of each of these provinces will be of assistance in locating the different mission fields.

Chihli, "Direct Rule," so called on account of its containing the seat of government, is bounded on the north by Inner Mongolia; on the east, by the Gulf of Pechele; on the south, by Shantung and Honan, and on the west by Shansi. Its area is 58,949 square miles, and its population is estimated at 27,000,000. It contains eleven prefectures. Peking is the capital, not only of the province, but also of the empire, and is the largest city in China, with a population estimated from 1,000,000 to 3,000,000. It is situated in the same latitude as Philadelphia, and became the seat of government in 1411. Tientsin is the treaty port, situated at the mouth of the Pei Ho River on the Gulf of Pechele. Tungchau, on the Pei Ho, 12 miles from the east gate of the city, is the port of Peking. The general aspect of the province is flat and unpleasing; part of it lying in the Great Plain is rich and well cultivated, though the farmers are often distressed by frequent droughts. The principal products are millet, wheat, sorghum, maize, oats, and many kinds of fruits, such as pears, apples, and grapes. Coal, both anthracite and bituminous, is found, and marble, granite, lime, and iron can be obtained.

Shantung, "East of the Hills," has a long coast line. It is bounded on the north by Chihli and the gulf; on the east by the Yellow Sea; on the south by Kiangsu, and on the west by Chihli. It contains ten prefectures. Its area is 65,104 square miles, with a population of 30,000,000. It is especially noted as being the birthplace of Confucius and Mencius. The capital is Tsinan-fu, a city of about 100,000 inhabitants. The soil is generally fertile, and every kind of grain and vegetable is raised, while gold, copper, galena, antimony, silver, sulphur, agates, and saltpetre are found in its hills. Chefoo on the northeast coast is the treaty port.

Shansi, "West of the Hills," has the Great Wall and Mongolia for its northern boundary, Chihli on the east, Shense on the west, and Honan on the south. It contains 55,268 square miles, about the size of the State of Illinois, with a population of 14,000,000, and has eight prefectures. It is the original home of the Chinese people. An elevated plateau of 30,000 square miles from 5,000 to 6,000 feet in height is one vast coal field. "At the present rate of consumption the world could be supplied for thousands of years by Shansi alone." Taiyuen-fu is the capital. The land is not very productive, food is high in price, and the people are, as a rule, poor.

Honan, "South of the River," is one of the most fertile portions of the Plain. It was originally called Chung Hwa Ti, "middle flowery land," the Florida of China. It has the Yellow River on the north, separating it from Shansi and Chihli; Nganhwui on the east, Hupeh on the south, and Shensi on the west. Nine prefectures are found within its 65,404 square miles. Kaifung-fu, not far from the southern bank of the Yellow River, is the capital. The population is dense, and they produce much more than is necessary for their own consumption of cereals, cotton, hemp, iron, silk, and coal. The building of railroads will increase the capabilities of this province to an enormous degree.

Kiangsu, named from the first syllable of its capital, Kiangning-fu, and the Su of Suchau (Soochow), its richest city, is about the size of Pennsylvania, containing 45,000 square miles. Shantung bounds it on the north, the sea on the east, Chehkiang on the south, and Nganhwui on the west. Through it flow the two great rivers of China, and it is extraordinarily fertile. Grain, cotton, tea, silk, and rice are produced in great abundance, and it is the home of nearly 38,000,000 of people. The capital, known to foreigners as Nanking, on the south shore of the Yangtsz, 194 miles from Shanghai, was also the capital of China from A.D. 317–582, and again from 1368–1403. It was nearly destroyed by the rebels in 1856, and has not yet fully recovered from their desolating ravages. It has been celebrated in other countries for its Porcelain Tower, which was finished by the Emperor Yungloh in 1430, after nineteen years spent in its construction. The rebels destroyed it in 1856 out of superstitious fear of its geomantic influence. The city is renowned throughout China for its manufactures of cotton cloth, silk, crêpe, satin, paper, and fine ink, and for its literary character. Soochow, on the Ta-hu, Great Lake, 30 miles northwest of Shanghai, is another rich and populous city. It is noted for its handsome (?) people, and the Chinese proverb says, "Happy is the man who is born in Soochow, lives in Canton, and dies in Liauchau," for he will be born handsome, have all the good things of this life, and in the latter place are found the best coffins. This city is celebrated for the beauty of its position and the picturesqueness of the surrounding country, as well as for its manufactures of silk, linen, cotton, and works in ivory, wood, glass, lacquered ware, and horn. Chin-kiang, at the junction of the Grand Canal with the Yangtsz, is noted for its shipping trade, and is the key of the country as regards trade between the north and the south. Shanghai, the leading treaty port in China, lies on the north shore of the Wusung River, 14 miles from its mouth, in latitude 31° 10′ north and longitude 121° 30′ east. It is the outlet for the produce of the region drained by the Yangtsz, and of the cities on the

Grand Canal. Here we find Eastern civilization side by side with Oriental squalor. In the foreign settlement fine houses, electric lights, wide streets, and gay equipages form a striking contrast to the low brick houses, oil lights, narrow streets, and rude wheelbarrows which are to be seen in the native city.

Nganhwui lies between Honan on the north, Kiangsi on the south, Kiangsu and Chehkiang on the east, and Hupeh and Honan on the west. A population of 34,108,059 inhabit its 48,461 square miles. It has seven prefectures, and Nganking on the Yangtsz is its capital. The land is very fertile, and in the southern portion tea is grown.

Kiangsi, "West of the River," has Hupeh and Nganhwui for its northern boundary, Chehkiang and Fuhkien on the east, Kwangtung on the south, and Hunan on the west. It includes the fertile basin of the Kan-kiang, supports a population of 19,000,000 on its 72,176 square miles, and has fourteen prefectures, with its capital Nanchang-fu on the southern shore of Lake Poyang. In addition to the usual products of the fertile valleys, its mountains produce camphor, varnish, oak, banian, fir, and pine. Kiu-kiang, on the Yangtsz at the outlet of the lake, is the treaty port.

Chehkiang is the smallest of all the provinces, but important because of its situation on the coast. Kiangsu lies on its north, Fuhkien on the south, with Kiangsi and Nganhwui on the west. It equals Ohio with its 39,000 square miles, and has a population of 21,000,000. "It possesses within its limits every requisite for the food and clothing of its inhabitants, while the excellence of its manufactures insures it in exchange a supply of the luxuries of other regions." It has valuable forest and fruit trees on its hills. The capital, Hangchau-fu, lies in the northern part, and, equally with Suchau, is celebrated for its beauty of location in the Chinese proverb, "Above is paradise; below are Su and Hang." Ningpo-fu, a treaty port at the junction of three streams, on the coast, near latitude 30° north, is one of the principal ports in China. To the east of it lies the Chusan Archipelago, containing over a hundred islands. Buddhist priests with their monasteries and temples occupy many of the most beautiful of these islands.

Fuhkien, another maritime province, is, as its name implies, "happily established," with Chehkiang on the north, Kwangtung on the southwest, and Kiangsi on the west and the northwest, with the channel of Formosa on the east, 90 miles wide, separating it from the Island of Formosa (q.v.). In its 53,480 square miles it includes the rugged, fertile region of the hilly Nan Shan; the river Min, 300 miles long, draining the greater part of the province, and twelve prefectures, with a population of 14,774,410. Little rice is grown, but tea from the Bohea hills is produced in abundance. Fuhchau fu (Foochow), the capital, is on the Min, 34 miles from its mouth. Amoy, upon the Amoy Island, at the mouth of the Lung River, in latitude 24° 40′ north, is a treaty port and has one of the best harbors on the coast.

Hupeh, "North of the Lakes," is slightly larger than New England, containing about 70,000 square miles. On the north it is bounded by Honan, on the east by Nganhwui, on the south by Hunan, and on the west by Sz'chuen and Shensi. Watered by both the Yangtsz and the Han rivers, this province is remarkably fertile and its population numbers 27,370,098, divided politically into eleven prefectures. Wuchang-fu, the capital, is in the southeastern part of the province on the Yangtsz, and near it, on the northern bank of the Yangtsz, at the mouth of the Han River, 582 geographical miles from Shanghai, are the two other large cities of Hanyang and Hankow. The latter is a treaty port, and was opened to foreign trade in 1861. Ichang, 363 miles above Hankow on the Yangtsz, is another important city and treaty port.

Hunan, "South of the Lakes," is bounded on the north by Hupeh, on the east by Kiangsi, south by Kwangtung and Kwangsi, and west by Kweichau and Sz'chuen. With an area of 84,000 square miles it equals in extent the State of Kansas. The soil is not very fertile, and it is of importance mainly on account of its deposits of anthracite and bituminous coal, which are as rich as those in Pennsylvania. The country is hilly, and the people are segregated into small communities with little communication with each other. The estimated population is 18,652,507. There are nine prefectures, of which Changsha-fu is the capital. It is situated on the Siang River, and above it, at the confluence of the Lien Ki, is Siangtan, one of the greatest tea marts in China, with a population of 1,000,000, lying along the river bank for 3 miles, with thousands of boats lining its shores. In the southwest are found aboriginal hill tribes who are little better than bandits.

Shensi, "Western Defiles," has the Great Wall for its northern boundary, dividing it from Inner Mongolia; on the east it is bounded by Shansi and Honan, on the south by Hupeh and Sz'chuen, on the west by Kansuh. Area, 67,000 square miles; population, 10,000,000. It has seven prefectures. The capital is Singan-fu, the most important city of the northwest, next in size and importance to Peking itself. Here was found the famous Nestorian tablet of A.D. 781, giving the record of Nestorian mission work in China. Through this province are the roads connecting China with Central Asia, many of them crossing ravines and winding up mountains 6,000 and 7,000 feet high, showing great engineering skill in the work of its builders of the third century. Rice and silk are not found here—the climate is too cold; but wheat, millet, oats, maize, and cotton are raised. Gold is found along the streams. Many horses, sheep, goats, and cattle are raised.

Kansuh, "Voluntary Reverence," is the largest of all the provinces. It extends from the Dsassaktu Khanate and Gobi on the north and northeast to Shensi on the east, Sz'chuen on the south, Kokonor and the desert on the southwest, and Cobdo and Ili on the northwest. (Williams). The greater part of its immense area of 400,000 square miles is a desert of sand and snow. The portion from the end of the Great Wall eastward is a fertile, well watered country. The strip of territory which projects into the Tibetan plateau is of strategic importance as commanding the passage into Central Asia. In the fertile eastern region wheat, oats, barley, and millet are raised. Flocks and herds are reared by wandering Tartars. The mountains contain gold, silver, copper, and jade. The population numbers over 15,000,000. Lanchau is the capital, on the Yellow River, at the point where it turns to the northeast.

Sz'CHUEN, "Four Streams," named from the four rivers which run from north to south into the Yangtsz, is one of the largest provinces, with an area of 200,000 square miles and a population of 35,000,000. The four river basins comprise about half of the area; the remainder belongs to the high table-land of Central Asia, and is unproductive and sparsely settled. The fertile region produces rice, wheat, potatoes, buckwheat, and tobacco. Raw and woven silk, salt, opium, tea, coal, copper, iron, and insect wax are other products. In the mountains are found various aboriginal tribes. Chingtu-fu is the capital of the fifteen prefectures. It is situated on the river Min in a fertile plain, and was known to Marco Polo. Chungking, on the Yangtsz, 725 miles from Hankow, is another important city.

KWANGTUNG, "Broad East," is the province which has been known longest to foreigners as the Canton province. It is bounded on the north by Kiangsi and Hunan, on the east by Fuhkien and the ocean, on the south by the ocean, and on the west by Kwangsi. With a coast line of a thousand miles, with its fine rivers affording ample means of communication with the provinces beyond, it is one of the principal provinces. Its area is 79,456 square miles, almost as large as the United Kingdom, and its population is 20,000,000. The three rivers which unite near Canton drain a country of 150,000 square miles, and water most fertile basins. Rice, sorghum, and tea are grown in great quantities. There are nine prefectures in this province, and its capital, Kwangchau-fu, (Canton), is the metropolis of the south, noted for its business, its manufactures, its luxuries of food and dress, and the commercial shrewdness of its people, who are the Yankees of China. It is on the north bank of the Pearl River, 90 miles from Hong Kong at its mouth, and was the first city in China which was known to the outside world, and for a period of one hundred years, up to 1843, it monopolized foreign trade. Its population is variously estimated from 1,000,000 to 2,000,000. Macao, in the Hiangshan district, on the coast, is a Portuguese settlement. Their rule dates from 1849, and by the treaty of 1888 its perpetual occupation and government by Portugal was confirmed by the Chinese Government. It was formerly infamous on account of the cooly trade which was carried on there; now it is a summer resort for the south of China, and is also a Chinese Monaco. The island of Hong Kong (latitude 22° 16½′ north, longitude 114° 8½′ east), ceded to the British in 1842, is now one of the most important of British possessions in the East. Its harbor is one of the finest, and British capital and energy have transformed a bare rock with a few fishing stations into a beautiful metropolis, where the commerce of the world is represented. Victoria Peak rises 1,825 feet above the sea. A British garrison occupies the town, whose population is estimated at 150,000, of which five-sixths are Chinese, Eurasians, Portuguese, Indians, and Malays. The island of Shangchuen, southwest of Macao 30 miles, is the last resting-place of Francis Xavier, the apostle to the Chinese. The ocean districts of Sinning and Sinhwui, together with Hiangshan and Hoshan, are of note as being the region from whence all Chinese immigrants come. This province comprises within its jurisdiction the island of Hainan (q.v.).

KWANGSI, "Broad West," extends from Kwangtung to Yunnan and Annam, with the Gulf of Tonquin on the south and Kweichau and Hunan on the north. Its area is nearly as great as that of its sister province—78,250 square miles—but it is less densely populated, having in round numbers only 8,000,000 of people. It is well supplied with rivers. The West River gives it communication with the east and the west. Kweilin-fu, the capital, lies on the Cassia River in the northeast part of the province. In general the people are poor, the country mountainous, and its principal products are cassia wood and oil, ink-stones, and cabinet wood. Gold and silver and other metals are found here. The largest trading city is Wuchau-fu on the West River near Kwangtung. In the southwest of this province are found some of the Laos tribes.

KWEICHAU, "Noble Province," is, on the whole, "the poorest of the eighteen provinces in the character of its inhabitants, amount of its products, and development of its resources." The Miaotsz', aborigines, inhabit the eastern districts. It is a mountainous country and has much mineral wealth. The quicksilver mines are the richest in the world. It is bounded on the north by Sz'chuen, east by Hunan, south by Kwangsi, west by Yunnan. Its area is 64,554 square miles; population, 5,000,000. The capital is Kweiyang-fu, the smallest of all the capitals, situated among the mountains.

YUNNAN, "Cloudy South," is the extreme southwest province, bounded on the north by Sz'chuen, on the east by Kweichau, south by Annam, Laos, and Siam, west by Burmah. It is the second largest province (area, 107,969 square miles), with a population of 5,561,320. The central part of the province is an extensive plateau 5,000 to 6,000 feet in height. It is of importance as being the trade route to British Burmah. The capital is Yunnan-fu, on Lake Tien. There are twenty prefectures in the province. The products are raw and manufactured silk, tea, copper, quicksilver, drugs, fruits, and carpets. The south and west are inhabited by hill tribes of various degrees of likeness and unlikeness to the Chinese. The mineral wealth of the province is great, and consists of coal, copper, silver, gold, salt, lead, iron, tin, and zinc.

SHINGKING, in Manchuria, is considered part of China Proper, and since it possesses a treaty port may well be described in addition to the eighteen provinces. It is bounded on the north by Mongolia, on the east by Kirin, on the south by the Gulf of Liautung and Korea, and on the west by Chihli. Its area is 43,000 square miles, and it has two departments and fifteen districts. The population is estimated at 12,000,000. The capital is known as Shinyang, Shinking, Fungtien, or Mukden, and lies on the bank of the Shin, 500 miles northeast of Peking, in latitude 41° 50½′ north longitude, 123° 30′ east latitude. The treaty of 1858 opened the port of Niuchwang, on the river Liau, to foreigners, and quite a large trade in pulse, beancake, and oil is carried on from it. The other products of this province are wheat, barley, oats, cotton, maize, and tobacco.

Climate.—The eighteen provinces occupy the same relative position on the continent of Asia as the United States occupy on the continent of America, and the variations of temperature are similar. The average temperature of China is lower than that of any other country in the same latitude. "The isothermal line of 70° F. as the average for the year, which passes

south of Canton, runs by Cairo and New Orleans, 8° north of it; the line of 60° F. average passes from Shanghai to Marseilles, Raleigh, St. Louis, and north of San Francisco; and the line of 50° F. average goes near Peking, thence on to Vienna, Dublin, Philadelphia, and Puget's Sound in latitude 52°." The humidity, especially in the south, is relatively greater than countries in like latitudes, and consequently the heat is harder to bear. Commencing at the north in Shingking we find a healthy and moderate climate, the ground freezing to the depth of three feet in winter. In Peking, which is characteristic of the climate of the Great Plain, the thermometer ranges from 105° F. to zero; the mean annual temperature is 52.3° F., and the mean winter range is 12° below freezing. July and August are the rainy months. Dust and sand storms are common in the spring. Droughts are frequent and seem to be growing more common. The autumns are mild and genial. Though the climate of the Plain, as a rule, is healthy, along the Grand Canal bowel complaints and ague are common. Around Nanking the moisture is excessive and gives rise to strange diseases. The seaside climate is affected as far north as latitude 31° by the monsoons or trade winds. The northeast monsoon blows during October, November, and December, and is dry, bracing, and healthy. The southwest monsoon brings showers in the summer and cools the nights. In Shanghai there are rapid changes in the autumn and spring, and there are great extremes of temperature from 100° to 24°. The average temperature in summer is from 80° to 93° by day and from 60° to 75° by night; in winter, from 45° to 60° by day and from 36° to 45° by night. Ningpo is considered the most unhealthy station on the coast; during the year we find extremes of 24° and 107°, and a change of 20° in twenty-four hours is not uncommon. The hot and the cold season lasts for three months each. The climate of Amoy is very delightful, with a yearly range of from 40° to 96°. At Fuhchau the extremes are 38° and 95°, with an average of 56° in December and 82° in August. At Canton in July and August the average is from 80° to 88°, and in January and February 50° and 60°. The rainy season is usually in May and June, and the excessive humidity during the summer months makes the heat very debilitating. In 1890 the five months from February were generally rainy. The dampness is so great that furniture swells, the glue on books and upholstery melts, and a mould forms thickly on everything. The annual rainfall is about sixty inches, and in June, 1885, alone, the fall was thirty inches. Snow is rarely seen, and there is very little ice formed. Within the last ten years malaria has developed, though there are few epidemics, and, considering its tropical position, it is remarkably healthy. Macao has a very salubrious climate. The maximum is 90°, with an average summer heat of 84°; the average winter weather is 68°. Kwangtung, Kwangsi, and Yunnan are considered the most unhealthy of the provinces, though in the table-lands of the two latter a temperate climate is found. The central provinces are cool, and are not so liable to sudden changes. Hupeh is temperate and healthy. Shensi is equable and mild. Sz'chuen and Kweichau are colder than Fuhkien and Chihkiang, owing to the mountains. Kansuh is damp, but not very hot. Thunder-storms occur in the southern provinces. The excessive heat causes the prevalence of Tyfoons during July and August and September. These are storms of cyclonic nature, commencing with the wind in the north, veering to the east and south, blowing with tremendous force, accompanied by heavy rainfall. They usually spend their force at sea, but when they come inland, as in September, 1874, great loss of life is caused. During that storm the steamer "Alaska," of 3,500 tons, was lifted from her anchorage in Hong Kong harbor and driven in shore to five feet of water. Tornadoes are unknown in China with the exception of one instance in Canton, which mowed a swath half a mile wide through the most populous part of the city, destroying thousands of houses, but miraculously sparing all mission property, though passing within a few hundred feet of several chapels, houses, and schools. Recent investigations seem to show that the climate of China is growing gradually colder. This is proved by the disappearance of the varnish-tree and silk culture from the northern provinces, where hundreds of years ago they were found. The cultivation of rice has also gone southward, owing to this gradual refrigeration of the northern provinces.

History.—Chinese history may be divided into the following periods: the Mythological, the Legendary, the Ancient, the Mediæval, and the Modern. 1. This period comprises all the time antecedent to the accession of Fuh-hi, B.C. 2852, and native writers assign to it myriads of years. Pwanku is described as having formed the world during this time. With chisel and mallet he cut out the earth; the sun, moon, and stars are his works; his head became mountains; his breath, wind and clouds; his voice, thunder; from various parts of his body came fields, rivers, and trees, and finally from the insects on his body came man. After this Chinese creator came a trinity of powers who ruled for thousands of years, and to them are ascribed many of the inventions of the ancient time. 2. The Legendary period ends with the accession of Yu in 2205. Eight monarchs in all reigned during this time, and the tales that are related of their prowess resemble the legends of other ancient nations. It was during this period, about the year 2200 B.C., that the Chinese settled around the bend of the Yellow River, and from this time on the records are more or less reliable; but until further antiquarian research has brought further facts to light all that is related of Fuh-hi and the most illustrious of his immediate successors, Yao and Shun, must be taken as legend and not history. 3. Under the division of Ancient history may be included the dynasties commencing with the Hia and ending with the Eastern Han, 221 A.D., six in all. Of these six dynasties the most important and the longest recorded in history was that of Chau, which commenced with Wu Wang in 1122 B.C. and lasted till 255 B.C., with thirty-four sovereigns occupying the throne during that period. China was then a loose aggregation of feudal States, and the power of the emperor was often merely nominal. The originator of the Tsin dynasty gave the name to China by which it was known to the ancients, and was the Napoleon of China. He divided his empire into thirty-six provinces, with governors over each. He also built the Great Wall, which stupendous work was accomplished after ten years of labor in 204 B.C. It remains to-day a monument of his greatness, and, considering

the time in which it was built, a marvel of engineering skill. Twelve hundred and fifty-five miles in a straight line, 1,500 miles in all its windings, it stretches across the northern boundary of China Proper from the sea to the desert. At the present day it is in bad repair, but at many places its height of thirty feet, breadth of twenty feet, with bricks weighing forty to sixty pounds, challenge the wonder of the beholder. If the Wall made this emperor famous, his vanity made him infamous, for he wished to be considered the first emperor of the Chinese, and ordered the destruction of all books and records which antedated his reign, and slaughtered 500 of the *literati*. Many of the writings of Confucius and Mencius were thus destroyed, and many records were lost which might throw more light on the past. During the reign of the Emperor Ping-ti, "Peace," was born in Nazareth that King who came to bring *peace* to the world. The founder of the Han dynasty instituted the system of competitive examinations, and under his successors literature, commerce, arts, and good government flourished. 4. Under Mediæval history may be placed the seventeen dynasties which ruled China after the overthrow of the Han family till the accession of the first monarch of the Ming dynasty in 1368 A.D. During the first dynasty of this period the country was divided into three principalities, and the wars that ensued between the various princes gave rise to the Chinese historical novel, *The Three Kingdoms*, which portrays the conditions of society at that time. During the Eastern Tsin dynasty, 323–419 A.D., Nanking was the capital; Buddhism was the chief religion, and the doctrines of Confucius were coming into universal favor. During the Tang dynasty, 618 to 908, China was the most civilized country on the face of the globe. It was the golden age of China, and to this day the natives in the south call themselves Tang-yin, men of Tang, for during that time they were civilized and amalgamated with the Chinese race. Arab travellers visited China during this period, and to them we owe much of the information possessed in regard to their civilization. During the reign of the Emperor Tai-tsung (627–40) the Nestorian missionaries presented themselves at court and were received with respect. The Yuen dynasty, 1280 to 1368, was a Mongol dynasty, inaugurated by the great Kublai Khan, whose exploits are related by Marco Polo. The expulsion of the Mongols and the restoration of native rule brings us to a period which is comparatively modern. 5. The last native dynasty was called Ming or "bright," and lasted from 1368 to 1644, with sixteen monarchs in all. The Portuguese came to China during the reign of Kiahtsing, 1522–67, and the Jesuits gained an entrance in the country about 1580. The Manchus finally attacked the imperial forces, and aided by native rebels in various parts of the empire, finally overthrew the dynasty, and Shunchi took the throne in 1644, since which time the Ta Tsing, "great pure," dynasty has been in power, the Chinese submitting peacefully to its rule. The Manchu conquerors imposed their mode of wearing the hair in a queue upon the Chinese, and what was originally a mark of bondage is now so universally adopted as to be a national distinction and a cause of pride. The present emperor is the ninth of the dynasty, one of the most important dynasties which has held the throne of China, as it has been brought more in contact with other nations than any which preceded it. Kanghi, who reigned sixty-one years from 1662, a contemporary of Louis XIV., was one of the ablest rulers of China. He ordered a survey of the empire by the Romish missionaries, and superintended the publication of a great thesaurus, in addition to devoting himself with unwearying care to the solidifying of the country, the unifying of his people, and the encouragement of all that makes a nation happy and prosperous. His grandson, Kienlung, was a worthy descendant of the great emperor. He reigned sixty years, which were characterized by the peace and prosperity of the country. Embassies from the Dutch, Russians, and English were received by him. The Emperor Taou Kwang, 1821–51, was a wise, able ruler. He waged bitter strife against the traffic in opium, and brought on the war with England and the consequent opening of his country to foreign intercourse. The Tai Ping rebellion broke out at his death and lasted the greater part of the life of his successor, Hien Fung. The minority reign of Tung-chi ended just as he was taking charge of the government, and he was succeeded by the present emperor, Kwangsui, who attained his majority in 1889. The following chronological table is taken from Williams's *Middle Kingdom*, and gives the accepted dates in Chinese history:

CHINESE CHRONOLOGY.

Dynasty.	Number of Sovereigns and Average Length of Reign.	Began.	Duration.
1. Hia	Seventeen; average, 26 years	B. C. 2205	439
2. Shang	Twenty-eight; average, 23 years	1766	644
3. Chau	Thirty-four; average, 25½ years	1122	867
4. Tsin	Two; one 37 years, the other 3 years	255	40
5. Han	Fourteen; average, 16½ years	206	231
6. East Han	Twelve; average, 16½ years	A. D. 25	196
7. After Han	Two; one 2 years, the other 41 years	221	43
8. Tsin	Four, averaging 14¼ years	265	57
9. East Tsin	Eleven " 9½ "	323	106
10. Sung	Eight " 7¼ "	420	58
11. Tsi	Five " 4⅞ "	479	23
12. Liang	Four; one 48 years; three together, 7 years	502	54
13. Chin	Five; average, 6½ years	557	32
14. Sui	Three; one 16, one 12, one 2 years	589	30
15. Tang	Twenty; average, 14¼ years	620	287
16. After Liang	Two; one 8 years, one 7 years	907	16
17. After Tang	Four; average, 3¼ years	923	13
18. After Tsin	Two; one 7 years, one 3 years	936	10
19. After Han	Two; one 3 years	947	4
20. After Chau	Three; average, 3 years	951	9
21. Sung	Nine " 18½ "	960	167
22. South Sung	Nine " 17 "	1127	153
23. Yuen	Nine " 9⅞ "	1280	88
24. Ming	Sixteen " 17 "	1368	276
25. Tsing	Eight up to 1875; average, 30 years	1644	

EMPERORS OF THE MING AND TSING DYNASTIES.

Title.	Began to Reign.	Length of Reign.
Ming Dynasty.		
1. Hungwu	1368	30
2. Kienwan	1398	5
3. Yungloh	1403	22
4. Hunghi	1425	1
5. Siuentih	1426	10
6. Chingtung	1436	21
7. Kingtai	1457	8
8. Chinghwa	1465	23
9. Hungchi	1488	18
10. Chingtih	1506	16
11. Kiahtsing	1522	45
12. Lungking	1567	6
13. Wanleih	1573	47
14. Taichang	1620	1
15. Tienki	1621	7
16. Tsungching	1628	16
Tsing Dynasty.		
1. Shunchi	1644	18
2. Kanghi	1662	61
3. Yungching	1723	13
4. Kienlung	1736	60
5. Kiaking	1796	25
6. Taukwang	1821	30
7. Hienfung	1851	11
8. Tungchi	1862	13
9. Kwangsü	1875	..

Opening of the Country to Foreigners.—Until the early part of the present century China was practically closed to foreigners, for though the Portuguese had made trading voyages there, and though the East India Company had sent out its ships to Canton, foreigners had no treaty rights until after the wars with Great Britain and France. The first war with Great Britain was what is called the opium war, which was precipitated by the seizure on the part of the Chinese Government of 20,000 chests of opium, which they claimed were being smuggled into the empire. The war commenced with the bombardment of Tinghai on July 5th, 1841, and continued till the ratification of the Nanking Treaty on September 15th, 1842. Canton, Amoy, Tinghai, Shanghai, Ningpo, Chinkiang were captured by British arms, and Nanking was invested and would have been destroyed unless the Chinese had consented to pay the $3,000,000 demanded for its ransom. By this time the commissioners from the emperor were willing to sue for peace, and agreed to the following terms of the famous Treaty of Nanking: Lasting peace between the two nations; the opening of the five ports, Canton, Amoy, Fuhchau, Ningpo, and Shanghai, to British trade and residence; the ceding of the island of Hong Kong to England; indemnity of $21,000,000, to be paid before the last day of December, 1845, of which $6,000,000 was for the opium destroyed, $3,000,000 for the debts due British merchants, and $12,000,000 for the expenses of the war, added to various stipulations in regard to tariff rates and the conduct of trade. Here was a Christian nation forcing the use of opium on a heathen monarch who had deliberately destroyed $6,000,000 worth of the drug in order to save his people! On October 8th of the following year a supplementary treaty was signed which gave all foreigners the same rights at treaty ports as the British had been given. The United States sent Caleb Cushing as plenipotentiary to conclude a treaty of peace with China, and this treaty was signed at Wanghia, a suburb of Macao, on July 3d, 1844. In October a similar treaty of peace, providing for foreign intercourse, was signed at Macao between the Imperial Commissioner and the Commissioners of the French Government, and the first stage in the opening up of China was passed. At this time the Tai-Ping rebellion broke out. Its leader, Hung Siu Tsuen, professed to be commissioned by God to accomplish the overthrow of the existing dynasty. He had been brought in contact with Christians, knew the principles of the Christian religion, assumed to be a Christian, and claimed to be led by visions and warnings from heaven. However sincere he may have been in his convictions, he failed to comprehend the spiritual nature of Christianity. He began an insurrection in 1850 and finally captured Nanking, held in subjection five provinces, and threatened Peking. At this juncture Frederick Ward, an American, organized the "ever-victorious army," which under his leadership and the subsequent command of Colonel Gordon captured over fifty cities from the insurgents, ended the rebellion in 1865, when the rebel pretender was taken prisoner and killed. The Manchu dynasty was once more supreme after fourteen years of war which shook the government to its foundations, devastated some of the fairest lands and cities of the empire, and caused the death of millions of its subjects.

The second war with Great Britain was brought on by the Chinese authorities at Canton boarding the lorcha "Arrow" and seizing some of the sailors. This was an insult to the British flag, and was atoned for by the war of 1856. France aided England, and Canton was bombarded and occupied by the allied troops. Americans were involved in a slight skirmish with the Chinese, during which the Barrier forts on the Canton River were attacked and captured by Captain A. H. Foot in November. The war was ended by the treaties at Tientsin, in 1858, between China and the envoys of Russia, France, England, and America. "The toleration of Christianity, the residence of foreign ministers at Peking, and the freedom to travel through the land were avenues heretofore closed against the welfare and progress of China which the treaties opened, and through which she has already made more real advances than ever before in her history." The Chinese did not observe the requirements of the treaty, and it was not until Peking had been occupied by the allied forces and the Summer Palace of the emperor destroyed that the treaties of Tientsin were finally ratified, October 24th, 1860. Since that date there has been peace with foreign nations, which was further cemented by the appointment of a commission of which the Hon. Anson Burlingame was the head, which visited the different foreign powers with a view to establishing diplomatic intercourse. A treaty with America was negotiated July 28th, 1868, and ratified the following year, which recognized the right of Chinese to immigrate to the United States. This has been modified by a commission sent to Peking in 1880, which in 1882 restricted Chinese immigration to the United States for twenty years, and in 1888 an exclusion bill was passed by Congress which prohibits the immigration of Chinese laborers entirely. This later action has had a bad effect on the relations which hitherto have existed between the two nations.

After the visit of the Burlingame Embassy to Europe, the occurrence of the Tientsin Massacre in June, 1871, during which outbreak twenty French and Russians were horribly murdered, and the French consulate, cathedral, and orphanage were destroyed, threatened to interfere with the friendly relations which were existing. The Chinese Government, however, took strong measures to curb the populace, and punished as many of the offenders as could be identified, and the payment of ample indemnity restored peace and quiet, and led to a discussion and decision of difficult questions involved in Christian missions. The murder of Mr. Margary, an agent of the British Government, in 1875, during an overland trip from Burmah to Yunnan, was the cause of further demands for indemnity on the part of the British, which demands were finally settled by the Chefoo Convention, September 13th, 1876, according to the terms of which 200,000 taels were paid by the Chinese as indemnity, and four new ports were opened to foreign trade. Since that time the government of China has devoted itself to developing the resources of the country, and has tried, as far as possible, to overcome the conservatism which stands in the way of progress.

The history of the intercourse of this heathen nation with so-called Christian ones is not at all times creditable to the latter; but though the means used have not been above reproach, the result has been that China is thoroughly awakened from her self-satisfied sloth, her barriers have been broken down, and there is now afforded free access for the entrance of civilization in its modern forms, and for that Christianity which is the sole hope of her future.

Government.—The head of the government of China is the emperor, Hwang Ti, as the Chinese call him, which is a term similar to Tsar or Kaiser. On ascending the throne the emperor takes a name or style by which his reign is known; the present emperor is called Kwang Sui, "illustrious succession." He was born August 14th, 1871, and began to reign in 1875. During his minority the empress-dowager held the reigns of State, which she resigned in February, 1889, when the young emperor attained his majority, was married, and took full control of affairs. The theory of the government of China is the patriarchal; the emperor is the Son of Heaven and the Father of his people. Beneath him the superior in age or rank has sway over the inferior *ad infinitum*. While the will of the Son of Heaven is supreme, and his power is said to be absolute, it is not unlimited, as one would think. He is bound by no constitution, no Magna Charta dictated by powerful barons limits his sway, but the accumulated force of centuries of tradition and laws holds him to right and justice with an irresistible grasp. He must follow the behests of his father, Heaven, or else the people will exercise the divine right of rebellion which they cling to, and which Confucius, and especially Mencius, defined with utmost boldness. When floods or famine, fire and pestilence come, the people look upon it as a judgment on the emperor, and he immediately offers sacrifices to Heaven to appease its wrath. He is the high-priest of his people, and theoretically has their welfare at heart. Practically the people submit passively to his despotism, and rarely bother themselves about the government in general, though they may complain of the exactions of the local officers. Liberty is unknown, and there is no word for it in their language. In the administration of the affairs of State the emperor is assisted by a Cabinet, a Council of State, and "The Six Boards."

The Cabinet.—Six chancellors take the place of a prime-minister. Their duty is "to receive rescripts and edicts, present memorials, lay before his Majesty the affairs of the empire, procure his instructions thereon," and return them to the lower officials to carry into effect. The Emperor gives his personal attention to details, from the highest matters of importance to petty extortions, and with the "vermilion pencil" writes his will on the papers submitted to him. With one stroke of the brush he sends this man to banishment and the other to high office. These various members of the Cabinet have their scribes and translators and subordinate officials to the number of 600, half of whom, as the reigning dynasty is foreign, are Manchus.

The Council of State.—The number of the Council has of late been four: two Chinese and two Manchus. They correspond to the ministry of other nations. They confer with the emperor on all important matters of administration or appointment, and give their advice and execute his desires. They connect him with all the subordinate departments, so he is in touch with the whole vast machinery, with its wheels within wheels. In the *King Pao*, known to foreigners as the *Peking Gazette*, the decrees, rescripts, and other actions of the Grand Council are published and sent to all the provinces. A glance at the titles of some of the articles contained in one edition will give a fair idea of the details into which this Council enters: "Appointments," "Suppression of Piracy on the Coast of Fuhkien," "Escape of a Prisoner in Chehkiang," "Illegal Infliction of Punishment," "Degradation of a Commander-in-Chief." At the end of each separate item is the will of the emperor, as, "Approved by Rescript," "Referred to the Board Concerned," "Noted," "Denied," etc.

The Six Boards.—1. The Board of Civil Service. It as well as the other boards are executive bodies, with two presidents, three directors, and many subordinate heads of bureaus or departments. The duties of this Board are to govern and direct all the various offices of the civil service, their rank and gradation, degradation and promotion, rewards and punishments, terms and places of service, and furloughs. One of its duties is the regulation and distribution of posthumous orders, for the Chinese Government ennobles the ancestors of worthy servants instead of ennobling sons for the good deeds of their fathers. 2. The Board of Revenue looks after the collection of all taxes and tribute, the salary list, the census, receipts and disbursements of grain, and rights of transportation by land and water. One of its duties, which is distinctively Asiatic, is the procural of Manchu maidens for the harem of the emperor, and the regulation of their allowances. 3. The Board of Rites has to do with all the ceremonial forms and State etiquette with which China is burdened, even the cut of a coat and the time to wear it being prescribed by edict. Sacrificial rites come under its control, as well as the treatment of foreign officials and embassies. Fourteen volumes of the statutes are occupied by the details of these rites. 4. The

Board of War needs no explanation, as its duties are manifest. It has control of the navy as well as the army. 5. The Board of Punishments is, except the emperor, the highest Court of Appeal in both civil and criminal matters. 6. The Board of Works has charge of all public works, the building and maintenance of city walls, temples, altars, the care of arsenals, forts, and camp equipage ; repairs and builds roads, dikes, bridges ; preserves and erects sepulchres and memorial tablets ; coins money, and makes gunpowder. In addition to these Six Boards there is another one which has control of the foreign dependencies of China. There is also a peculiar board called the Censorate. The censors reprimand the emperors themselves, and many instances are given in Chinese history of the faithful performance of their duties by censors, even at the risk of incurring the displeasure and punishment of their liege. One striking instance is related in connection with the accession of the present emperor. He was not in the direct line of succession, as the former emperor died while young without issue, and the present incumbent was a distant cousin. One of the censors deemed the relationship too distant, and wrote out a strong remonstrance against the selection of Kwang Sui. Knowing that the remonstrance would be unavailing, yet desiring to emphasize his rebuke, he committed suicide, to show that he could die, but he could not betray his sacred office or connive at any such violation of royal tradition.

Under these boards are the great number of office-holders. These are governor generals, some of them ruling over two provinces, governors of provinces, commissioners of finance, justice, grain, and salt (salt is a government monopoly), intendants of circuits, called taou tai, who rule over several prefectures, prefects, several grades of sub-prefects, and district magistrates. These officials are selected in accordance with the civil-service system, which is based upon literary merit, and is one of the institutions of China which challenges the admiration of other nations. Theoretically, any one who does not belong to the proscribed classes may compete in the literary examinations for the various degrees, no matter how poor or ignoble he may be ; practically, these honors are open only to those who have wealth, as many years of preliminary study are necessary. The first examination is held in the districts, for the degree of siu tsai, "Bachelor of Arts." On receiving the coveted honor the student does not necessarily receive office ; he is merely a favored individual, who is exempt from corporeal punishment, is better than the common people, and is eligible to compete for the second degree. The degree of siu tsai is often purchased, though the purchasers are looked down upon. The examinations for the second degree of ku jin, "Master of Arts," are held in the various provincial capitals, triennially, on the same days, the 9th, 12th, and 15th days of the eighth month. This examination separates students from officers, though every student who receives the diploma does not necessarily become an officer. Several thousands attend these examinations. They are pent up in little cells hardly fit for cattle, and are required to write essays on themes taken from the classics, relating to history, matters of government, law, and finance. A recent innovation is the introduction of questions in Western mathematics. About one in a hundred is successful. As the students are allowed to bring no books or helps of any kind with them, the tax on mind and memory is very severe, for often much of the context must be remembered in order to discuss the theme intelligibly. Essays are rejected for faults in form as well as matter ; a misplaced comma, a blot, a wrong character is sufficient cause for failure. The successful ones receive much honor and distinction. When for any cause an emperor wishes to favor the people, he orders an extra examination for the degree of ku jin to be held. The examination for the third degree of tsin sz, "Doctor of Laws," is held triennially at Peking. Only ku jin can compete, and they are allowed part of their travelling expenses. About 200 or 300 receive their degrees at each examination, and are then appointed to some sort of office. Those who receive the fourth and highest degree of han lin are made members of the Imperial Academy on a salary. The examination for this degree is held triennially in the Emperor's palace.

A similar system of examinations with similar degrees is held for the military branch of the government. Physical instead of mental powers is tested, and the Chinese consider the civil diploma much higher relatively than the military one. By means of this sifting process not only are the people stimulated to literary pursuits, is genius rewarded, and civilization advanced, but the government has at its command a body of well-educated men, from all over the empire, the finest that can be obtained, well versed in tradition and the principles of Chinese law. By a system of rotation of office, by never sending an officer to rule in his native province, by the system of espionage and mutual responsibility, abuses are checked and good government enforced. The great defect in their system is that the officers are not paid enough to live as their station requires, and corruption in bribe taking and giving is widespread, while extortion is universal. Another great source of corruption is the selling of degrees and the favor shown to those who purchase them. In spite of this corruption and the abuses of power which can be seen, the officers of the government will compare favorably with those of other nations for talent, integrity, industry, and patriotism.

People.—*Origin.* The people of China have lived for so many centuries in their river basins, separated from the rest of the world, that their origin is shrouded in the mists of tradition and legends. About 2200 B.C. tribes from Central Asia came across the desert and settled around the bend of the Yellow River in what is now Kansuh. Where these settlers came from is still a matter of conjecture. A recent writer claims that they were emigrants from Babylonia. The presumptive proofs of this are in brief : Babylonia was a great agricultural country, and irrigation was everywhere to be seen ; so in China ; "The Middle Kingdom" was the name applied to Babylonia by its inhabitants, and that is the native appellation of China ; the prehistoric period of China is divided by native writers into ten periods, and the same is attributed to Babylonia ; the Babylonians were great astrologers, so are the Chinese, and the method of computing time is similar in the two nations. More direct proof is adduced by the researches of Mr. C. T. Ball, as published in the *Proceed-*

ings of the Society of Biblical Archæology. He shows striking resemblances between words in the ancient Accadian and the modern Mandarin dialect of China. By placing an initial *g* in the place of the *y* in many Chinese words he finds many terms related to the Accadian. He has been able to lay down a series of phonetic laws by which he has converted into Accadian almost the entire Chinese dictionary If this is the true origin of the Chinese people, it will explain what has hitherto been a mystery ; their language shows that at some time in the past they were a nomadic race, having their principal possessions in flocks and herds ; this is also hinted at in their architecture ; but as far back as records go, they are found to have been an agricultural race. The dwellers on the plains of Babylonia were descended from a parent stock who led a pastoral life in the mountainous country on the east. If, then, the Chinese are the descendants of the inhabitants of the plain, the references to a nomadic life in their language contain the remembrance of their earlier ancestors in the mountains.

Physical Appearance.—In stature the majority of the Chinese are somewhat below the average height, especially the women ; in the north of China the Manchu race is large and fine in appearance. They have straight black hair and eyes, yellow complexions, and obliquely set eyes. The men are noticeable for an absence of beards, a thin mustache or a peaked goatee being the most hair that is seen on their faces, and that only in middle or old age. They have great endurance and are a strong, sturdy race, with more physical force than is usual in tropical races. They possess the power of application to work of unvarying monotony for long hours at a time, without wearying or displaying that nervousness which is seen in European races ; absence of nerves is one of their principal characteristics. They have a wonderful vitality, which seems to be unaffected by such lack of sanitary conditions as would be sure death to an American. Their skulls are thick, and they do not seem to be affected much by the burning heat of the sun. In spite of their custom of marrying early and their excesses in vice, they are very productive. The women mature rapidly, and are mothers at the early age of thirteen and fourteen. There are no special diseases to which they are predisposed, though they are subject to consumption, skin diseases, and diseases of the eyes, caused by the hot sunshine. Leprosy of various types is common among them. They endure suffering so well, and recover so quickly from the shock and wounds of surgical operations, as to give credit to the theory that their nervous organization is not so highly developed or so sensitive as that of European races.

Mental Traits.—The Chinese are essentially an agricultural race. They are manual laborers, who possess industry, patience, and dogged determination in a great degree. While they are not aggressive, when roused they are no mean foes, and when well officered, with men of daring and courage to lead the way, they will follow to the death with great stoicism. They excel in manufactures which require a fine tactile sense, and work like automata. They have no regard for truth for its own sake, and are noted for mendacity, deceit, and indirectness in all things. They are wonderfully polite, but this same politeness leads to a disregard of truth from the desire to avoid unpalatable facts, and is too often but an artificial veneer which conceals selfishness and conceit. They have great mental power, especially in memory, but are lacking in the imaginative and artistic temperaments. Logic and reasoning they are well skilled in, and they have a sense of humor which is of a quiet kind. They are a slow, methodical, conservative, staid, phlegmatic people, and do not show much emotion ; this is due as much to education as to nature, for they are taught to repress their feelings. They are more sullen than quick tempered, more underhanded than treacherous. They have great respect for learning, and reverence their superiors to the extreme, but are arrogant and conceited when learned themselves. When their anger is aroused they are more likely to vent it in words and imprecations than in blows, and street fights offend the ears oftener than they break the bones. In general, they are the finest of the Asiatic races, and their habits of domesticity, reverence of parents, submission to constituted authority, quiet industry, frugality, and temperance make them worthy of respect. In their manufactures they show a lack of inventive skill, but they possess a wonderful amount of imitativeness. Attention to detail and laborious minuteness is characteristic of their works of art. They show very little interest in the condition of any who are without their immediate circle of relations, but within that circle all that concerns the individual is discussed and commented upon by the many *ad nauseam.* They have little idea of privacy, and lack refinement in matters pertaining to man's physical nature and its needs and appetites. The laboring men are often (usually in the south) bare to the waist, but the women are modest in dress and behavior, keeping the entire body clothed, except among the poor peasantry, who labor in the field with the men.

Language.—The Chinese language belongs to that class in which are the Korean, Tibetan, and Burmese languages. Its origin cannot well be traced, unless the hypothesis already mentioned is correct, and it is derived from the early Accadian. Whatever its origin, it is the oldest spoken language in existence, and, along with the Egyptian and the cuneiform, the oldest written language. It is monosyllabic, without inflexion or agglutination ; its nouns have no declensions, its verbs are not to be conjugated. A mythical personage, who is said to have flourished about the year 2700 B.C., is the reputed author of their characters. The earliest form of writing was similar to the Egyptian hieroglyphics, and in the main the structure of their characters is that of an ideogram. These characters are divided into six classes : 1. *Imitative Symbols.* In these some resemblance can be seen to the objects designated by them. Most of this class are nouns. Thus the characters for sun, moon, eye, child, and hill are efforts at pictorial representation. At first the hieroglyphics were traced on bamboo with iron styles, and the change to the use of the brush has caused a rounding of angles and a shading of lines which in many cases takes away the original resemblance. Six hundred and eight are placed in this class by Chinese philologists, though many are not included which ought to be there. 2. *Symbols Indicating Thought.* In these characters ideas are represented by the position of the parts. Half of a moon stands

for evening; the sun with a line under it indicates morning—the sun above the horizon. Part of a character above a base-line means "above;" the same part placed under the base-line means "below." 3. *Combined Ideas*, or ideographics, are characters made up of symbols so combined as to show their meaning or their influence upon each other. Thus the sun and moon together make "brightness;" two trees represent "a forest;" a dog and mouth means "bark," for the greatest act of the Chinese dog is to bark; woman and broom make up the principal requirements of a Chinese "wife." Many curious ideas of the Chinese and not a little insight into their customs can be obtained by a careful study of the 740 characters assigned to this class. 4. *Inverted Significations*. Here are 372 characters which by some inversion, alteration, or omittal of their parts acquire different meanings. A hand turning to the right means "right;" turning to the left means "left." 5. *Borrowed Uses*. These resemble the second class, only the meaning taken from the combinations is more metaphorical and fanciful—*e.g.*, the word for a written character is composed of a child under a shelter, since characters are the children of hieroglyphics. 6. In this last class are comprised most of the characters in the language called *Phonetics*, or sound symbols. An imitative symbol is combined with a phonetic; one gives the idea, the other the sound. If a new character were to be formed — for instance, one pertaining to some wooden substance—an imitative symbol of a wooden object would be combined with a phonetic of the sound which was to be given to the new character; or, to take an example given by Williams, to designate locust, the symbol for insect was combined with the sound *nan*, and to those who knew the locust it would mean to them the locust; to others, who had never seen the insect, it would mean an insect called *nan*.

These six classes are a modern classification; it is impossible to explain a great many of the characters by any principles, for many of them are amenable to no rules. In general the characters are formed by the use of 214 radicals—some of these are simply strokes, but most of them are ideograms—combined with primitives, as they are called, which in reality are no older than the radicals, but denote simply the part of the character which is not a radical, or a combination of radicals. The number of characters given in Kanghi's Dictionary is 44,449, but the total of really different characters is much less, probably about 25,000, and for a good working knowledge of Chinese 10,000 will suffice. In the dictionaries the characters are found by looking up the radical; if there is more than one radical in the character the most prominent one is looked for first; then the number of strokes in the character exclusive of the radical is the guide to the place under its given radical where it may be found. The radical is not of uniform size, neither does it occupy always the same position. In order to preserve the symmetry and uniform size of the characters, in one the radical is large and of proper form, in another it may be lengthened or broadened, narrowed or widened, according to the exigencies of its position. In some cases the radicals have two forms, one an abbreviated form or a form which is used only in compounds, and that is an additional source of trouble to the foreign student. One advantage the characters have which is appreciated by the student of the spoken language—they are the same throughout the eighteen provinces, and one who can write Chinese can be understood by that means anywhere. In writing the language six forms of characters are met with in common use, though the fancy and art of the Chinese have devised many other forms, just as new type and fancy lettering are indulged in by printers and penmen in other countries. 1. *The Seal Character*. This corresponds to black letter in English, and is nearest in age to picture writing. It is used on seals, title-pages, and ornamental inscriptions, but no books are ever printed in it. 2. *Official Character*. This is but slightly different from the following, resembling it as German resembles the old English; it is used for prefaces to books, presentation addresses, and engrossing generally. 3. *Pattern style* is the ordinary form of the character, and is the one in general use. The Chinese attach much importance to skill, neatness, and accurate proportion in the forming of the written character, and however good the substance of a manuscript, it is despised if it is not written well in pattern style. 4. *Running hand* is the ordinary manuscript hand. As the squareness and angularity of the printed character is rounded off, and the strokes are run together, special study is required to read this hand. 5. *The Grass Hand*. In this the abbreviations are more numerous, the style is more flowing, and great difficulty is found in deciphering it, as each writer has his own method of abbreviating. 6. *The Sung style* was introduced in the tenth century soon after printing from blocks, and has more angularity of outline and squareness of stroke, as being more suitable for the engraving tool. Of all these styles the pattern style and the running style are the ones in most common use, and the foreign student may well be satisfied to master one—the pattern style.

COLLOQUIAL.—As has already been stated, the Chinese language has no declensions, no conjugations, neither has it marks for the number and gender of nouns. This poverty of language is compensated for by the tones. Something is needed to prevent confusion, for in the use of over 30,000 different words there are only 500 different syllabic sounds, and homophonous monosyllables abound even when the tones are introduced. The correct use of the tones, and the ability to distinguish them when heard and to utter them correctly, is the hardest task in the acquirement of the language. In Canton there are found eight different tones, and the same sound uttered in each of the eight tones would have eight different meanings, and these meanings would be as far separate as "home" from "devil," or "Lord" from "pig." In Peking four tones only are met with; in Nanking, five; and in Swatow, seven. The four tones are named the *even*, the *ascending*, the *departing*, and the *entering* tone, and in Canton there are two series, an upper and a lower. The use of the tones does not depend on the sense, as in English, but each word retains its particular tone whether it be used in entreaty, rebuke, command, or imprecation. To be correctly understood the tones must be heard, but a brief description will be of service. The *even* tone is like the ordinary tone of voice, as the word "scene," when one says "A beautiful

scene ;" the *ascending* tone resembles somewhat the inflection of the voice in asking a question, as, "Has it been seen?" the *departing* tone is a gradual decadence, as is often observed in the tone of a reader as he utters the concluding phrase of a long sentence, or the drawling tone in which an unwillingly extracted answer is uttered, as, "No! it has not been se-en." The *entering* tone is not so marked in the north, but in the south it is very important. It gives an effect to the word uttered, as if the speaker were suddenly stopped in the act of speaking, and can be illustrated by the forceful utterance of an important word of a sentence, as in the phrase, "Did you ever see such con*ceit*?" Not only does the language become unintelligible when a wrong tone is used, but in Fuhchau, Amoy, and Canton the misunderstanding may be very serious. Another difficulty in learning the language is the frequent recurrence of an *ng* sound, a kind of nasal hard to acquire, which gives a peculiar singing sound to the language, as in the words Shantung, Yangtsz-kiang. Most of the English consonants are found in one or other of the various dialects, besides several consonant sounds which are unknown in English, such as *bw, chw, gw, jw, lw.* There are also several imperfect vowel sounds which are remarkably hard for foreigners to acquire, as "m, sz," "rh, ch."

Grammar.—As there are no case endings, position shows the case of the words. In general the subject stands first, then the verb ; modifiers precede the word modified. Chinese grammarians divide words into *dead words*, nouns ; *kwoh tsz*, verbs, and *hui tsz*, particles, conjunctions, exclamations, etc. Often the change of tone changes a noun to a verb. There are no articles ; *a* man is spoken of as *one* man, and *that* takes the place of *the*. To form the plural of nouns a particle is added, as *wo*, "I ;" *wo mun*, "we ;" or the noun is duplicated, *yin*, man ; *yin yin*, all men. Gender is formed by pre- or suffixing particles or words, as in English cock-robin or peacock, or by the use of different words, as bull and cow. Adjectives precede nouns. Case is determined by position ; the possessive of nouns is formed by the use of a particle. In speaking of many classes of objects, classifiers are used, and correctness in the use of these words is essential. *Pah* is the classifier for such objects as have handles, and it would be incorrect to say *yat to*, one knife, in Cantonese, when the correct form is yat *pah* to. A cognate error would be to say a *bevy* of sheep, in English. The comparison of adjectives requires the use of additional particles, though often it is expressed by antithesis or parallel—*e.g.*, "To preach is easy, to practise, hard," would be the Chinese way to say "It is easier to preach than to practise." Moods and tenses are denoted by position and by the use of particles. The relations of time are especially difficult to express in Chinese ; the poverty of the language is especially marked in this respect. The imperative, optative, and potential moods are formed by the addition of the appropriate words. Pronouns are few and their use is avoided. There are only three personal pronouns, *wo, nei, ta*, I, you, they, but others are formed by collocation and by the use of participial phrases. In writing no distinction is made between a common and a proper noun, though often one line drawn alongside the character denotes the name of a person, and two lines of a place. Capitalization, except as the beginning of a sentence or as a mark of extreme reverence, is unknown ; in the except tional cases the character is placed above the level of the ordinary line. The only marks of punctuation are the comma, the period, and the paragraph mark.

Dialects.—There are in China numerous dialects, some of which are so different from the others and are spoken by so many people that they may well be termed languages. The principal dialects are :

1. The Mandarin or court language. Pekingese is the standard of this tongue, which is spoken with more or less local variation in the northeastern provinces. It is the Latin of China, as most learned men, and especially office-holders, are versed in it, and in all the provinces some are found who can converse in it. Mandarin is characterized by the absence of the harsh consonantal endings which are common elsewhere, by the softness of its tones, which are not so many as in the south, and by the prevalence of liquids and labials.

2. The Cantonese. This is the standard for the province of Canton, though there are several other dialects spoken in the Canton province. The Cantonese differs from the Pekingese in its idioms, in the multiplicity of its tones, in the number of consonantal endings, and in the absence of words which are found in the Pekingese, so that it is unintelligible to an inhabitant of the north.

3. The Amoy dialect differs still more from the Pekingese, and is also unintelligible to a Cantonese. An additional difficulty is found in learning this dialect, for often the same character has a different sound when spoken colloquially than when read.

4. The Fuhchau dialect has much the same difficulties as the Amoy tongue, and is also different from the others. In addition to the principal dialects, there are variations of each, there are local patois in endless variety, and the only consolation to be found among this confusion of tongues is in the fact that enough people speak any one dialect to make it worth the labor necessary to acquire it.

The Book Language.—There is a sharp distinction drawn in Chinese between the language as spoken and the same thoughts as written. In English the plainer, the clearer the style, the stronger, the better it is supposed to be ; but the Chinese writer who would express himself in the every-day language of the people would be considered ignorant of the first principles of composition. We find, therefore, a book style, Wen Li, which is terse, concise, at times obscure, and so lofty in its expression that when read aloud to the uneducated man it is not understood. It is the language of the scholar, and as such is understood by him whether he be a native of Peking or Canton. There is also a modification of the Wen Li called the *Easy* Wen Li, which, as its name implies, is not so concise and is more intelligible than the strictly classical Wen Li. The fact that this written language is intelligible throughout the empire binds the people together and is an efficient aid to the dissemination of Christianity, as books can be distributed, read, and understood where the distributer may be perfectly helpless, owing to the difference in the spoken language. In addition to the Wen Li, books have been translated into the different colloquial styles,

such as the Cantonese, the Amoy dialect, the Mandarin colloquial ; and while they are sneered at by the *literati* as being fit only for women, they are read and understood by those who possess only a limited knowledge of characters and no great literary ability. In many instances attempts have been made by the missionaries to Romanize the various dialects, and these attempts have been so successful as to receive the endorsement of the Missionary Conference which met at Shanghai in May, 1890. This Conference also provided for a uniform version of the Scriptures in the Wen Li, the Easy Wen Li, and the Mandarin ; thus the various peoples of China will be reached by this providential means of one written language.

The Numerals.—The Chinese have the nine digits, and the words for tens, hundreds, thousands, and myriads. Nineteen is written ten and nine ; twenty-nine, twenty and nine. The characters for these numerals are cumbersome, and though often written in an abbreviated form, it has been found expedient to introduce the Arabic numerals in the schools which have been opened by foreigners.

Method of Study.—The degree of difficulty in mastering the Chinese language depends, as in all other languages, upon individual ability. Some can catch and reproduce the delicate gradations of tone with greater quickness and accurateness than others ; to some the nasal tones and the harsh consonants form a great obstacle in the way of success, while to others the idioms and forms of construction are hard to follow ; thus no general rule of procedure in the matter of study can be laid down. One fact is sure : hard though the language is, the many fine linguists who are found in the various mission stations, among the consular staff, and in the Chinese Customs Service, prove that the language can be mastered by those not native-born, though in the matter of tones a native will generally be able to detect flaws in the speech even of the oldest missionary. Some missionaries have preached their first sermon at the end of a year, but on an average two years of hard study are required before actual mission work can be commenced. To learn the spoken language the best way is to go right among the people ; what seems jargon may not be understood, but the tones are impressed on the ear, it becomes accustomed to them, soon the ability to distinguish them comes, and then the power to reproduce them, while a vocabulary will be acquired at the same time. Unless his destination is definitely settled, it is practically useless for the missionary volunteer to commence the study of the language before reaching his field ; but if the destination is known, some of the books in that particular dialect, which have the English and Chinese side by side, will be found of use, not for the pronunciation, but for the general idea of the structure of the language and the idioms. In studying the written language the best way, according to Williams, is to take up the study of the character separately, in order to recognize its form and to distinguish between those which differ in minute details. Learn the radicals and primitives, get the symbolic meaning which will serve to fix the character in mind ; then selections from good Chinese authors, phrases, or easy books with translations may be taken up and learned. A table of selected words illustrating the varieties in tones may well be repeated time after time, imitating the tones of the teacher until it is not necessary to stop and think before giving the "even," the "departing," or the "entering" tone. A judicious mixture of the study of the character with the teacher, and the study of the colloquial by mingling with the people, will be found to be more serviceable and more restful than hard digging at the dry roots and primitives. When the language is partially learned many beauties of expression, of force, of conciseness will brighten the path of study, and those who know it best, while recognizing its deficiencies, can truthfully say with Dr. Morrison that "Chinese fine writing darts upon the mind with a vivid flash, a force, and a beauty of which alphabetical language is incapable." Writing Chinese is best learned by using the Chinese method of copying the characters, by writing on thin paper over a copy. Chinese is written in perpendicular columns from right to left. Copyists can be obtained at such low wages that many missionaries do not attempt to master the written language, though its acquisition is of great use.

Religion.—There is no one system of religion which is believed in by the Chinese to such an extent as to dignify it exclusively as *the* religion of the people. They are liberal in matters of belief so far as to share their worship among the three different systems of Confucianism (q.v.), Taouism (q.v.), and Buddhism (q.v.). The proportion belonging to each is hard to estimate, for the prudent Chinese does in religious matters as a shrewd Yankee does in business ventures—takes a share in each—and if the three systems be regarded as the counterpart of the life insurance companies of the present day, the motive of the Chinaman in taking out a policy in each and paying the premium will be readily recognized. If Christianity were willing to come in and divide the business and share the premiums, the number of its adherents would be greatly increased. While the inhabitants of China are generally put down as Buddhists, if any one religion can claim them, they should be called Confucianists. A man may be a Confucianist without believing in either of the other two systems, but rarely is one found, however devoted he may be to other religions, who is not also a follower of Confucius. The State religion of China, where the Emperor is also the high-priest and worships Heaven above under the name of Hwang Tien Shang Ti, is older than Confucius, but his teachings uphold it and have crystallized its forms and beliefs. Many of the older missionaries, as Dr. Legge, hold that Shang Ti thus sacrificed to by the Emperor is the true God, and that monotheism was the original belief. To this day sacrifices of sheep and bullocks are made to heaven, earth, the land and the grain, the stars, clouds, rain, wind, and thunder. However pure the State worship of China was in its origin, the religious belief of the people is now one mass of superstition and fear—fear of things living and things dead, fear of spirits, fear of the influences of wind and water, the position of houses, unlucky days, the influence of stars and the presence of eclipses, until it is well-nigh impossible for any one person to master the total number or comprehend the extent of their superstitions. Two redeeming traits are found in this mass of spiritual corruption ; never, as far as the records show, have

human sacrifices been offered, and vice or sensuality in any form has never been deified or worshipped—a striking contrast to the worship of ancient Greece and Rome. Two forms of belief which exert great influence on the Chinese are ancestral worship and the dread of the influence of wind and water—Fung Shwui.

Ancestral Worship is a part of the Confucian system, but is older by centuries than the time of Confucius, and its claims are more binding on a Chinaman than those of any other form of worship. He may sneer at Buddhism, ridicule the outrageous claims of the Taouist exorcists, and may even be brought to see that the teachings of Confucius himself are but moral aphorisms incapable of changing the life and bettering the future of his disciples, but he will not give up the worship of the ancestral tablet, and the paying of that honor and reverence to deceased parents which is the outcome of filial piety, the root of all Chinese institutions, the bulwark of her government, the strong chain which has bound the people together as a nation. The worship of ancestors is the real religion of China, and as long as the incense is smoking on the ancestral altar, so long will Christianity find a formidable foe, founded as this worship is on the best and most natural instincts of the human heart. In the time coeval with Samuel this worship was common. When a man dies one of his three souls is supposed to go into the grave with the body, one goes to Hades, and one goes into the tablet which is prepared for its occupancy by his oldest son. The use of the tablet originated in the Chau dynasty, 350 B.C. This tablet is kept in a shrine—in poorer families in the house, in richer ones in ancestral temples—and offerings are paid to it and worship is daily given. On the new and full of every moon special offerings and worship are paid, and in the spring pilgrimages are made to the tomb, which is swept and put in repair. There is no need of priestly interference in this worship; the head of the family is the high-priest, and as the older ones die the younger ones take their places in this as in all other family matters. Ancestral worship binds family ties together, it perpetuates mutual interest, and is the least objectionable and therefore the most dangerous form of idolatrous worship. While it is founded on high principles—the reverence and love of parents—it is, in fact, a duty rendered from motives of self-protection and self-interest, for if the tablet is not erected, if the worship be not paid, it is believed that the wandering spirit will wreak its wrath on the offending descendant. The fear of this wrath is more real, more vivid than the fear of any of the other gods. Ancestral worship has been of benefit to China in this respect: it has preserved the reverence of parental authority, which reaching upward has caused national respect for the head of the nation as the father of his people, and it has preserved the position of woman more on an equality with man, and has defined the position of the mother of the family as *the* wife. Only one "illustrious consort" can be named on the tablet to father and mother, so there is but one wife, *tsih*, in the family. Concubines there may be, but they are not admitted into the worship of the ancestral hall, and this one fact has done much to preserve the legal, social, and domestic position of woman, which is higher in China than in any other Asiatic or heathen race. The attitude of Christianity to this form of worship can easily be determined when its true character is understood. Dr. E. Faber succinctly stated its position when the question was discussed in the Missionary Conference of 1890. In brief, "Ancestral worship presupposes disembodied souls to be subject to the same wants as living bodies; it demands real sacrifices to them; it makes the happiness of the living depend upon appeasing the desires of the dead; it is not merely commemorative, but it is a pretended intercourse with the world of spirits; it has developed an extreme view of paternal authority, placing it above the authority of God, and crushes individual liberty; ancestral worship chains millions of people to the past and prevents sound progress."

Fung Shwui.—Geomancy is the nearest English equivalent for the Chinese term which means "wind and water." It has influenced the science, religion, and customs of the Chinese to a large extent, and is responsible for a majority of their superstitions. The way in which their welfare is influenced is not always understood by themselves, and the laws which govern the so-called science are hard to define or detect. It was first systematized in the twelfth century, and its influence has spread until it involves all the natural events and actions of life. It is founded upon the dual principle which pervades all nature, the male and female, the positive and the negative, the good and the bad. These must be kept in a state of equilibrium or else grave evil will result. The amount, position, and influence of each is determined by the geomancers, and houses must be built in accordance with *fung shwui*, cities must be located, and especially must the graves be laid out in favorable positions, else the wrath of the dead will follow the living even as they return from the tomb. Pagodas have been built to correct the proportion of high and low ground; streets are laid out crooked in deference to superstitions connected with it, and high buildings are few, unless of a public nature, in obedience to its requirements. As it now exists it is a gigantic system of extortion carried on by Buddhist and Taouist priests alike, who call to their help all of their small knowledge of science, and keep up the myriad delusions it gives rise to, that they may be employed to perform useless acts for useful fees. Every phenomenon of nature, simple as it is to those who are familiar with the sciences, has its effect on the ignorant Chinese, and the disturbance of the existing equipoise between the hills and valleys, and especially the encroachment upon the hill-side graves, form the chief obstacles to the building of railroad and telegraph lines in China—obstacles which cannot be thoroughly overcome until the light of science shall chase away the fogs of *fung shwui*.

Mohammedanism.—Early in the seventh and eighth centuries missionaries of Islamism came to Canton and Fuhchau along with the Arabian traders, who then made many voyages to China. Since that time disciples of the false prophet have been found in China, and in some districts late observers claim that they will eventually take the place of Buddhists and Taouists. They have preserved the belief in the one true God, and are known among the Chinese as the sect that will not eat pork. Their chief strength is in the northern provinces. In Peking they are estimated at 200,000. In Canton there is a

plain tower said to have been erected by them during the Tang dynasty, and there is a mosque and the tomb of a maternal uncle of Mohammed not far from the wall of the city on the north-east. The stronghold of the religion is in Hangchau-fu, and in some places its disciples form a third of the population, their entire number being estimated at 10,000,000 in the region north of the Yangtsz alone.

Judaism.—Jews have been found in China, but information in regard to them is scanty. They claim to have come to China during the Han dynasty. In the last three centuries they have lived solely in Kaifung, the capital of Honan. The Chinese name for them is Tiao-kin-kiao, "the sect that takes out the sinew." At present they do not number more than a few hundred persons, and are too poor to possess a synagogue.

Classes of Society.—There is no caste in China, but there is a well-defined distinction between the classes—a distinction which is based on literary attainments and official position or on age. The laws which apply to the regulation of intercourse between the superior and the inferior are strict, and their application is well understood. The old division of the people defined only four classes—the scholar, the farmer, the artisan, and the trader—and they ranked in the order named. The reverence which is paid to the scholar still exceeds that which is paid to the illiterate rich man. Filial duty is at the root of this division, for the scholar reflects credit on his parentage; the farmer is able to stay on his paternal acres and look after his family; the artisan is more often required to leave his home; and the necessities of a trading life impel the merchant to go to the city. The more modern classification of the people is more comprehensive. A sharp distinction is drawn between "natives and aliens;" in the latter class are included the aborigines and lawless mountaineers known as Miaou-tsz or E Yin, the boat people on the coasts, as well as foreigners residing in the empire. "Conquerors and conquered" is a division with reference to intermarriages between the native Chinese and their Manchu rulers; such marriages are proscribed. "Freemen and slaves" show the existence of a system of slavery which is like that of biblical times. Slaves can be purchased by natives, and the children of such slaves are retained in servitude, though the slavery is not as severe a condition as that of ancient Greece and Rome. The "honorable and the mean" are defined for the sake of literary position; those who belong to the "mean" cannot compete in the examinations until for three generations they have pursued some honorable calling. Criminals, executioners, police-runners, actors, jugglers, and all other vagrants, as well as aliens and slaves, belong to the mean class. Besides these the Tankia or boat people at Canton are considered a low class; though legally allowed to live on shore, they are forbidden to compete in the examinations. In Ningpo there is a class similarly proscribed called *to min*. The Tankia are supposed to be the descendants of one of the eight original tribes of Kwangtung, but they do not preserve their pedigree, and nothing definite is known in regard to their origin. There are eight privileged classes, privileged in regard to punishment, of which those who are related to royalty are the only important ones. Officials are distinguished from the common people by the dress which they are entitled to wear. The most noticeable feature of their dress is the button on the top of the hat. These buttons are of nine kinds, corresponding to the nine ranks, and, in order from highest to lowest, are ruby or transparent red, coral or opaque red, sapphire or light blue, opaque blue, crystal, opaque white, plain gold or gilt, worked gold, and worked silver. As the administration of the law is absolutely in the hands of the magistrates, we find no lawyers in the Western acceptation of the term. The professions which sprung from the invention of steam, the use of electricity, and improved machinery have, until the last few years, been entirely wanting. The various religious sects have their priests, but these do not have the contact with the common people and the influence on their daily life that the clergy do in Christian countries, neither are they respected. There are now a few members of the editorial profession. Doctors there are, but the science of medicine is yet in its infancy. The superstitions of China do not permit dissection, and their knowledge of anatomy is vague and ridiculous. The body is thought to be a mass of flesh supported on the framework of the bones, without that intimate connection of the joints and tendons. The circulation of the blood is unknown, so far as its continuous course is concerned. The seat of the breath is supposed to be in the stomach, and that also is the seat of learning. Health and sickness depend on the preservation of the just proportions between the five elements—fire, earth, wood, metal, and water—or else they are due to the influence of evil spirits. There are no laws in regard to necessary qualifications for practising medicine, and most Chinese doctors are those who have much shrewd knowledge of human nature and some empirical knowledge of drugs. They use the vilest concoctions as medicine; some of the ingredients are scorpions, snakes, centipedes, lizards, chamois horn, bear's gall, and vegetable wax. Surgery is unknown; their superstitions prevent them from mutilating the human body, as such mutilation is supposed to endure throughout the future world. Acupuncture has been practised among them for centuries, and massage and blood letting by cupping or by leeches are well known to them. Within recent years the government has recognized the advantages to be gained from Western medicinal knowledge, and has encouraged the study of it so far as to employ Chinese graduates from a school of medicine in Hong-Kong, which sent out its first three doctors in August, 1888. Taking all the different classes into consideration, there are about as many different occupations in China as there are in England, though the occupation of agriculture is in excess; that is considered an honorable occupation, though a lowly one. Probably half the soil of China is owned by those who till it. To sum up, Chinese society acknowledges no aristocracy save that of brains, it is as homogenous as possible, and is essentially democratic. (The founder of the Ming dynasty was the son of obscure parents.) Arrogance and conceit characterize the learned class, who think no knowledge of value except that in their classics, and no man wise except he who is well acquainted with their sages and books.

Status of Woman.—The classical teachings in regard to woman are: "1. Woman is different

from man as earth is from heaven. 2. Dualism in nature, consisting of the *yang* and the *yin* principle (the good and the bad, or the negative and the positive), is found here; woman is the *yin;* man is the *yang.* 3. Women are human beings, but they are of lower state than man, and can never attain to full equality with him. 4. Death and evils have their origin in the *yin* principle, but prosperity and life follow the subjection of the *yin* to the *yang;* therefore woman must be kept under the power of man, and must not be allowed any mind of her own. 5. The education of woman must aim at perfect submission, not at development or cultivation of the mind. 6. Woman has no happiness of her own; she must live and work for man. 7. As the mother of a son in the direct line of the family, she may escape from her degradation and become in a measure equal to her husband, but that only in affairs of the household and in the ancestral hall. 8. Her bondage does not end in this world, it is the same in the future world; she belongs to the same husband, and is dependent for her happiness upon the sacrifices offered by her descendants." Such is the theory, but the condition of woman in China is not as miserable as it would be if the letter of the law were carried out. Woman is kept in subjection, she is practically immured among the higher classes, with no education to engage her mind, no employment but household duties, fancy work, or gossip and gaming, and her one object in life is to be the mother of a son. As a wife she has more or less influence over her husband, but when she becomes a mother her influence over her children is great, and disobedience to her commands is one of the great sins. A son is not exempt from his mother's authority until her death, and then her spirit demands his reverence. Daughters are despised by the Chinese, since they pass entirely out of the family at marriage; the wedding fees must be met, and their labor and service is all rendered to the mother-in-law; whereas the son supports his parents, brings home a wife who is practically an upper servant to his mother, and, greatest fact of all, he can offer the sacrifices to the ancestral tablets insuring their future happiness. So little are girls esteemed that in some parts of China infanticide is not uncommon on account of poverty. The fact that the empire was governed during the minority of the present emperor by a woman is proof enough of the high position which woman can hold in China. The seclusion in which they are kept is not as absolute as in India, while it is a safeguard of their morals. That the women are not lacking in mental power, but only require opportunity to develop it, is shown by the rapid progress made in study by the pupils in the mission schools. As a rule the girls are not sent to school, though noteworthy exceptions of literary women are recorded by Chinese writers. Among the poorer classes women work in the fields and do various kinds of manual labor along with the men; they are then on more of an equality with the men, and are not secluded from them.

Customs.—*Calendar.* The Chinese reckon their years in two ways: one is by the sexagenary cycle, where the years are named by the combination, twelve times repeated, of ten characters, called "stems," with twelve other characters called "branches." The use of this cycle originated in the mythological period. Usually the year is numbered from the accession of the reigning monarch, the year 1890 being the sixteenth of the Emperor Kwang Sui. The months are numbered from one to twelve, and are reckoned from the changes of the moon, and are called moons. The year is the lunar year, but its commencement is regulated by the sun. The New Year is the first new moon after the sun enters Aquarius; thus it varies from January 21st to February 19th. Some of the months have thirty days and are called "large;" others, which have twenty-nine days, are called "small." The lunar year containing only 354 days, the correction is made by the insertion of intercalary months. Seven intercalary months are introduced in every nineteen years. The year is further divided into four seasons, and they observe the spring and winter solstices. In a heathen country there are no Sabbaths, but this lack of rest is partially compensated for by the various holidays, such as the birthdays of the idols and the national feast days. The great day with the Chinese is New Year's. For a month before all the people are excited and busied. There is a general cleaning of houses and stores. The paper gods and scrolls are taken down and new ones put up in their places; debts must be paid or arrangements made with creditors. On New Year morning the cities take on a holiday appearance with the gayly dressed people going about paying calls or thronging the temples to worship, and a cessation of all business gives an appearance of Sabbath rest. Fire-crackers are discharged in salvos to drive away evil spirits, and big dragons made of paper-covered bamboo frames are carried around with the same purpose. The close of the day is marked by family reunions and general feasting, which, in the case of the rich, is kept up till the 15th of the month or sometimes throughout the whole month. The New Year gives an added year to the age of every one, for a child born in December will be reckoned as two years old after the New Year, since he has lived in two years. The next important feast is that of Tsing-ming, the spring worship of the tombs. This comes 106 days after the winter solstice, falling usually in April. Pilgrimages are made into the country to the family tombs, where food and wine, paper clothes, money, and even servants are given to the shades of the deceased ancestors. The tombs are also repaired and put in good order. During the month the hills around the populous cities, which are usually covered with tombs, present a constant smoky appearance from the burning incense, while white, fluttering streamers of paper affixed to the tombs show that the dead have not been forgotten. The fifth day of the fifth month is Dragon Boat Day, coming usually in the month of June. This day is celebrated in memory of a faithful statesman who lived in the fifth century. He was wrongly accused and banished from court. He returned to Changsha, the capital of Hunan, and there, rowing out to the middle of the river, he committed suicide by drowning. The sorrowing people sought for his body in boats, and since that day the custom has spread throughout the empire, and gayly decked boats with handsomely dressed boatmen row up and down the rivers and creeks, beating drums and gongs. Racing is common among the boats of rival villages, and the dragon boats, as they are called, are often of great length and painted and carved in a

most expensive manner, while the crowd throngs the shores and cheers the competing rowers. Presents of wine and roast pig are given to the crews by the merchants. This festival lasts for several days, and is looked forward to by young and old with great pleasure. From the 1st to the 15th of the Chinese seventh month occurs the festival of Shiu-yee, the burning clothes feast, or "All Souls' Days," as it might be called, since it is a time when offerings of clothes, food, and drink are paid to the spirits of the departed dead who have no one to worship them and attend to their wants. On the rivers large boats are hung with lanterns, and bands of priests are rowed up and down in them, saying prayers and incantations for the welfare of the unknown spirits.

On the seventh day of the seventh month is the festival in honor of the Seven Sisters, the Pleiades, who are the patron saints of the women and the encouragers of needle-work and domestic arts. Some of the observances are not unlike those connected with Hallow E'en. The festival of the Moon, on the 15th of the eighth month, is one of the most important festivals. Lanterns of every conceivable material, shape, and size are suspended on poles from the roofs of houses and along the streets, presents of moon-cakes are exchanged between families, worship is paid to the moon and at all shrines, and much money is spent in fire-crackers, wax candles, and the services of priests. The ninth day of the ninth month is the conclusion of the kite-flying feast. Young and old spend the preceding days in flying the ingenious kites made of bamboo and paper. While it is merely sport for the young, there is a superstition connected with it, for when the string of the kite is cut on the ninth day, and it is allowed to soar away, all the ill luck of the house is supposed to go with it. During the fall of the year theatrical performances and processions are held in honor of the God of Fire, and at the winter solstice feasting and the interchange of presents is common. On the birthdays of the principal idols, processions are formed in the principal cities, in which are carried tableaux representing incidents in legendary history, often on a scale of great lavishness and grandeur, and the streets are blocked for miles by the people, who have the true Oriental liking for display and gorgeousness.

Betrothal and Marriage.—There is a strict separation of the sexes and a seclusion of the women which has prevented woman from occupying her right place in public. In the homes of the higher classes there is the separation between the apartments of the men and women, and even brothers and sisters do not mingle after the boys are sent to school. Among the lower classes there is a mingling of the sexes in the household, which is more like that of Western nations. Betrothals are made by the parents through the medium of a go-between or marriage broker, and children of tender years are often the principals in such ceremonies. Betrothal is regarded as almost the same as marriage, so much so that if the young man dies his parents may be required to receive his betrothed into their home as though she were his widow. The sacredness with which this institution is regarded renders it necessary to sanction the marriage of a native Christian man to a heathen girl, because the breaking of the betrothal would bring discredit on the religion which apparently did not recognize the sanctity of marriage. The marriage of those who are betrothed takes place at the earliest possible age. The ceremonies last for three days, at the conclusion of which the bride is escorted by a procession to the home of the groom; there they drink wine together out of cups tied together with red cord, and worship the ancestors together; this constitutes the special binding part of the ceremony, if any one part can be so specified. Divorces are rare, though they are allowed by law for seven reasons, some of which are too much talkativeness on the part of the woman, failure to give birth to a son, and disobedience to the mother-in-law. A woman cannot be put away whose parents are not living to receive her back again. Immorality among women in the families is rare; seductions, elopements, and conduct which so frequently gives rise to divorce in European countries are infrequent, owing to the safeguards which are thrown around the home life. The social evil flourishes openly, however, and gross immorality on the part of the men is common and is viewed with general indifference, though it is condemned by the theorists. Concubines are taken into the household, and their children belong legally to the wife; the relation which the concubine holds to the wife is similar to that between Sarah and Hagar. If a man is away from home very much he takes his concubine with him, and leaves the wife to look after the affairs of the household. The position of the wife in her husband's household is a most trying one, and she is happy or unhappy according to the temper or moods of her mother-in-law and husband. After she is a mother of a son, "from being a menial she becomes almost a goddess."

Parental authority is great, Chinese legislation putting little check upon it, but trusting to the restraints of natural affection and the influences of education. In many instances these restraints are ineffectual, and cruelties innumerable are the portion of the children. Boys have names given to them at various epochs of their life. When the head is shaved and the queue started, a month after birth, the boy receives his "milk" name. On entering school he is given his school name. At marriage the man takes a new name by which he is known throughout life. This is written after his surname. Besides this, he often has a private name for personal friends; a business name, by which he is known among his business acquaintances; and if he takes a literary degree, he takes a new name with it. These names have usually a lucky signification to ward off evil and to induce benefit. Girls have simply their milk name, and the name they take on marriage. On the ancestral tablet the name which appears may be a posthumous title, different from any of the others. The surnames of the Chinese are limited in number, and the disgrace of being a foreigner and having no surname is frequently cast upon the missionary.

Intercourse.—Ceremonial observances in accordance with the strict laws of etiquette are reserved for formal or special occasions. The ordinary intercourse of the Chinese with each other is similar to that of other nations, with the exception of the difference due to the separation of the sexes. Introductions can be made by the parties themselves, one asking the other his "honorable surname," after which ensues

a formal exchange of question and answer until the surname, age, and condition, married or single, of each is brought out. Courtesy demands that refreshment be offered when calls are made, even though it be but a cup of poor tea. Self-deprecation is characteristic of Chinese polite phrases, and exaggerated importance must be attached to all that concerns others.

Diet.—When the seat of learning is supposed to reside in the stomach, and an enlarged abdomen is the sign of a giant intellect, it may easily be understood that the Chinese are epicures. The poor live on rice or millet, with merely a relish of fish or pork; but the diet is more generous in direct proportion to the wealth of the person. Pork, poultry, and fish of all kinds abound. Fruit, much of it of rich flavor and great delicacy, is found in abundance; no one with the money to procure it need famish for lack of palatable food. Dogs, cats, and rats while occasionally, in some parts of China, figuring as table dishes, are by no means in ordinary use or regarded with universal favor. Wine drinking occurs mainly at feasts, and drinking wine apart from eating is not a native custom. Their wine is a liquor distilled from rice, like weak brandy. It is an intoxicating drink, but it is used sparingly, and drunken men are rarely seen. Tobacco is used almost universally, and by the women as well as the men. Opium smoking is the great vice of the people. It does not inflame the passions and cause the crimes against others which whiskey is accountable for, but it destroys its victim surely and effectually, both mind and body. It is estimated that the proportion of people who use the drug is: of the laboring class, four-tenths; the merchant class, six-tenths; the official class, three-tenths. The poppy is now grown in China, and the habit is steadily on the increase.

Dress.—The men wear a tunic and trousers, and for special dress a long gown of bright colors and tight leggings over the trousers. Their costume is rich and varied in color, and silks, satins, furs, and fine woollen goods are the materials used. It has been adopted by missionaries when it is of advantage to escape conspicuousness, and it is comparatively cheap and comfortable. The dress of the women differs little from that of the men. An embroidered skirt is worn over the trousers; the tunic is longer and the gown is absent. Bound feet, caused by the early compression of the feet with long strips of cloth, is a native institution; it is not countenanced by the reigning dynasty —the empress is a large-footed Manchu—but as a mark of social position it is hard to correct the custom, though it is discouraged by the missionaries, and Christian sentiment is being educated against it.

Modes of Travel.—In the south of China, for short distances, the sedan chair and small boat are used. For longer distances a large boat, the interior of which can be divided into cabins, forms a floating hotel, and journeys of several hundred miles can be made in such boats with comfort. In the north of China travel is accomplished by the use of the wheelbarrow and two-wheeled cart, in addition to the other methods of the south.

Attitude of the Government toward Christianity.—The Chinese Government simply tolerates the missionary; at the same time protection is given him, and when such protection is denied, it is due to the private action of some subordinate official in which he is not supported by the government. Damage to missionary property has been paid for when the matter has been brought to the attention of the high officials. It can easily happen that local feeling against the missionaries may be stirred up by violent men until the local authorities are unable to protect the foreigner, but such conduct is repudiated by the government, and the official is liable to punishment. The treaty rights of missionaries were secured first by the Imperial Commissioner Kiying in 1844. He obtained permission for the Roman Catholics to propagate the Gospel at the five treaty ports, and a year later defined it as including all Christian sects. When the treaties of 1858 were signed the rights of missionaries were still further defined. In the American treaty it was stipulated that "those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested." The Russian, the British, and the French treaties contain similar stipulations. Since that time the missionaries have travelled into the interior, and at present, on the authority of the late Missionary Conference, it is stated that "the *whole* of China is now open to missionary work." The help given by the missionaries in the late famines and floods in China; the skill which has relieved sickness when brought to the medical missionary; the intellectual attainments of the missionary, as shown in the various colleges which they have opened—all these have united to convince those highest in authority in China that the Christian missionary is a man worthy of respect and not a dangerous foe to their nation, and as such he is accorded the degree of protection and favor to which he is entitled.

Early Christian Missions in China.—Tradition ascribes to St. Thomas the honor of first preaching the Gospel to the Chinese. Whether he was the first one or not, there is no doubt that Christian truths were taught in China at an early period of the Christian era. The first authentic account of early missionary effort is given in the tablet which was discovered in Si-ngan-fu in 1625. The Nestorian missionaries arrived in China as early as 505 A.D., and the date of the tablet is 781. From this time on till the travels of Marco Polo there is no doubt that the Nestorians had many converts; but from the time of the Yuen dynasty the records give no satisfactory account of their condition or fate. The efforts of the Roman Catholic Church may be divided into epochs. The first epoch was in the thirteenth century, when Corvino was sent to China in 1292, and was successful in establishing a mission, and from that time on till the expulsion of the Manchus, in 1368, many converts were made, and there were probably many Christian communities. The second period is one of 150 years, from the time when Matteo Ricci established himself in Shanking till the edict of expulsion by the Emperor Yung Ching in 1736. Francis Xavier was one of the faithful men who strove to preach to the Chinese, but was detained by the governor of Malacca and died without reaching his field, though he was buried on Chinese soil. Michael Ruggiero, of the Jesuits,

finally arrived at Macao in 1580, where he was joined by Matteo Ricci, and the era of successful missions commenced. Twenty-one years later Ricci reached Peking and made a favorable impression on the court. From this time on Roman Catholicism was more or less successful in China; when the Manchus came in power the knowledge of astronomy which the Fathers possessed brought them the favor of the court, and their labors were aided by noble and influential friends. Churches were built, new missions were established, and they numbered their converts by the thousands. At length the priests mingled with different parties in affairs of State, and the various political intrigues with which they were concerned led to an edict against them in 1665, and Schaal, their principal man, was disgraced and degraded from the high offices he held, and died soon after of grief. The accession of Kanghi brought them again in favor, and by their knowledge of astronomy and surveying they were again given important positions, and favor and toleration was shown to their missionary efforts. During the latter part of the seventeenth century strife arose among the Jesuits and Dominicans in regard to the attitude of the Church toward the worship of Confucius, deceased ancestors, and the worship of heaven. Innocent X. issued a decree in 1645 in which this worship was declared to be idolatrous and not to be tolerated. As the Jesuits had held that it was merely political in its nature, they strove to have this decree vitiated, and in 1656 Alexander VII. approved their course, and decided that the rites were civil in their nature, and could be tolerated by the missionaries. The Emperor Kanghi was appealed to for a decision of the question, and in 1700 he answered to the effect that the worship of *tien*, heaven, was the worship of the true God, and that the other rites were merely civil. This answer was sent to the pope. Clement XI. finally reached a decision, and decreed that *tien* did not mean the true God, and that the rites were idolatrous, after which the Emperor Kanghi refused to countenance such missionaries as did not follow the Jesuitical opinions and favor the retention of the sacrifices to ancestors and to Confucius. The first fifteen years of the eighteenth century were years in which Romish missions attained their greatest prosperity. There were 1,100 churches in Kiangnan and Kiangsi alone, and 100,000 converts were claimed. Soon after this time Kanghi began to see into the true nature of the propaganda, and his faith in the missionaries was lessened by their internal strife. In 1618 he banished all missionaries except those who would follow the teachings of Ricci. Yung Ching followed his father with a decree forbidding the propagation of the Tien Chukiao, as Roman Catholicism has been called ever since, and during the remainder of his life and that of Kien Lung the Catholics were persecuted and lost much of the prestige which they enjoyed. Though never entirely extinguished, their missions varied in success from that time till the treaties of 1858 brought toleration to them as well as to all other sects.

Protestant Missions.—(See also articles on the missionary societies, biographical sketches, etc.) The London Missionary Society very soon after its organization, in 1795, had its attention turned to China through the discovery in the British Museum of an ancient Chinese manuscript, but the East India Company, which had at Canton an important commercial centre, was antagonistic to all missionary effort, and the Chinese themselves strongly objected to the coming of religious teachers, and it was only through the kindly interest of an American mercantile house, Olyphant & Company, of New York, that the L. M. S. was at length, in 1806, enabled to send its first missionary to China. Robert Morrison sailed first to New York, thence to China, in an American sailing vessel, reaching Canton on September 7th, 1807, and was for a time allowed to reside in the narrow space allotted to the factories of the East India Company outside the walls of Canton, but was soon obliged, with other English residents, to retire to Macao, which belonged to the Portuguese Government, and afforded a home to many of the early missionaries, and was one of the points of attack upon China until China itself should be opened to the Gospel. Other places from which the missionaries found access to the strange people whom they wished to reach were Malacca, Batavia, Singapore, Borneo, and Bangkok, where there were great numbers of Chinese emigrants, and the London Missionary Society, the American Baptist Missionary Union, the A. B. C. F. M., and other societies established missions among them in anticipation of the time when the door of entrance to the empire should be opened.

The first associate of Morrison, William Milne, arrived in Canton, July, 1813, and in the following year sailed for the Indian Archipelago, taking with him a large number of New Testaments and tracts from Morrison's press. He proceeded to Java and thence to Malacca, returning afterward to Canton, but finding it difficult to prosecute missionary labor there returned to Malacca, where he remained until his death in 1822. William H. Medhurst, the third missionary to China, sent out by the L. M. S., was in 1822 sent to re-enforce the mission to the Chinese in Java, at Batavia.

In 1829 the American Board of Commissioners for Foreign Missions sent to Canton its first missionary to China, the Rev. E. C. Bridgman. Mr. Bridgman was accompanied by the Rev. David Abeel, who had been sent out by the American Seaman's Friend Society, but who soon transferred his services to the A. B. C. F. M. They were received by Olyphant & Company, and a printing-press was sent out for their use by the church in New York of which Mr. Olyphant was a member. In 1833 S. Wells Williams, then in his twentieth year, was sent out to take charge of it, and it remained at Canton until 1835, when it was removed to Macao, where Mr. Williams might have the benefit of the types of the East India Company's presses.

In 1834 Dr. Peter Parker (see Edinburgh Medical Missionary Society) joined the mission, and his medical skill added a new factor of the highest value in removing prejudice and in winning the hearts of the people. The Medical Missionary Society, formed at Canton by the joint efforts of the missionaries and the large-hearted merchants residing in the city, was the result of Dr. Parker's success in starting medical work.

In 1839 Dr. Hobson, of the L. M. S., attempted medical work in Canton, but was obliged to remove to Macao, where a medical mission was established.

The American Baptist Missionary Union established its first missionary work for the Chinese at Bangkok in 1833, looking forward to the time when it should be able to enter China, and in 1838 the American Presbyterians began their first mission to them at Singapore. At all the various points, occupied in unremitting devotion to the study of the language, to the work of translation, and to the mission presses, the missionaries had accomplished a great work of preparation when, in 1842, at the close of the first opium war between England and China, five of the chief ports of China were opened to foreign residents, and the island of Hong Kong was ceded to the British. At once taking advantage of the opening, the L. M. S. appointed a conference at Hong Kong of all its missionaries then resident at Macao, Malacca, Batavia, etc , and as a result the Anglo-Chinese College, founded by Dr. Morrison, was removed from Malacca, and the Society's printing establishment and medical work from Macao to Hong Kong.

At the same time Mr. Abeel, of the A. B. C. F. M., and Rev. J. N. Boone, of the Protestant Episcopal Church, entered Amoy, and work for the Chinese on the mainland was fairly inaugurated.

From this time on societies and laborers rapidly increased. The opening of nine additional ports by the Treaty of Tientsin increased the opportunities, and the travels of Dr. Gutzlaff aroused new interest, until nearly forty societies are represented in that great empire. The following table, prepared by Dr. L. H. Gulick, late agent of the American Bible Society, gives their names and date of commencement of work. More specific accounts will follow.

	Name of Society.	Date of Mission
1	London Missionary Society	1807
2	A. B. C. F. M.	1830
3	American Baptist, North	1834
4	American Protestant Episcopal	1835
5	American Presbyterian, North	1838
6	American Reformed (Dutch)	1842
7	British and Foreign Bible Society	1843
8	Church Missionary Society	1844
9	English Baptist	1845
10	Methodist Episcopal, North	1847
11	Seventh Day Baptist	1847
12	American Baptist, South	1847
13	Basle Mission	1847
14	English Presbyterian	1847
15	Rhenish Mission	1847
16	Methodist Episcopal, South	1848
17	Berlin Foundling Hospital	1850
18	Wesleyan Missionary Society	1852
19	Woman's Union Mission	1859
20	Methodist New Connection	1860
21	Society Promotion Female Education	1864
22	United Presbyterian, Scotch	1865
23	China Inland Mission	1865
24	National Bible Society of Scotland	1868
25	United Methodist Free Church	1868
26	American Presbyterian, South	1868
27	Irish Presbyterian	1869
28	Canadian Presbyterian	1871
29	Society Propagation of the Gospel	1874
30	American Bible Society	1876
31	Established Church of Scotland	1878
32	Berlin Mission	1882
33	General Protestant Evangelical Society	1884
34	Bible Christians	1885
35	Foreign Christian Missionary Society	1886
36	Book and Tract Society	1886
37	Society of Friends	1886
38	American Scandinavian Congregational	1887
39	Church of England Zenana Miss. Soc.	1888

There are in addition a number of independent workers.

London Missionary Society.—*Canton*, 1807. Robert Morrison not being allowed to engage in any direct missionary work at Canton, gave himself up to the study of the language, and his success was so rapid that in 1808 he was appointed translator to the East India Company's factories; thus his permanent residence and social position were secured, and through his intercourse with the able men who composed the company's staff, important advantages were gained for the future establishment of missions in China. Later, when obliged to retire to Macao, the translation of the Bible and the preparation of a dictionary occupied nearly all his time. The entire New Testament was published in 1814, the Old Testament, prepared in connection with Mr. Milne, in 1818, and the dictionary was completed in six quarto volumes in 1823. Morrison early began a religious service upon the Sabbath for the servants and the immediate acquaintances whom alone he was able to reach; his first convert was baptized in 1814, and he subsequently baptized and ordained Liang Ah Fa, who takes a deservedly high position at the head of the native Christian ministry. Morrison, after all the toil and faith and patience of his twenty-seven years of service, saw only three or four converts, but grandly fulfilled the highest hopes of the society which sent him out in translating the Bible into the language of one-fourth of the human race, and in preparing a dictionary which has been of untold value to all missionaries since.

Amoy.—After the occupation of Hong-Kong in 1842, the first extension of the mission of the L. M. S. was to Amoy, which was a port in immediate connection with the large Chinese immigration to Batavia and Singapore, so that when Messrs. Stronach and Young, who had been working at Singapore, opened a station at Amoy in 1844, they had the language at command, and were ready to begin direct work among the people. The mission has proved a fruitful one, and several strong and self-supporting churches have existed for many years.

Chiang Chiu, a city in the Fuhkien province, was formerly an out-station of Amoy, but has recently been made a separate station with three missionaries, one of them a physician, in charge.

Shanghai was occupied in 1843 and medical work and chapel preaching commenced. A printing-press sent out in 1847 was in 1864 transferred to the British and Foreign Bible Society. From Shanghai the work has extended far into the country. Hospitals, chapels, and other forms of work are successfully maintained. Special work for women is under the charge of ladies sent out by the society.

Hankow, which lies 600 miles up the Yangtsz River, at the mouth of the Han, became a station of the society in 1861. Wu Chang, on the south side of the river, was occupied in 1867, and the work has largely extended in the country and up the course of the Han River. The hospital established in 1868 was transferred to Tientsin in 1879.

Chung King, the first large town on the river after entering the province of Sz'chuen, was occupied as a station in 1888.

Tientsin became famous in 1858 as the place where the treaty at the close of the second war was formed, but was not actually opened to commerce until the autumn of 1860. In the

spring of 1861 a mission was established, and medical work was carried on with the aid of a foreign student until 1878, when Dr. Mackenzie joined the mission. In 1879 Dr. Mackenzie was called to attend a member of the family of the Viceroy of Chihli. The viceroy's patronage was thus at once secured and the medical work assumed a distinguished position, and was finally concentrated in a noble building on the hospital premises, henceforth known as the Viceroy's Hospital, and opened with official recognition in 1881. A medical school was also established under the patronage of the viceroy and carried to a high degree of success. Since Dr. Mackenzie's death, in 1888, the medical work of the mission has been separated from the Viceroy's Hospital. Vigorous work along the usual lines is carried on, and the country work has been largely developed.

Peking.—Dr. Lockhart, after long experience of medical work at Shanghai, visited the capital in order to test the practicability of establishing a mission there, and, under the auspices of the British minister, he commenced hospital work in some unoccupied apartments belonging to the British Legation, and thus began the mission of the L. M. S. In 1864 a permanent home for the mission and hospital were secured on the Great East Street of the city, and the expansion of the work has since led to the purchase of premises and erection of buildings on the West Street. There are now in connection with the mission about 500 church-members, and the annual attendance upon the hospital is about 20,000.

Mongolia.—The mission to the Mongols, undertaken from the West in the beginning of the century, was soon suppressed by the Russian Synod, not, however, until the whole Bible had been translated in the Mongolian language. The way closed from the West was opened from the East by the Treaty of Tientsin, and the mission was recommenced in 1870. The centre of work is at Chao Yang.

American Board of Commissioners for Foreign Missions.—*Canton*, occupied by the American Board in 1830, continued to be its headquarters in China until 1856, when the mission press and all the mission establishments were destroyed by fire.

Amoy.—In 1842 the Rev. David Abeel, then living at Macao, learning that Amoy was accessible as a mission station, proceeded thither in company with Rev. J. N. Boone, of the American Protestant Episcopal Church; he was made chaplain of the British troops, and had abundant opportunity to preach to the natives. The mission was continued under the Board until 1856, when it was transferred to the Reformed Church of America.

Foochow.—Rev. Messrs. Johnson and Peet, who had been laboring in Bangkok, were transferred to the China Mission and appointed to Foochow, which city they reached in 1847. Other missionaries were sent to re-enforce them, and in 1870, upon the arrival of Dr. Osgood, medical work was begun. Boarding schools, a hospital for men, and one for women and children have been established. Shao Wu, an interior station of the Foochow Mission, was established in 1875, after two years' effort to obtain a residence. The station is in the midst of the tea-picking region.

Shanghai.—The Board began its work in Shanghai in the American settlement in 1847; in 1854 a mission was organized at the south gate of the city, but owing to the death of three of the missionaries laboring there and the ill health of the fourth, the work was given up in 1864, and has not been resumed.

Tientsin was chosen as a centre of missionary work by the Board in 1860. In 1867 the present premises in the foreign city were secured and built upon, but the premises previously occupied in the native city were wholly destroyed in the mob and massacre of June of that year. From the fund paid to indemnify the loss a chapel was built in 1874. In this mission great attention has been given to boys' and girls' schools, and to itinerating tours in the province of Shantung, in which three centres of work have been developed.

Peking.—Work at the capital was commenced in 1864. The work of open delivery of the Gospel early begun by this and other societies in Peking has been continued ever since, both by natives and foreigners, probably with less opposition than would have been experienced in any of the capital cities of Europe. A successful school for Chinese and Manchu girls is conducted. In 1868 a mission press with full equipment was erected, and 30,000,000 pages have since been issued from it.

Interesting country work has been developed from two centres, one of which has been set apart as an independent church. There are at present in connection with the Peking Mission 7 missionaries and 20 native workers.

Kalgan.—The city of Kalgan, occupied by the Board in 1865, was one of the earliest stations in the interior of China. From it a work developed at the city of Yuchow, 90 miles to the south, which was in 1873 transferred to the city of Pao Ting Fu (q.v.).

Tung Chow was chosen as a centre of work in 1867. The training school of the mission was located here, also a boys' school, which has gradually developed until the full curriculum of a college course is provided for. Medical work was begun in 1882. The station has 10 missionaries.

Pao Ting Fu was opened as a station in 1873 by the transfer of missionaries from Yuchow. Medical work has been carried on from the beginning, and special efforts for women have been largely extended. The work has developed in the country, and is in promising condition. Eight missionaries constitute the staff.

Pang Chuang.—This station, established in 1880, was the immediate result of the widely opened door of entrance to the common people of Northwestern Shantung, through the kindness shown them during the famine year of 1878. The first church, half the expense of which was borne by the native Christians, was completed in 1886. The work has extended widely into the surrounding country, and native Christians are to be found in more than 100 little villages.

Lin Ching.—A station was opened here in 1886. Houses have been erected, hospital work begun, and the way opened for enlarging work in the future.

Shansi Mission.—The Board was led, subsequently to the famine of 1878, to establish the Shansi Mission, in which a special interest was aroused in Oberlin College, O., U. S. A.; a band of young men was organized and sent out to the field. Thus far two stations have been occupied, Tai Ku and Fen Cho Fu. Medical

work is carried on and a press equipment has been sent out by friends in America.

Hong Kong.—The station at Hong Kong was opened by the Board in 1883, with the hope of continuing efforts begun among the Chinese in California, who were returning in great numbers to China. The field of work extends on the mainland west of the island from 100 to 200 miles. There are now 2 organized churches, with 28 members, 5 schools, and 30 pupils.

American Baptist Missionary Union.—This society, as has been said, commenced its work for China at Bangkok, Siam, in 1833, among the numerous Chinese who came there from Swatow. With the opening of the ports in 1842 Mr. Dean went to Hong Kong. Swatow was visited, and in 1860 a station established at Double Island, at the entrance of the bay leading to Swatow, and in 1863 one at Kak Chieh on the mainland. In 1866 all the work was transferred to the station which is the central station of the Southern China Mission.

Ningpo was also occupied in 1843, which has been followed by Shao-hing, Kin-Hua, Huchow, and Suchow.

In 1882 work was commenced among the Hakka people, which has proved very interesting.

Protestant Episcopal Church, U. S. A.—In 1835 Rev. Messrs. Hanson and Lockwood landed at Canton, but proceeded to Java to labor among the Chinese of Batavia. Amoy was occupied in 1840, but the work was moved in 1845 to Shanghai. In 1860 work was carried into the interior and a station established at Wuchang. These are the two centres from which work extends. There were (1889) 460 communicants.

Presbyterian Church (North), U. S. A. Amoy, 1843.

Central China Mission.—*Ningpo.* The work of the Presbyterian Mission begun at Amoy in 1843 was extended to Ningpo in 1844. The printing-press was removed thither from Macao and remained there until 1860, when it was transferred to Shanghai. The Presbyterial Academy, girls' and boys' schools, and other branches of work are in a flourishing condition.

Shanghai.—This great city was occupied by the mission in 1850 ; the first convert was baptized in 1860. The printing-press removed from Ningpo in this year has now a complete foundry, large equipment of type in seven or eight languages, binding, book depository, chapel, and rooms for workmen, and has already become historic for its wide-reaching helpfulness. The total number of pages issued in 1889 was 6,178,806.

Hang Chow, occupied in 1861, has proved a most difficult field of labor. One church has been organized and there is one out station.

In *Su Chow*, occupied as a station for about twenty years, the opium habit has been met in all its power, there being an opium den on each side of the chapel, the fumes from which are often very disagreeable.

Nankcing was opened as a mission station in 1876 ; has been permanently occupied since 1882, and missionary work is actively prosecuted, but no church has yet been organized.

The Central China Mission, comprising the five stations mentioned, has a force of 27 missionaries with 20 native assistants, 15 churches with 943 members, and 831 pupils in the schools.

The Canton Mission.—*Canton.* The Canton Mission had its real beginning in Macao in 1844. In 1847 Messrs. Happer and French removed with their school of 30 boys to Canton. A day school, the first successful one in China, was opened in 1850 ; the first church was organized in 1862, since which time two others have been formed with a present total membership of 308. The medical work is of great importance. Dr. Kerr, who has been in charge since 1855, has published twenty medical works in the Chinese language. The other stations of the Canton Mission are at Macao, once the point of departure for so many missionaries, now reoccupied by the Board ; Yeung Kong, about 250 miles southwest of Canton, affording an admirable point from which to reach the outlying country, and the island of Hainan, where mission work was started by Mr. Jeremiassen, an independent missionary of Formosa, who afterward joined the Presbyterian mission, and a station was opened in 1885. Two hospitals and dispensaries are established at Kiung Chow and Nodoa. Fifteen natives have been baptized. The Christian College commenced at Canton in 1888, though undenominational, is under the supervision of the Presbyterian Board.

Shantung Mission.—The early visit of Gutzlaff to Shantung had attracted, among the friends of missions in England and America, an interest not unlike that aroused by the discoveries of Livingstone and Stanley in Africa ; and upon the conclusion of the second war with China, which resulted in the opening of the northern ports, an advance movement was at once made. The missionaries of the Presbyterian Board were attracted to Cheefoo, which had been the naval rendezvous, and Tung Chow, one of the nine newly opened ports, was chosen for occupation in 1861, and has always been the educational headquarters of this mission ; the boys' school has developed into a college standing at the head of missionary colleges in China in its range of study and complete equipment. A girls' school, hospital, and dispensary are also located at Tung Chow. From Cheefoo, the second station, a large country work developed after the famine period of 1876–78, in which 70,000 people were helped in the region of Chimo and in the mountains south of Ching Chow. Stations were opened in 1879 at Chinan-fu, 300 miles inland from Cheefoo, and at Wei Hin in 1884, in which medical and educational work are well established. The recent famine caused by the overflow of the mountain streams has again opened the way for a very extensive relief work, and enlargement of the range of missionary effort.

The Shantung Mission has at present 18 missionaries, 2 of them physicians, 80 native assistants, 2,260 communicants, and 600 pupils in 40 day and boarding schools.

Peking Mission.—*Peking* was occupied by the Board in 1863, since which time great progress has been made. Flourishing schools for boys and girls and important medical work are carried on. The women's department of the hospital is in charge of a lady physician, to whose assistance a trained nurse has been sent this year.

Reformed (Dutch) Church of America Mission. Amoy, 1842 and 1856.

Amoy.—In 1856 the mission at Amoy, which

had been conducted by the A. B. C. F. M., was transferred to the Reformed Church Mission, under whose care it has been continuously prosperous. The mission has now 6 stations and 9 out-stations, with 8 organized churches, which are conspicuous for their self-support, their annual contributions amounting to $2,000 or $3,000. A hospital was opened in 1889 at Sio Khe, 60 miles southwest of Amoy ; the women's department was in charge for a long time of a Chinese lady educated in America and a graduate of medicine. The number of patients treated at the hospital during the past year was 6,800.

Church Missionary Society commenced its work in China at Shanghai (1845), and enlarged it to include Ningpo (1848), Foochow (1850), Hong Kong and Peking (1862), Hangchow (1865), Canton (1881). In 1880 Peking was transferred to the S. P. G.

The work is now organized in two missions : 1. South China, with headquarters at Hong Kong, including the Kwangtung and Fuhkien provinces. 2. Mid China, including the Kiangsu and Chihkiang provinces.

The Fuhkien Mission was commenced in 1850 by Rev. W. Welton, who was the first to gain a footing in the city itself, others having been compelled to reside at Nantai, a suburb, on a large island in the Min, and was kept up under great discouragements.

At Hangchow there is a medical mission and a hospital and opium refuge, and at Ningpo a successful college.

Baptist Missionary Society (England).—The mission of the English Baptists is confined to the provinces of Shantung and Shansi. The stations established in the former are at Cheefoo (1860), Ching Cho Fu (1870), Chi Nan Fu (1887), and Chow Ping (1889). In addition to evangelistic efforts medical and educational work is carried on. About 1,300 communicants are gathered in 60 stations or churches.

In Shansi the principal station is at Tai Yuan Fu. Two minor stations are at Hsiao Tien Tzu and Shih Tieh. Two churches with 25 communicants have been organized in the Shansi Mission.

Methodist Episcopal Church (North), U. S. A. —*Foochow Mission.* The work of the Methodist Episcopal Church (North), U. S. A., was begun in China at Foochow in 1847 by Messrs. Collins and White. Aided by the American Bible Society, the mission established in 1861 a printing-press which has done noble work, sending out each year 1,000,000 pages of Scriptures. The field is divided into six districts—Foochow, Hokchiang, Hinghwa, Ingchung, Kucheng, and Teng Ping. The members and probationers number 3,564.

Central China.—Mission commenced in 1868 comprises the stations of Kiukiang (St. Paul and Henkai), Nanking, Wuhu, Tai-ping-fu, Chinkiang, and the circuits of Shuichang and Nanchang. Total number of members, 609.

North China Mission.—The North China Mission was begun in 1869 at Peking, where there are now two stations ; the medical work has developed within recent years, and the educational department has been centralized in the Peking University. There are in this station 4 districts, with 272 communicants.

Tientsin was occupied as a station in 1872, and in 1879 a remarkable medical work under the patronage of Lady Li, wife of the Viceroy of Chihli, was commenced. The Isabella Fisher Hospital, established in 1881, has been very successful under the management of lady physicians. Stations have been opened in connection with Tientsin at Tsang Chow and Nanku in Chihli, and On Chia, in Shantung. The third station of the North China Mission is at Tsun Hua, 60 miles east of Peking, on the great road to Manchuria. Medical work is carried on by the society and by the W. F. M. S., which has work in other departments well started. Extensive evangelistic work is a feature of the mission, which has at present 7 missionaries and a membership in 6 districts of 217.

Seventh Day Baptist Mission.—This mission was begun at Shanghai in 1847 by Revs. Solomon Carpenter and Nathan Wardner and their wives. Mr. Wardner returned to the United States in 1857. There are at present 2 missionaries and their wives, 1 medical missionary, Miss E. F. Swinney and Miss Bostwick. There are 2 unordained native preachers, 30 communicants, and a boarding school for both girls and boys with 33 pupils.

Southern Baptist Convention, U. S. A.—When the A. B. M. U. commenced work at Hong Kong in 1842 Rev. J. L. Shuck represented the churches of the Southern States, and when they organized a separate work in 1845 Mr. Shuck established a mission station at Canton, being joined by Rev. Mr. Roberts. It was at this time that Hung Siu Chuen, afterward the famous leader of the long-haired rebels, heard of Christianity through Mr. Roberts, and remained with him two months for instruction. Shanghai was occupied in 1848, Tung Chow in 1861, and Chinkiang in 1883 ; 786 church-members.

Basle Missionary Society.—The mission to China was established in 1846 among the Hakkas of the province of Canton. The Revs. R. Lechler and Thomas Hamberg arrived at Hong Kong in 1847, and proceeded at once to the mainland. A mission station was formed at the native town of Li Long in 1852. A second station was organized in Hong Kong in 1857. Other interior stations have been formed in 1862 and 1865 at Chang Tsun, and Nyen Hang Li. Mr. Lechler, after more than forty years of service, has again been able to return to his old field of labor. The methods of work call for attention. Itinerating has been the chief source of evangelization. A system of schools, graded after the careful German method, has shown the methods to be very successful. Few missions or methods have had a larger return in the amount of good results ; 1,881 church-members.

Presbyterian Church of England.—This society commenced work in China in 1847, when Rev. William C. Burns commenced work in Hong-Kong, Canton, and the neighborhood. In 1851, however, he removed to Amoy, which then became the centre of that mission's efforts. Swatow has since been occupied, and there are stations at Ngkangphu, in the Hakka country, at Singapore, and Formosa. The work in Formosa was commenced in 1865 and has been of great interest ; 3,572 communicants.

Rhenish Missionary Society.—*Canton.* The mission of this society to China was sent out in 1846. It established itself at first at Canton, and was originally among the general population of the Canton province known as Punti, in distinction from the Hakkas, among whom the Berlin Missionary Society had its work. The

Berlin Society ceased to work, and their missionaries joined the Rhenish Society. Canton was occupied in 1847. Under the impulse of the enthusiasm of Gutzlaff the Society sent out two men, Genahr and Koster, who landed in Hong Kong, March 19th, 1847. Koster soon died. Genahr moved to the mainland and began work among the villages on the shore, making the village of Tai Ping the centre of his work. Genahr gathered a school about him and worked on till 1864. He left behind him at his death two valuable works in Chinese, which have been very widely useful. The mission was joined after the death of Genahr by Rev. E. Faber. The station of Fa Men was begun in 1864. Mr. Faber after many years of service has removed to Shanghai to enter upon literary work. The mission adopted from the first the native dress, and its work has been continuously in the native villages.

Methodist Episcopal Church (South), U. S. A.—This Society occupied Shanghai in 1848, which is still its principal station, though important work is being done at Suchow and Nantziang. The mission was organized into a Conference in 1886. Members and probationers, 379.

Berlin Foundling Hospital, established at Canton in 1850 by a ladies' society in Berlin.

Wesleyan Methodist Missionary Society (England).—This Society commenced its operations at Canton in 1852, when it took up the work that Rev. Geo. Piercy had carried on for two years. In the Canton district important stations are Fatshan, where there is a dispensary and hospital, San Ui, and Hong Kong.

Work in Wu Chang was begun in 1861, and includes Hankow, with an important medical department, Han Yang, Teh Ngan, and Kwang Chi. There is a total of over 1,000 communicants.

The Central China Wesleyan Lay Mission, in connection with the above Society, commenced its work in 1885, and makes a special effort to reach sections where there is no regular preaching.

Methodist New Connexion (England).—Tientsin was occupied by this Society in 1860, and Lao Ling in the Shantung Province in 1866; Chu Chia Tsai in 1867, and Kai Ping in 1884. 1,400 communicants.

United Presbyterian Church of Scotland.—The work of this Society, which was begun by medical work at Ningpo (1865), was afterward concentrated at Cheefoo, and in 1873 transferred to Manchuria.—*Moukden.* The central station of the mission is now at Moukden, the capital of the Province of Manchuria. Population, Chinese and Manchu, 300,000. Hospital and dispensary work are carried on with large success. A station has been opened at Hai Cheng, 80 miles south of Moukden, and there are 4 out-stations. The membership of the three organized churches is 500, with 57 pupils in the schools.

China Inland Mission.—For the first ten years after the formation of the China Inland Mission at Ningpo in 1866, all its stations were in the four provinces of Chihkiang, Kiangsu, Nganhwui, and Kiangsi. With a view to gaining access from the west, a station was opened at Bhamo, in Upper Burma. Ten years later seven additional provinces had been entered, and now only one of the 18 into which China is divided is unoccupied by some society. The number of missionaries of China Inland Mission in February, 1890, was over 380, the number of stations and out-stations about 150, and of organized churches upwards of 80. See China Inland Mission.

United Methodist Free Churches (England).—This Society occupied the city of Ningpo in 1868, and has increased its work to Wenchow. In 3 churches it has 568 communicants.

Presbyterian Church (South), U. S. A., occupied Hangchow in 1868, and has extended its work to Soochow, Chinkiang, and Tsingkiang-pu. Along the Grand Canal it is carrying on the work commenced by the English Baptists, but dropped by them on account of its distances and the pressure in other places; 82 communicants.

Presbyterian Church of Ireland.—The work commenced in 1867 at Yingtse, on the Liao River, at the head of the Gulf of Chihli, by the English Presbyterian Church, was, upon the death of the missionary in charge in 1869, assigned to the Irish Presbyterian Church. Yingtse, known abroad as Newchuang, is the port of Moukden. Medical work in the hospital and dispensary has been effective. A girls' school in charge of a lady is an important part of the work carried on. The missionaries have done a great deal of touring, and have established a station at Ki Rin, the capital of the province of that name. There are four out-stations.

Presbyterian Church in Canada.—The Presbyterian Church in Canada having a successful mission in Formosa, planned an enlargement in North China, which the volunteer movement among the graduates of Knox College and Queen's University enabled them to carry out. The Rev. J. Goforth, the first missionary for the new work, arrived in Cheefoo in the spring of 1888, and in the autumn of that year, having adopted Northern Honan as the field, removed to Pang Chuang, in Western Shantung, as a point of departure, and was there joined by Dr. McClure and Mr. McGilvary in 1889. The points chosen for future work are Weihui-fu, Changte-fu, and Huaiching.

Society for the Propagation of the Gospel.—This Society having received a contribution of £500 for a mission in China, selected North China as its field and Cheefoo as the first station. The work has slowly developed. A training-school for young men and a school for boys have been established, and church buildings erected.

Peking.—The work of the C. M. S. in Peking was transferred in 1881 to the S. P. G. A training-school for missionary workers, boys' school, work for women, etc., are carried on. Taishan-fu was opened as a station in 1879.

Established Church of Scotland has one station, Ichang, commenced in 1878.

Berlin Missionary Society commenced work at Canton in 1882, and has since occupied eight other cities. Among them are Patlak-pu, Nam-hyung, Mahen, etc.

Bible Christian Foreign Missionary Society (England). — This Society occupied Yunnan-fu in 1885, and Chaotung-fu later. It has carried on its work largely in connection with the China Inland Mission.

Foreign Christian Missionary Society (Disciples of Christ, U. S. A.), occupied the city of Nanking in 1886, where they have a successful medical work.

Friends' Foreign Missionary Society have also commenced a work at Nanking.

Bible Work in China is carried on by the British and Foreign Bible Society (1843), headquarters at Shanghai, Tientsin, and Canton; the National Bible Society of Scotland (1868), agencies at Chungking, Hangkow, and Peking; the American Bible Society (1875), headquarters at Shanghai.

The Book and Tract Society of China (1886) has also done valuable work, operating chiefly through a local organization in Shanghai for the diffusion of Christian Literature in China.

Comparative Summary of Mission Work in 1877 and 1890.

	1877.	1890.
Number of missionaries	473	1,295
Ordained natives	73	209
Unordained natives	596	1,260
Hospitals	18	61
Dispensaries	24	43
Patients	135,381	348,439
Organized churches	318	520
Wholly self-supporting	18	94
Communicants	13,515	37,287
Contributions by natives for 1876 and 1889	$9,571	$36,884.54

Hindrances to Missionary Work.—1. *Dislike of Foreigners.* The feeling is general that whatever is strange and different from the native is uncanny. For this reason the most common name for the foreigner is *fan kwei,* which is usually rendered "foreign devil," but it does not mean devil so much as it does something that is weird, strange, uncanny, and therefore to be feared. The missionary is an object of suspicion on account of his appearance, his actions, and his speech. If he wanders along the hillsides for recreation, he is supposed to be searching into the mineral wealth of the hills with eyes that can see through the rocks. If he picks a flower, it is to be used for medicine or as a charm. Everything that he does is susceptible of some wrong interpretation.—2. *The Conceit of the Literati.* It is a significant fact that at the utmost but three or four *siu-tsai* (B.A.) and but one or two *ku-jin* (M.A.) have been known to profess Christianity. The literati form the most difficult class to reach, and are the most bitter opponents of Christianity; for they are so puffed up with their knowledge, and so firmly convinced that whatever is Confucian and according to tradition is right, that they will not listen to or heed the religious teachings of the foreigner. The Mohammedans are also hard to reach.—3. *The Superstitions of the People.* When every little event of life is bound up in some way or other with their multiple superstitions, the teachings of the gospel are choked by these thorns of error. —4. *Ancestral Worship.* By opposing the worship of parents, Christians are regarded as unfilial, and the doctrine which refuses the rites of worship to father and mother is viewed with dislike and scorn.—5. *The Opium Habit.* The increase of this habit is regarded as one great obstacle in the way of the Gospel, for the mind of the opium-smoker is dulled, his moral nature is warped and utterly destroyed at length, and nothing can be done to lead him to higher aims than the gratification of the appetite which he has encouraged till he is its slave in mind and body. . . In addition to these obstacles arising from the character of the people, there are physical hindrances, such as the hardness of the language, the difficulty and delay of travel, and in some places the trying nature of the climate. The favorable side of the subject is seen when we consider that China is practically open to foreign travel; the language when mastered opens up a medium of communication to millions; the people are of a high order of intelligence; the climate, when precautions are taken, is generally salubrious; wholesome food and comfortable clothes can be procured with ease; and the common people are usually glad to hear of a religion of love.

China Inland Mission.* Headquarters, 2 Pyrland Road, Mildmay, London, N., England.—I have been asked to give an account of the circumstances which led to the inception of the China Inland Mission, of its development, and of some of the special ideas and methods which are at the basis of the work.

The work of God is so truly one,—"One soweth and another reapeth,"—and so many influences combine in causing a given departure, that it is difficult to know where to commence. The work of Dr. Gutzlaff in China interested many Christian people in Europe in the needs of inland China. His visit to England led to the formation, in 1850, of a Society intended to "further the promulgation of the Gospel in China by means of native evangelists." The failure of some of Dr. Gutzlaff's plans led to a modification of the original aims of this Society. Changing its title to that of the "Chinese Evangelization Society," it determined to send out European missionaries, to work if possible inland, availing themselves of the help of native agents as far as should be practicable. I sailed for China as its first English agent on September 19th, 1853, and worked for several years under its auspices. Conscientious difficulties afterwards led to a friendly separation —so thoroughly friendly, that the Society continued to publish my journals as they had done before. Those years of independent work in China only confirmed the conviction—gathered from God's Word, and fostered by providential circumstances, before my sailing for China—that it was safe to trust in the promises of God for the supply in answer to prayer of all the needs, pecuniary and otherwise, of the work to which He calls His servants. Illustrations of God's goodness in answer to prayer have been published by me in "China's Millions" from time to time, and specially in the series of papers entitled 'A Retrospect,' and contained in the volumes for 1886, 1887, and 1888. The limits of space prevent further reference to them here.

During these years of labor in China I was privileged to come in contact and to labor in very close fellowship with the Rev. W. C. Burns in the years 1855 and 1856. We travelled and lived together, working principally in the inland districts of the provinces Kiang-su, Chehkiang, and Kwang-tung; in the latter province working in Swatow and its neighborhood.

* The China Inland Mission is so closely identified with Mr. Taylor's own life, that we have thought best to waive the usual form and leave this article just as it was received from Mr. Taylor.—Editor.

The strong scriptural views of this holy man on the subject of evangelization, and the need of a special order of evangelists, took great hold on me; and the hopelessness of ever overtaking the then living millions of China except by the large use of evangelists, deeply impressed my soul. Though an ordained Presbyterian minister, Mr. Burns ever refused to perform any pastoral function. Having been largely used in Scotland, England, and Canada before he went to China, he lived and died there as an evangelist, gladly doing pioneering work, and commencing operations, but leaving to others the pastoral work which appropriately followed.

Failing health led to my return to England in the end of the year 1860, and my first thought was for the work which I had left behind in the province of Cheh-kiang, and for the other unevangelized parts of that province. Indeed, in the January of that year, when I had no thought of returning myself, I had written to a friend in England:

"Do you know of any earnest, devoted young men desirous of serving God in China, who, not wishing for more than their expenses, would be willing to come out and labor here? Oh, for four or five such helpers; they would probably preach in Chinese in six months. In answer to prayer the means will be found."

During the voyage home it was my earnest prayer that five such workers might be found and sent out to China. This prayer was answered: in 1862, Mr. Meadows, now the senior missionary of the China Inland Mission, went out with his young wife, followed in 1865 by four others.

In the meantime constant thought and prayer, and ever-deepening distress from the contemplation of the awful fact that a million a month in China were dying without God, brought home the conviction that something must be done, and done without delay, in obedience to our Lord's command, to reach the residents of inland China. None of the existing missionary societies were prepared to definitely attempt the evangelization of the interior, and the urgent necessity for a special effort was thus forced upon me.

Great love for the noble societies that were working in China and elsewhere led to much anxious thought and prayer for methods of working which would not interfere with the supplies of men and money likely to reach them. To divert supplies from one channel to another would have added nothing to the missionary strength of the churches. The new work must, if possible, aid all and injure none. It was therefore determined to make no collections, to use no personal solicitation, but to trust in God to send in answer to prayer spontaneous donations for the supply of the need of the work.

It was also foreseen that to meet the vast needs of inland China all the volunteers obtainable from every branch of the Christian Church would be required, and would prove all too few; nor was there felt to be any insuperable difficulty in working in the mission field with members of various Christian denominations. The new work was therefore made interdenominational.

The needs of China were made known by the publication in 1865 of a little book called "China's Spiritual Need and Claims,"* in which it was shown that there were at that time only 97 Protestant missionaries actually in the field; that these were all located in 10 or 11 ports, situated in 7 of the 18 provinces of China, and all, with the exception of Han-kow (a port over 600 miles up the river Yang-tsz) on the sea border of China. There were consequently 11 provinces without any missionary, while the greater part of the other 7 provinces having only missionaries in their free ports, was equally out of reach of the Gospel. By public meetings also the same needs were made known, and volunteers were invited to go out to China, without any guarantees beyond those contained in the Scriptures, to carry the Gospel to these needy ones. The China Inland Mission was now definitely formed, and Mr. Meadows and the other workers above referred to were incorporated in it. On the 26th of May, 1866, I sailed for China in the "Lammermuir," with the first large party of volunteers, and the work has subsequently been continued on the same lines.

From this point in our history it is desirable to trace separately the progress of the home department and of the work in the mission field.

I. ***The Home Department.***—It was not practicable to remit small sums of money to China; a channel of communication for our donors was therefore essential. Further, being in China myself with the volunteers, I could no longer select from those who wished to join our work suitable candidates, so means for selecting further workers were most desirable. Again, we wished to inform the kind donors from time to time of our joys and sorrows, and to have the help of their prayers in our difficulties. This required a friend at home to print and circulate an occasional paper. These needs were all met by the kind offer of a Christian merchant, W. T. Berger, Esq., to receive for us funds sent through the post, to remit them to China, and to take charge, generally speaking, of the home work of the mission. He became therefore the first Honorary Home Director of the mission, and acted as such for about six years. When no longer able, from failure of health, to carry on the home work, a small Council was formed in London, and two of its members acted as the honorary secretaries of the mission, and carried on its work for two or three years. As the mission increased, it became necessary to have a resident secretary, and Mr. Broomhall came to our help; and further additions to the staff have been made as circumstances have required. One of the first members of the Council, Mr. Theodore Howard, has for several years been Honorary Home Director; and he and the Council meet weekly for the determination of all matters connected with the home work of the mission.

Recently an auxiliary of the Council has been formed in Glasgow, of which William Oatts, Esq., is the Honorary Secretary, to assist in the selection of candidates from Scotland; and an auxiliary Council of ladies has been formed in London, of which Miss Soltau is the Honorary Secretary, to assist in the selection and training of lady candidates. A Council for North America has also been formed, some members residing in the United States and others in Canada. The Secretary and Treasurer, Mr. H. W. Frost, formerly of Attica, N. Y., has

* This book is still to be obtained: published by the Willard Tract Depository, Toronto, Ont., and Messrs. Morgan & Scott, London.

removed to Toronto, Ont., and the office of the mission is in that city, at 14 Richmond Street West. American contributions are received by Mr. Frost, and American candidates apply to him, and when accepted by the Council are sent out to China.

II. ***The China Department.***—When the band of missionaries mentioned above as sailing in the "Lammermuir" arrived in China in the autumn of 1866, they had immediate experience of the difficulty of securing residence inland; it was only after many ineffectual attempts that suitable premises were at last obtained in the city of Hang-chau. The brethren who had preceded them had opened two other inland stations, giving us as the year closed, including Ning-po, where the work first originated, four stations with resident missionaries. In the following year four other inland stations were opened, but not without riots in three of them. In 1868 two new stations and an out-station were peaceably occupied. Another city, Yang-chau, was also peaceably occupied for some months; but a disturbance originating at the Roman Catholic Foundling Hospital caused us to be driven away, to return by invitation after two or three months' absence. The frequency with which rioting occurred on our settling in a city led to the policy of frequently visiting a place in which we wished to settle, so as to become well known and make some friends, ere attempting to rent houses. By adopting this plan riots became as infrequent as they had previously been common.

For the first ten years the stations opened were all in four provinces, Cheh-kiang, Kiang-su, Gan-hwuy, and Kiang-si. The income for these years averaged about $25,000. The number of missionaries, including their wives, had reached 44, and they were assisted by 70 native helpers and 6 Bible-women. There were still nine provinces in which we desired to begin work, and a station was opened in Bhamô, in Upper Burmah, with a view to entering China if possible from the west.

Ten years later, in 1885, we had stations and resident missionaries in seven of these nine provinces; and in that one year 40 new missionaries went out, while the income for the year was over $100,000. The following extract, taken from the preface to the annual volume of "China's Millions" for the year 1886, has sufficient interest to be reproduced:

"The story of twenty years cannot be retold in a preface, but a few lines may give facts sufficient to show that the labors of these years have not been in vain in the Lord. To His good hand must be ascribed the success. The work has been His, and all the praise must be given to Him.

"In 1865 there were but 97 Protestant missionaries in China. In 1886, in connection with the China Inland Mission alone, there are 152 missionaries (not including wives).

"The following table deserves careful study. It only refers to those provinces in China proper which in 1866 had no Protestant missionary. If the history of missionary effort in China up to the present time were written, it would have no chapter of deeper interest than that which told of the pioneer work of the China Inland Mission in those eleven provinces.

"The itineration of those provinces by members of the mission, the opening of mission stations in all but one (though in two, Ho-nan and Hu-nan, they have had to be relinquished again and again), the peaceful residence in so many of them, would, if not a single convert had been gained, be cause enough for deep thanksgiving.

Province.	Population.	Area.	Protestant Missionaries in 1866.	Itineration commenced by C. I. M.	Station or Stations opened by C. I. M.	No. of C. I. M. Missionaries in 1886.
Gan-hwuy	* 9 millions	† 48,161 sq. mls.	None	1868	1869	13
Kiang-si	15 "	72,176 "	None	1869	1873	5
Ho-nan	15 "	65,104 "	None	1875	1876	2
Hu-nan	16 "	73,320 "	None	1875	....	2
Kan-suh	3 "	86,608 "	None	1876	1878	13
Shen-si	7 "	67,400 "	None	1876	1879	12
Shan-si	9 "	56,268 "	None	1876	1877	23
Kwei-chau	4 "	64,554 "	None	1877	1877	6
Sz-ch'uen	20 "	166,800 "	None	1877	1877	12
Yun-nan	5 "	107,969 "	None	1877	1881	8
Kwang-si	5 "	77,856 "	None	1877	None	None

* The estimate of population is that given in "China's Spiritual Need and Claims."
† Area of England 50,823 square miles.

"A glance at the other seven provinces will not be without interest. Here again the progress made calls for grateful acknowledgment.

Province.	Population.	Area.	Total number of Missionaries in 1865.	C. I. M. Missionaries in 1886.
	millions	sq. miles		
Kwang-tung	17½	90,230	97	56
Fuh-kien	10	45,753		
Cheh-kiang	12	39,150		
Kiang-su	20	44,500		
Shan-tung	19	65,104		
Chih-li	20	67,276		
Hu-peh	20½	70,450		

"For statistics of native helpers and church members, etc., we must refer to the report given in this volume.

"When, however, the work of the China Inland Mission, and of all the missions, is looked at in relation to the vast and overwhelming need, it is soon seen how utterly inadequate it is. The table on the following page amply shows this.

Since the above extract was written the work has continued to grow and develop, and the internal organization has of course needed to develop with it. Without attempting to follow it from stage to stage, we may mention our present arrangements. New workers, on arrival in the field as probationers, proceed usually to one of the training homes established by the mission. There for about six months they

PROPORTION OF MISSIONARIES TO THE POPULATION IN THE EIGHTEEN PROVINCES OF CHINA PROPER.

Province.	Population.	No. of Missionaries.*	Proportion to Population.	Or one Missionary to a Population exceeding that of—
KWANG-TUNG	17 millions	92	1 to 170,000	Hull (162,325).
FUH-KIEN	10 "	60	1 to 167,000	Newcastle (145,359), or Dundee (140,239).
CHEH-KIANG	12 "	48	1 to 250,000	Edinburgh (228,357).
KIANG-SU	20 "	92	1 to 217,000	Belfast (207,671), or Bristol (206,874).
SHAN-TUNG	19 "	54	1 to 352,000	Manchester (341,414).
CHIH-LI	20 "	71	1 to 300,000	Sheffield (284,508).
HU-PEH	20¼ "	32	1 to 600,000	Liverpool (552,508).
KIANG-SI	15 "	4	1 to 3,750,000	Scotland (3,500,000).
GAN-HWUY	9 "	15	1 to 600,000	Glasgow (511,415).
SHAN-SI	9 "	25	1 to 360,000	Manchester (341,414).
SHEN-SI	7 "	9	1 to 800,000	Glasgow and Sheffield (795,923).
KAN-SUH	3 "	3	1 to 1,000,000	Liverpool and Birmingham (953,282).
SZ-CHUEN	20 "	14	1 to 1,400,000	Glasgow, Liverpool, and Dublin (1,336,987).
YUN-NAN	5 "	6	1 to 800,000	Glasgow and Sheffield (795,923).
KWEI-CHAU	4 "	6	1 to 700,000	Manchester and Leeds (649,533).
KWANG-SI	5 "	0	0 to 5,000,000	Ireland (no missionary).
HU-NAN	16 "	3 itinerating	0 to 16,000,000	Four times Scotland.
HO-NAN	15 "	3	1 to 5,000,000	London.

* The number of missionaries is according to an account corrected to December, 1884.

receive from European and native teachers careful instruction in the language, and are taught besides much that will be helpful to them as to the geography, government, and etiquette of the country, the phases of religious thought, and the best method of communicating the gospel to the people. They then commonly proceed to some of the inland stations of the mission, and continue their studies, assisting as able in the work, under the supervision of senior missionaries. A definite course of study is pursued, divided into six sections; and periodical examinations from time to time test the progress of the student. If his progress has been satisfactory, and there is promise of permanent and useful work, the probationer is accepted as a junior missionary at the end of two years, and assists one of the senior missionaries in his district. If at the end of five years he has done well, and has passed all his prescribed examinations, he becomes one of the senior missionaries, taking full responsibility for the work of a station, the district surrounding it, and such of the younger workers as are placed under his supervision. Over a number of these districts a superintendent is appointed; he has probably been in the country for from 10 to 28 years. The senior missionaries can be called together when necessary to act as a council and confer with the superintendent about the whole work of his provincial district. All the superintendents are members of the general council of the mission in China. From the extent of the country it is not possible for the whole number to meet together frequently, but a sufficient number of them are able to attend the quarterly meeting of the council to confer with the director and deputy director concerning matters that affect the whole work of the mission in China.

All the missionaries connected with the C. I. M. go out without guaranteed salary. Between 60 and 70 of them are either possessed of private means or are supported by special friends who are interested in them, and therefore need no supplies from the general funds of the mission. The funds are remitted from time to time from London and Toronto to the treasurer in China, and he supplies the needs of all those not otherwise supported by remittances, which vary somewhat from time to time, according to the monthly income of the mission, the funds being distributed *pro rata*. The history of the mission affords numerous examples of God's faithfulness in hearing and answering prayer. Sometimes the funds received from home have been wholly inadequate; prayer has gone up to God, and unexpected donations have been received from persons resident in China. Remittances to distant parts of the country have failed to reach their destination when due, perhaps owing to the wreck of a mail-boat in the rapids, and though the money has been ultimately recovered, considerable delay has ensued. In some way or other the Lord has always provided for the need of His trusting servants. On one occasion a mission station was wrecked by rioters, every room was entered with one exception, and whatever the people thought worth having was carried off or destroyed. There were four bed-rooms on one corridor: the first, second, and fourth were looted; the third had the door ajar all the time, and lying on a bed were the money supplies and the books of the station, the money having arrived just as the riot was commencing; providentially that room was never entered, and when the riot was quelled, the money and the books were found untouched. But space would fail us were we to attempt to tell even a few of the evidences of God's providential care and deliverance.

The work of the mission being interdenominational, it is found helpful to cluster together workers whose views of church government sufficiently correspond to enable them to work happily together. When a number of natives have been converted, and the time comes to organize a church, the senior missionary who is responsible for the conduct of the work is perfectly free and unfettered, and will organize the church according to his own conscientious convictions. When a church has once been formed on any definite lines, those who succeed in superintending the work do so on the condition of carrying it on as it was commenced. Though the mission embraces Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and a few independent workers, all recognize each other as fellow-servants of the same Master, happily meet when occasion requires at the table of the Lord, and recognize each others' converts, however or by whomsoever admitted to the privi-

lege of church fellowship, provided they are walking consistently before God and their fellow countrymen. A happy family feeling pervades the whole mission to an extent seldom to be found among so large a body of workers, especially when many differ so largely from one another as do the members of the C. I. M.

The observant reader will probably have noticed that the principal distinctive features of the C. I. M. are:

First. Its interdenominational character.

Second. That the workers have no guaranteed salary, but trust in the God whom they serve to supply their needs, and are not disappointed in their trust.

Third. That the direction of the work in the field is carried on, not by home committees, but by senior and experienced missionaries, who help and guide as they are able, those who have less experience in the Lord's work in China.

Fourth. That no personal solicitation or collection of funds is made, voluntary contributions alone being received; to which we may add, that the names of donors are never published, but each one receives a dated and numbered receipt, by which he can trace his own contribution into the list of donations, and thence into the annually published accounts of the mission.

The number of missionaries in February, 1890, was over 380, the stations and out-stations of the mission about 150, and the number of organized churches upwards of 80. There has not yet been time to receive statistics from our distant stations up to the end of the year 1889, but the additions to the church by baptism already reported for that year are about 500.

Chi-nan-fu, a city of northeast China, in centre of West Shantung, 300 miles south of Peking and 370 miles west of Chefoo. Temperate, healthy. Population, 150,000, Mongolian Chinese chiefly. Language exclusively Mandarin Chinese. Religions; Confucianism, Buddhism, Taouism, and Islamism. People well-to-do, peaceable, and industrious. Mission station of the Presbyterian Church North (1875); 6 missionaries and wives, 4 native helpers, 1 church, 125 members, 3 schools, 18 students. S. P. G., 1 missionary, an Anglican church in the foreign settlement, a school for boys, and a training-school for young men.

Chinese Blind, ***Mission to the.*** Secretary, William J. Slowan. 224 West George Street, Glasgow, Scotland.—This work for the blind of China began when William Murray, a colporteur of the National Bible Society of Scotland, succeeded in perfecting a method whereby the blind beggars, who are so sadly numerous in China, may not only be taught to read and write, but may even become active missionary agents, as Scripture-readers and singers of sacred songs. William Murray was born in Port Dundas, Glasgow. When about nine years of age he lost his left arm while too fearlessly examining the machinery in a saw-mill. But for this accident he would probably have become a saw-miller; as it was, as soon as he was able to work for a living, he obtained employment as a rural letter-carrier in the neighborhood of Glasgow. His own wish was to be employed in some sort of mission work, and he applied again and again to the National Bible Society. But though greatly attracted by the lad, the Secretary feared that one so simple and unassuming would prove an unsuccessful colporteur; but as the same Secretary now says, "What could he do against a man who was praying himself into the service of the Bible Society?"—for the young postman confided to him afterward that he had divided his long daily walk into three parts, and as he tramped along the monotonous road, he beguiled one third of the distance by the study of the Scriptures in Hebrew, one third was devoted to the Greek Testament, and the last section was for daily prayer that he might be employed in direct missionary work in a heathen land. In 1864 he renewed his application to the Bible Society, his services were accepted and he commenced work among the ships congregated on the Clyde. Very soon the Society discovered that it had never before had such a colporteur. His facility in acquiring foreign languages made him very successful in his work among the sailors from many countries. During the summer months he was sent to push his Bible-cart over the moorlands in the wild districts of the Scotch Highlands. Before long his remarkable aptitude for languages attracted the notice of the Directors of the Bible Society, and a friend promising to help pay the fees, he was permitted to attend classes at the old College in the High Street, Glasgow, provided his studies did not interfere with his regular work. All day long, therefore, through the gloomy Glasgow winters, he stood in the streets beside his Bible-cart, hurrying back to his lodgings for a hasty supper, studying till nine o'clock and rising daily at 3 A.M. in order to prepare for his classes at college, from 8 to 10 A.M., at which time he began a new day's work of street-selling.

After seven years of apprenticeship he obtained his heart's desire, and sailed for China in 1871. In four months he had acquired about 2,000 of the 4,000 intricate characters by which the Chinese language is represented, and started on his pioneer journey in the Province of Shantung. For 16 years he has labored incessantly as a colporteur, in various provinces of China, and also in Manchuria and Mongolia. During this time 100,000 copies and portions of the Bible in the Chinese and Tartar languages have been sold. Many of them were purchased at great fairs by merchants and influential men from remote districts, and some copies penetrated to the Imperial Palace. But we pass on to Mr. Murray's peculiar gift—that of enlightening the physically as well as morally blind. From the time of his arrival in China he had been deeply impressed with the extraordinary number of blind men who mingle in every crowd—sometimes alone, sometimes in gangs of eight or ten, each guided by the man in front of him, the leader feeling his way with a long stick.

This large proportion of blindness is due to leprosy, small-pox, neglected ophthalmia, smoky houses, and general dirt. The number of the blind in China is supposed to be 500,000, but this estimate is probably far below the actual number. As Mr. Murray in his daily tasks mingled with the ever-changing crowds, the thought of brightening these dreary lives was never absent from his mind. He appealed to other missionaries, but they, already heavily burdened, could do nothing. During his residence in Glasgow he had mastered Moon's system of embossed alphabetic symbols and Brail-

le's system of embossed dots. Now he ceaselessly revolved in his mind whether it might be possible to adapt either of them to the bewildering intricacies of the Chinese language, with all its perplexing "tones," which by an almost inappreciable difference of pronunciation cause one word to convey a dozen different meanings. Mr. Murray wrestled with this perplexing problem for a long time, apparently without result, until one day, wearied with a long morning's work, he had lain down to rest during the noonday heat; suddenly he saw, as clearly as he now sees one of his stereotyped books, outspread before him the whole system, which he patiently and laboriously worked out during time stolen from sleep (for the whole day was devoted, as before, to the service of the Bible Society). At last, after eight years, the system was completed, and daily experience proves it be so extraordinarily simple to the Chinese intelligence, that any blind man or lad of average mental powers can thoroughly acquire the arts of reading and writing within two months, and a sharp lad can do this in six weeks. The little school at Peking has been carried on for eight years, and possesses five books of the Bible in stereotype, some small books on sacred subjects, and a considerable number of music books, also many manuscripts which will soon be stereotyped; for Mr. Murray's pupils are taught to do everything needed in the preparation of their books. This adaptation of Braille's system also enables the students to write out musical scores with great rapidity and accuracy; and English tunes being easily acquired and accurately remembered, many of the pupils have become organists and gospel singers in the service of various Christian missions. Many are Bible-readers.

In 1886 Mr. Murray went to Scotland, and after pursuing special studies in theology, Greek, and Hebrew, received ordination from the United Presbyterian Church as a missionary in China in connection with the National Bible Society of Scotland; his marriage took place about this time, and he returned with Mrs. Murray to China in October, 1887. He hopes now, with the help of his wife, to be able to do much for the blind women of China. It is hoped that a separate school may soon be opened for them.

One blind man is now itinerating among the mountain hamlets of his own district in Manchuria, that vast, remote province, where even the Inland Mission has as yet no representative, and the only beginning of Christian work is that of the Irish and United Presbyterian churches. The widely-scattered students keep up a correspondence with their friends in Peking. To prevent the crushing of the embossed characters, their letters are mailed in tin tubes just large enough to contain them. New hymns and tunes and any matters of interest are thus interchanged.

Until 1886 Mr. Murray defrayed all expenses of his work, including the board, lodging, and clothing of the students. In 1887 the "Mission to the Chinese Blind" was formed in Scotland, and its receipts for 1888 amounted to £2,208, 9*s*. 5*d*.

Chinese Version.—A few portions of the Scriptures appear to have been translated at various times by Roman Catholic missionaries in China, but no successful efforts were made by them towards the production of an entire version. All versions now existing belong to this century; and at present there are in China proper, with its 380,000,000 souls, *five leading versions in Chinese*, i.e., in the literary, classical, or book language (*wen-li*) as distinguished from the so-called colloquial versions, which may be found under their proper alphabetical heading. The classical versions are as follows:

1. *Dr. Marshman's* version, commenced in 1806, and published at Serampore in 1822 by the Baptist Mission.

2. *Morrison and Milne's* version, commenced in 1807, and published in 1823 at Malacca.

3. *Medhurst's* or *The Delegates' Version.*—At the suggestion of Dr. Medhurst, who had translated the New Testament into Chinese (published at Batavia in 1837) for an improved translation of the Bible, a convention of a committee of delegates from the several stations in China met at Shanghai, and the result of their labors, or rather of those of Drs. Medhurst, Stronach, and Milne of the London Missionary Society, was the Delegates' Version of the New Testament, first published at Shanghai in 1852. In 1855 the Old Testament, also translated by these missionaries, followed. Many subsequent editions are spoken of under the name of *The Delegates' Version.* An edition of the New Testament of The Delegates' Version with marginal references was published in 1869. For a considerable time there has been a growing desire among Chinese missionaries for an edition of the Chinese Bible in a less classical and simpler style than the Delegates' Version published by the British and Foreign Bible Society. As a first step towards this end, the Rev. G. John of the London Missionary Society translated ten chapters of the New Testament, which were circulated among the missionaries with a view to ascertain their opinion. As this translation was received with great favor, Mr. John continued his work, and his New Testament in Low or Easy Wen-li was published at Hankow by the National Bible Society of Scotland in 1885. On the other hand, Dr. Blodget of Pekin, and Bishop Burdon, of the committee which made the Mandarin version, earnestly advocated the publication of an Easy Wen-li version made from the Mandarin by such modifications as the genius of the language requires. To comply with their request the American Bible Society authorized the printing tentatively of certain portions of the New Testament, and in 1886 the Gospel of Matthew and the Epistle to the Romans were published accordingly at Pekin. [And in 1889 the entire New Testament was printed in octavo form at Foochow.]

4. *Gutzlaff's Version.*—A translation of the Old Testament made by the late Rev. Dr. Gutzlaff was published about the year 1840, and a new edition in 1855. His New Testament, a modification of that published by W. H. Medhurst of the London Missionary Society, was often reprinted by the Chinese Union, a native Christian society.

5. *Bridgman and Culbertson's Version.*—Soon after the completion of the Delegates' Version, the Revs. E. C. Bridgman and M. S. Culbertson of the American Board commenced their version of the Bible. The New Testament was published in 1859; the entire Bible in 1863. Different editions of this version were issued by the American Bible Society, and in 1887 a

pocket edition of the New Testament was issued at Shanghai, besides a diglott edition in Chinese and English.

These are at present the five leading versions of the Bible in the Wen-li or classical Chinese. A translation of the New Testament made by the late bishop of the Russian church at Pekin was published in 1864; and another by the Rev. T. H. Hudson was completed about the year 1867.

At the Missionary Conference held in Shanghai, May, 1890, three committees were appointed to select three corps of revisers who shall make a standard version for China in the three forms: the Wen-li, high classical; simple classical, or Easy Wen-li; and the Mandarin. This version is to take the place of all the different existing versions. The same conference also recommended the use of the colloquial and the Romanized versions.

(*Specimen verse.* John 3 : 16.)

蓋神愛世、甚至以其獨生之子賜之、俾凡信之者、免沉淪而得永生。

Chin-hua (see Kinhwa), a city in the province of Chih-kiang, China, a station of the China Inland Mission; founded in 1884; 63 church-members.

Ching-Cho-Fu (Tsing-chu-fu), a city in the province of Shantung, Northeast China, 236 miles from Chefoo. The central station of the English Baptist Missionary Society. A medical department, with a hospital, has recently been organized; and an educational department, with a high-school and theological seminary, is being carried on. The principle of the mission is self-support, and the work of each year hastens towards this end. In the whole field of which this is the centre there are 13 missionaries, 4 evangelists, 1,023 church-members.

Chin-Kiang, China, is on the Yang-tsz-kiang, 157 miles northwest of Shanghai. Climate is damp, subject to extremes, temperature ranging from 20°–100° F., but moderately healthy. Population, 120,000. Language, Mandarin. Religion, Buddhism, Taouism, Confucianism, worship of ancestors. People semi-civilized, but low and degraded.

Mission Station Southern Baptist Convention (1889); 3 missionaries and wives, 5 native helpers, 12 out-stations, 1 church, 10 members, 1 school, 20 scholars.

Presbyterian Church (South), U. S. A., 2 missionaries.

Methodist Episcopal Church (North), U. S. A.; 2 missionaries and wives, 3 female missionaries, 27 church-members.

Chipewayan Version.—The Chipewa, which belongs to the Athabascan branch of American languages, is used by the Indians from Churchhill on the east to the Great Slave Lake on the west. In the year 1877 the British and Foreign Bible Society published the four Gospels, in the syllabic character and in paragraph form, at London, under the editorship of the Rev. E. A. Watkins of the Church Missionary Society. In 1880 an edition of the entire New Testament, consisting of 1,000 copies, was published under the editorship of Archdeacon Kirkby of the Church Missionary Society. Thus far 1,506 portions of the Scriptures were disposed of. These people are sometimes confounded with the Ojibwas of the United States—a different tribe.

(*Specimen verse.* John 3 : 16.)

Apeech zhahwaindung sah Keshamunedoo ewh ahkeh, ooge-oonje megewanun enewh atah tatabenahwa Kahoogwesejin, wagwain dush katapwayainemahgwain chebahnahdezesig, cheah-yong dush goo ewh kahkenig pemahtezewin.

Chittagong, a town of Bengal, East India, 212 miles east of Calcutta. Climate very unhealthy; subject to all kinds of diseases arising from impure water and imperfect drainage; efforts are now being made to improve this. Population, 20,969, Moslems, Hindus, etc. Mission station Baptist Missionary Society; 1 missionary, 7 native helpers, 4 out-stations, 115 school-children, 25 church-members.

Chitangali, a town near the coast of East Central Africa, a little north of the Rovuma River and Cape Delgado, south of Masasi, and northeast of Mwala. Mission station of the Universities Mission to Central Africa.

Chitesi, a town on the east shore of Lake Nyassa, East Central Africa, opposite Lakoma Island, and southeast of Bandawe, on the opposite side of the lake. Mission station of the Universities Mission to Central Africa.

Chittoor, a city of Madras, South India, 80 miles west of Madras City. Population, 5,809, Hindus, Moslems, Christians. Languages, Tamil, Telugu, Hindustani. Mission station Reformed Church in America (1854); 2 missionaries and wives, 13 native helpers, 10 out-stations, 2 churches, 124 members, 11 schools, 335 scholars.

Choctaw Version.—The Choctaw belongs to the Florida or Appalachian branch of American languages, and is used by the Indians in the Southern States of the United States. They were made acquainted with the Scriptures in 1831, when an illustrated Old Testament history and parts of Luke and John, also illustrated, were published at Utica, N. Y. In

1839, the American Board published the Acts at Boston. In 1841 the Epistles of John appeared at Park Hill; in 1843 the Epistle of James. In 1848 the New Testament, prepared by the Rev. Asher Wright and his associates, was issued by the American Bible Society. In 1886 the same Society published the Psalms, translated by the Rev. John Edwards, a Presbyterian missionary, having previously published Genesis to Kings.

(*Specimen verse.* John 3 : 16.)

Chihowa yvt yakni a\i hullo fehna kvt, kvna hosh yvmma i yimmikmvt ik illo hosh, amba ai okchayvt bilia yo pisa hi o, Ushi achvfa illa holitopa ya auet ima tok.

Chombala (Tsjombala or Tschombala), a city on the west coast of South India, Cochin District, south of Calicut. Mission station of the Basle Missionary Society; 2 missionaries, 1 female missionary, 29 native helpers, 178 church-members.

Christianagaram, a town of Madras, British India, in the Tamil Land, on the coast, a station of the S. P. G., with 2,643 members.

Christianenburg, a town of East Natal, South Africa, at the mouth of the Tugela River, northwest of Durban. Mission station of the Berlin Evangelical Lutheran Society (1854); 1 missionary, 9 native helpers, 2 out-stations, with 1,300 members and an active temperance society. A Roman Catholic mission (Trappists) is very active in the neighborhood.

Christiansborg, a town on the Gold Coast, West Africa, a little northeast of Jamestown. Mission station of the Basle Missionary Society, with 11 missionaries, 7 missionaries' wives, 17 native helpers, 614 church-members, a boys' school, and a high-school. The place was originally a Danish colony, but as the climate is very trying to Europeans, and one after another the Danish missionaries died, the work progressed very slowly until in 1843 a Christian negro colony was transplanted thither from the West Indies. In 1850 the place was sold to the English, and that change gave occasion, in 1852, to some unfortunate disturbances. But the place has now 6,000 inhabitants, is the seat of the government, and a centre of traffic and commerce.

Christian Faith Society.—Secretary, Rev. Henry Bailey, D.D., West Tarring Rectory, Worthing, England.—The founder of the Christian Faith Society was the Honorable Robert Boyle, a man distinguished not only for his extensive learning, and as being one of the first philosophers of the age in which he lived, but also remarkable for his zeal and activity in promoting the cause of Christianity, both at home and abroad. He was very influential in procuring the charter of the East India Company, and being for many years one of its directors, he made a proposal that some attempt should be made to propagate Christianity in the East, and himself aided in the commencement of the work by an initiatory contribution of £100, to be added to as soon as the work should be actually begun. For thirty years he was governor of the "Corporation for the Propagation of the Gospel in New England," instituted by the "Long Parliament" in 1649, and kept up a correspondence with John Eliot and other missionaries sent to North America by Cromwell. During his life he contributed £300 to that Society, and at his death left for it a further sum. He expended £700 on the edition of the Irish Bible, which by his order was distributed in Ireland; and contributed largely to the printing of the Welsh Bible, and designed also to defray the expense of publishing the New Testament in the Turkish language. The Turkey Company, however, allowed him to be a contributor only to that undertaking. The four Gospels and the Acts of the Apostles were translated into the Malay language in 1677 by the learned Dr. Hyde, Professor of Oriental Languages at Oxford, and printed under his supervision, at the expense of Mr. Boyle, and sent to the East to be distributed. Mr. Boyle also bore the whole cost of the publication of the celebrated work of Grotius, *De Veritate Christianæ*, into Arabic, and of its circulation in countries where that language was spoken. His life-work was crowned by the formation, after his death, according to directions in his will, dated July 28th, 1691, of the "Christian Faith Society," as it is now known. The will directed that a certain part of Mr. Boyle's personal estate should be laid out by his executors in charitable purposes, at their discretion; but they were advised to use the greater part for the "advancement of the Christian religion amongst infidels." The executors accordingly purchased an estate in Brafferton, Yorkshire, the income of which should be forever applied to the extension of Christianity. From this time until the war of the American Revolution the rents of the estate were sent to William and Mary College in Virginia, to be applied to the instruction of Indian children. At the conclusion of the war permission was obtained by Dr. Porteous, Bishop of London, from the Court of Chancery to employ the funds in some part of the British dominions approaching as nearly as possible to the original intention of Robert Boyle; and the "Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands" was accordingly established by royal charter. Upon the abolition of slavery in the British colonies in 1834 the Society applied for a new charter, which was granted in 1836 by King William IV., making it a corporation under the name of the "Society for Advancing the Christian Faith in the British West India Islands;" and the sphere of its operations has since been extended to include the Mauritius and other islands belonging to Great Britain. The grants of the Society are repeatedly acknowledged to be of very great value by those who receive them; but for their assistance many undertakings could never have been begun, or must have been brought to a close.

Christian Reformed Missionary Society. Headquarters, Leyden, Holland.—Founded in 1839; has missionaries in Batavia and Surabaya.

Christian Vernacular Education Society for India. Headquarters, 7 Adam Street, Adelphi, London, W. C., England.—In 1857 Great Britain was deeply moved by the alarming intelligence of the mutiny in India. A feeling of pity, not of revenge, was aroused in many hearts, as it was believed that the rebellion against the Government was owing to the ignorance of Christianity. It was accord-

ingly resolved to endeavor to diffuse the light of the Gospel throughout the Indian Empire. In addition to the extension of the labors of the various missionary societies, it was deemed advisable to unite Protestant Christians of all denominations to make a combined effort for the education of the people. This was cordially agreed to; and in May, 1858, at a public meeting held at St. James' Hall, Piccadilly, London, was organized the Christian Vernacular Education Society for India. Since that time the Society has been actively employed in carrying out the purpose for which it was formed.

Foreign Work.—The following is a brief sketch of the operations of the Society:

1. The Training of Native Teachers.—One thousand native Christian teachers have been trained and sent into the mission field.

2. The Instruction of the Young.—In Bengal, where there is a large number of heathen schools, the society has for many years adopted a plan for bringing the children under Christian influence. Groups of village schools are formed into circles, each comprising five or six schools, and a Christian teacher is set over each circle. His work consists in teaching in one or more of his schools daily, devoting a portion of his time to supplementing the secular instruction given by the village school-teacher, and the remaining and larger portion of it to teaching the truths of the Christian religion.

3. The Publication of Christian Literature.—Fourteen millions of copies of 1,250 publications have been issued in the chief languages of India. These include books for children in schools, young men in colleges, women at home, and Christian literature for native Christians and the people generally. The Society's books are used more or less by every mission in India.

Chuana or Sechuana Version.—The Chuana belongs to the Bantu family of African languages, and is used by the Bechuana and Matabele tribes of South Africa. The Rev. R. Moffat translated the New Testament, of which the first part, the Gospel of Luke, was published at Cape Town in 1831; and ten years later the whole New Testament was issued by the British and Foreign Bible Society at London. In 1857 the entire Bible left the press at London. A revised edition of the Chuana Bible, prepared by the missionaries at Kuruman, was published in 1877, under the editorship of the Rev. R. Price and of J. Brown of the London Missionary Society. The British and Foreign Bible Society intends to publish an edition of the Bible in the new orthography. In order to give the missionaries time to come to an agreement regarding the revised orthography, an edition of the Bible of 1877, consisting of 10,000 copies, was carried through the press by the Rev. J. Mackenzie. Up to March 31st, 1889, the British and Foreign Bible Society disposed of 32,310 portions of the Scriptures, either as a whole or in parts.

The Society for Promoting Christian Knowledge also published in 1885 the Four Gospels and the Acts of the Apostles.

(*Specimen verse.* John 3. 16.)

Gone Morimo o lo oa ŧata lehâtsi yalo, ka o lò oa naea Moroa ona eo o tsècoeñ a le esi, gore moñue le moñue eo o rumèlañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

Chu Chia Tsai, a village in the Province of Shantung, 140 miles south of Tientsin, Northeast China. The centre of the country work of the Methodist New Connexion, (1887); 2 ordained missionaries, 1 physician and wife, 15 native preachers, 31 out-stations, 5 churches, 1,300 church members, 10 schools, 110 scholars, and a flourishing hospital.

Chudderghaut, a suburb of Haidarabad, Madras. Mission station of the Wesleyan Missionary Society. See Haidarabad.

Chundicully, a station of the C. M. S. in the Jaffna district, North Ceylon. Connected with the mission is a seminary with 199 pupils.

Chung-King, a city in the Province of Szchuen, China, 1,400 miles from the sea, at the juncture of the Yangtszkiang and Kialing rivers. This commercial centre, the largest west of I-Chang, was opened to foreign trade by the latest treaty between England and China. A British commercial agent is located here and a custom service established. Mission work met with great difficulties in 1886, when all the residents were driven out and their houses destroyed; but two years later the missionaries returned. A hospital and a work for women have been started and are doing well. Mission station of China Inland Mission; 9 missionaries, 5 church-members.

Chuprah, India, a town of Bengal, on the Ganges. Population, 30,000. It is built on low ground very little above the level of the Ganges (here only navigable during the rains), and most of the houses, with the exception of the temples and dwellings of the wealthy native merchants, are built of mud, with tiled roofs. Mission station of the Gössner Missionary Society.

Church of God of North America, General Missionary Society. Secretary, J. R. H. Latchaw, Findlay, Ohio.—The General Missionary Society was organized in 1845. Foreign work has not been undertaken as yet, but efforts are being made to raise a Foreign Mission Fund with which to carry on work in other countries. Home-mission work is prosecuted in 17 States and Territories, including the Indian Territory.

Church of England Book Society. Headquarters, 11 Adam Street, Strand, London, England.—The object of the Church of England Book Society, founded in 1880, is to promote the circulation of sound Christian literature in English or in foreign languages, among all classes, at home and abroad. The books circulated may be of a religious or secular character, provided they contain nothing inconsistent with evangelical teaching, or antagonistic to the Church of England. Free grants of books, including hymn-books and the Book of Common Prayer, tracts, etc., are made to poor clergymen in the United Kingdom, for themselves, and for distribution in their parishes; to missionaries, and to parish and other libraries. During the year 1887–88 the Society made grants of books, etc., in the United Kingdom to the value of £2,561 17s. 1d.; and to East Equatorial Africa, Sierra Leone, India, Jamaica, Jerusalem, etc., to the value of £357 17s., 4d.; making a total of £2,919 14s., 5d. The Society makes no appeals for support, but

disburses whatever comes in to it from voluntary contributions.

Church of England in Canada. Domestic and Foreign Missionary Society. Secretary, Rev. C. H. Mockridge, D.D., Windsor, Nova Scotia.—The Domestic and Foreign Missionary Society of the Church of England in Canada was formed in 1883, but has not as yet undertaken direct missionary work, its funds having been sent to missionary bishops in various places to assist in the prosecution of their work. Contributions have also been sent to several English missionary societies, especially to the S. P. G. As soon as the Society can depend upon an adequate yearly income direct missionary work will be entered upon, and missionaries will be sent to India, Japan, or other heathen countries.

Church Missionary Society. Headquarters, Mission House, Salisbury Square, London, E. C., England.

History.—Among those most influential in founding the Church Missionary Society were the men who also led the "Evangelical Movement,"—Newton and Cecil, Charles Simeon, Charles Grant, Thomas Scott of Olney, Wilberforce, Josiah Pratt, and Henry Venn, members of the "Eclectic Society" instituted in 1783, for the discussion of religious questions by evangelical clergymen who were mainly of the Church of England. From these discussions sprang the Church Missionary Society, the idea of which was first suggested in a paper read by Charles Simeon. On the 16th April, 1799, sixteen clergymen met at the "Castle and Falcon," in London, which five years before had witnessed the formation of the London Missionary Society, and organized the "Society for Missions to Africa and the East," whose object was to send the Gospel of Christ to the heathen and Mohammedan world, whether within or without the dominion of Great Britain. (The work of the Society for the Propagation of the Gospel being until 1826 purely colonial, no clergymen of the Church of England had as yet gone to either heathen or Mohammedan lands.) In 1812, in order to make more conspicuous its connection with the Established Church, the name of the Society was changed to "The Church Missionary Society for Africa and the East," now commonly called simply The Church Missionary Society, its field being not only Africa and the East but embracing almost every country in the world. When the change of name was made it was expressly stated that the friendly intercourse with other Protestant societies engaged in the same work of spreading the Gospel of Jesus Christ should be maintained, and The Church Missionary Society has continued to be "remarkable not only for this brotherly cooperation and honor, but also for its evangelical large-heartedness, its sound principles of method and its excellent government and organization at home and abroad."

Notwithstanding its fundamental recognition of the Episcopal privileges (ordination, confirmation, and consecration of churches), and the relative supervision of the missionaries who should be sent out, a year elapsed before the Society received a "verbal, indirect non-disapproval on the part of a bishop," and for 15 years the crown bishops withheld their sanction; in the year 1815, for the first time, two bishops took part in the Society; 25 years later there were among its members 9 bishops; and at the present time 3 archbishops and 99 bishops belong to it. For many years after its formation no clergymen of the Church of England offered their services to the Society, and the only missionaries who could be obtained were German Lutherans who had been educated at the mission institutions of Berlin and Basle.*

In 1815 the Mission Seminary at Islington was instituted, and in the same year the Rev. Mr. Jowett of the Church of England offered his services to the Society. The number of missionaries sent out by the Society now exceeds 1,200, more than 500 of whom were trained at Islington, while over 220 were University men.

The most important agency for raising funds is that of the Local Associations, which number about 3,700, and extend over the United Kingdom. In one way or another the Society is supported by about 5,400 parishes; 7,500 sermons are preached, and 3,000 meetings held annually for its benefit.

Organization and Constitution.—The Society is conducted by a Patron, always a member of the Royal Family; a Vice-Patron, the Archbishop of Canterbury; a President, who must be a layman; Vice-President, usually clerical; a Committee and such officers as may be deemed necessary,—all being members of the Church of England or Ireland. The Committee consists of 24 laymen and of all the clergymen who have been for at least one year members of the Society. Of the 24 lay members, 18 are reappointed each year from the existing Committee, the rest being elected from the General Body of the Society.

The committee appoints sub-committees of Patronage (or nominations), of Funds, of Correspondence, of Finance, and Estimates. The Foreign work is in general directed by the Committee of Correspondence, who elect from among themselves a clerical sub-committee for the examination of missionary candidates. The Committee deals with the reports of the sub-committees, decides on countries where missions shall be carried on, and superintends and controls the affairs of the Society in general, appointing such officers and assistants as may be necessary; its meetings are held once a month or oftener; the Patron, Vice-Patron, President, Vice-Presidents, Treasurer and Secretaries, at least one of whom must be a layman, being considered *ex-officiis* members of all committees. Five members are necessary to form a quorum of the Committee; three form a quorum of the sub-committees. An annual meeting of all members of the Society is held in May, when the proceedings of the foregoing year are reported, the accounts presented, and a Treasurer and Committee chosen.

Candidates for the missionary office are examined by the Committee of Correspondence, and if being found properly qualified they are accepted by the Committee, they receive such

* In 1802, Henry Martyn, influenced by Carey's work, was in communication with the Church Missionary Society through Charles Simeon, with a view to going as a missionary to India; but owing to the policy of the East India Company this plan could not be carried out, and Martyn accepted instead a chaplaincy in that Company. Although therefore never technically a missionary, he was in fact the first clergyman of the Church of England to offer to go to the heathen, and the magic of his name has been a mighty influence since to stir up others.

instruction and preparation for their further employment as the Committee of Correspondence may judge expedient. Each candidate must consider himself ready to go to any part of the world at any time, as the Committee shall decide; and, when duly prepared and finally approved for missionary work, must be willing to go out either ordained or unordained, at the discretion of the Committee. Under the authority of the law of England, the Bishops of the Established Church ordain and send forth (ecclesiastically speaking) the Society missionaries, and in the event of their being appointed by the Committee to labor at stations within the jurisdiction of a bishop of the Church of England abroad, it is the practice of the Society to apply to the bishop for licenses, in which are specified the districts to which the missionaries have been assigned. This is done upon the understanding that licenses will neither be refused nor, when granted, be withdrawn from the missionaries during their connection with the Society, except for some assigned legal cause. All questions relating to matters of ecclesiastical order and discipline, respecting which differences may arise between a bishop of the Church of England abroad and the Committee, are referred for decision to the archbishops and bishops of the Provinces of Canterbury and York. In consequence of the difficulties which ritualistic colonial bishops throw in the way of the Society's work, it is more and more constrained to have special missionary bishops consecrated wherever it is possible.

Owing to the trying climate of its mission fields the Society has for many years followed the plan of allowing its missionaries to visit the home land on furlough at intervals of six or eight years; and after having labored in the cause of the Society to the satisfaction of the Committee until age or infirmity prevents further exertion, provision is made to render their declining days comfortable. The Committee has also in its power to assist in particular cases the dependent relatives of those missionaries who, by devoting themselves to the service of the Society, are prevented from contributing to their support.

Development of Missions.—The Church Missionary Society, looking upon Africa as "one universal den of desolation, misery, and crime," and commiserating the people, and more particularly the negro race, on account of the cruel wrongs which the slave-trade has inflicted upon them, selected its western coast, the seat of operation of Christian slave-dealers (the slave-trade of the eastern coast is carried on by Mohammedans), as its first field of missionary enterprise; and the Suso country being a centre of this traffic, was chosen for the opening of the first mission in 1804, which led in 1842 to a missionary settlement in the Bullom country, and in 1816 to the undertaking of systematic missionary work at Sierra Leone. In 1838, some freed slaves having heard the Gospel at Sierra Leone and about to return to their native country, Yoruba (formerly called the Slave Coast), petitioned that a missionary might be sent with them; this petition was the origin of the Yoruba Mission. In 1851 Lord Palmerston, then Foreign Secretary, dealt a final blow at the sea-going traffic by stopping the export of slaves at Lagos. A treaty was signed by Akitoyo, the king of the Lagos, who placed himself under British protection, and immediately after the establishment of the protectorate the Church Missionary Society began its mission at Lagos. In 1841 the celebrated "Niger Expedition" was undertaken by the British Government, and the Church Missionary Society obtained permission for two of its agents to accompany the party for the purpose of inquiring into any openings for missionary work which the great river might present. This first expedition closed in sorrow and disappointment; but twelve years later a second attempt was made to explore the river; the chiefs and people were found ready to receive the Gospel; and upon the third expedition, sent out by Lord Palmerston in 1857, the Niger Mission of the Church Missionary Society was commenced. Africa was also the starting-point of the Society's work in "the East," which was first attempted in 1819, when the Rev. W. Jowett was sent to Egypt to confer with the ecclesiastical authorities of the ancient Coptic Church. As a result of this and subsequent visits, five missionaries were sent by the Society to Egypt. The finding of a manuscript translation of the Bible in Amharic, the vernacular language of Abyssinia, by Mr. Jowett, led to the founding of the Abyssinia Mission in 1830, from which country all the missionaries were expelled in 1838 through the influence of two French Romish priests. One of these missionaries, John Ludwig Krapf, while spending three years in Shoa, south of Abyssinia, became much interested in the great Galla nation, inhabiting a vast extent of territory reaching nearly to Mombasa; and when excluded from Shoa in 1843 by Romish influence, to reach them sailed down the coast and founded what became the East Africa Mission. Krapf's and Rebmann's remarkable discoveries gave a great impetus to the exploration of Africa from the east, and their accounts of a "great inland sea," of which they heard from the natives, attracted Speke and Burton, Grant, Sir S. Baker, and other celebrated travellers, and led to the discovery of Lakes Tanganyika and Victoria Nyanza, and of Uganda. In November, 1875, appeared Stanley's famous letter in the London "Daily Telegraph," describing his intercourse with King Mtesa, and challenging Christendom to send missionaries to Uganda; and in June, 1876, the Church Missionary Society sent out a well-equipped party to open a mission on Victoria Nyanza.

The mission to Egypt, resulting after many years in the establishment of the East Africa Mission, was also the foundation of the Mediterranean Mission. The founders of the Church Missionary Society were most desirous to send back to the sacred lands of the East a pure gospel, and the very first English clergyman who offered himself in 1815 to the Society was appointed to commence the Mediterranean Mission, the attention of the Committee having been specially drawn to the Levant by Claudius Buchanan in 1811. This mission included the work at Malta, Constantinople, Greece, Smyrna, Arabia, and Palestine. Of these all but Palestine were relinquished, Constantinople being reoccupied in 1858 and again given up in 1880. A plan for a "Church Mission to India" was formed in 1788 by David Brown, chaplain for the East India Company, who with Claudius Buchanan, Henry Martyn, Daniel Corrie, and Thomas Thomason, did so much for India.

Mr. Chas. Simeon of Cambridge was consulted in regard to carrying out this plan; nothing came of the project then, but the correspondence suggested to Simeon a larger scheme, and as has been said, it was a paper of his which led to the formation of the Church Missionary Society. Owing to causes before mentioned, India was not open to missionary effort until 1813, when the East India Company's charter was renewed, and, by the determined efforts of Wilberforce, was passed with what were called "the pious clauses," relating to the introduction of religious knowledge in India. The list of missionary societies which entered this country within the next twenty years is a long one; but the laborers were few, the efforts tentative, and except in a few cases, the progress was slow. The commencement of the work of the Church Missionary Society, now extending throughout the length and breadth of India, was made at Madras in 1814. The Persian Mission, as will be seen farther on, was in reality an outgrowth of the Indian work, as was also the Mission to Mauritius. Ceylon was entered in 1817. Three years earlier, the mission to the Maoris of New Zealand, which has met with such marvellous success, had been undertaken by the Society at the invitation of Samuel Marsden, chaplain in New South Wales. In 1822 the great field of British North America was added to those already claiming the Society's interest, and when China was rendered accessible by the Treaty of Nanking (1842) the Church Missionary Society immediately sent its representatives to carry the Gospel thither. In 1869, just after the wonderful revolution in Japan which restored power to the Mikado, the first Church Missionary Society missionaries landed at Nagasaki. The latest extension of the Society's work is in the Arabian Mission, commenced in 1885. In addition to those above mentioned, other missions have been undertaken by the Society, but having developed into self-supporting churches or been relinquished for other reasons, are not now upon its list.

Statement of Missions. — I. WEST AFRICA. — The Church Missionary Society commenced its labors in West Africa, where missions had been before attempted by the Moravians, and by the Baptist, Glasgow, Scottish, and London Missionary Societies. All of these missions had to be given up, and none of the missionaries remained in the field when the work was undertaken by the Church Missionary Society. The very first work done by the Committee had been the preparation and printing in the Susu language of a Grammar, Vocabulary, Spelling-book, three simple catechisms, and the Church Catechism. The Church Missionary Society employed for this work an agent of the Glasgow Missionary Society who had been in West Africa. Armed with these, the first missionaries entered on their labors for the Susu people on the Rio-Pongas in 1804; the Susu Mission was not, however, actually set on foot until 1808. A few years later a missionary settlement was opened at Yongro, opposite Sierra Leone, for the Bullom tribe, by Nylander, a devoted missionary who for 19 years faithfully labored for Africa and died there in 1825, without having once returned home. In 1815 a settlement called Gambier (for Lord Gambier, then President of the Society) was opened about 70 miles north of Sierra Leone. These pioneering efforts were carried on under the most discouraging circumstances, and were attended with serious loss of life. In 1817 the slave-trade revived, and at the instigation of the slave-dealers the mission buildings were destroyed by fire. On all sides the opposition become so formidable that the missionaries were compelled to withdraw from the settlements they had formed, and to take refuge in Sierra Leone. The Pongas Mission was never resumed by the Church Missionary Society, wider openings having presented themselves elsewhere; the Bullom Mission was, however, resumed in 1861, and in 1875 was transferred to the Sierra Leone Native Church, which still carries it on, and which has also in its care the missions founded by the Church Missionary Society in 1863, in Sherbro and the neighboring Mendi districts to the south. In 1840 the Society began a mission to the Temné (or Timnch) people, occupying for that purpose Port Lokkoh, a place of some importance up the Sierra Leone River, on the caravan route to the far interior. The Rev. C. F. Schlenker resided there for ten years, and did a remarkable linguistic work; but the mission had then to be closed owing to Mohammedan hostility. Subsequently a negro clergyman from Jamaica, the Rev. T. Wiltshire, labored among the Temné at Magbele in Quiah; but in 1860 his house was plundered, and he had to fly for his life. The work in Quiah was resumed three years later at other places, and is now continued by the Sierra Leone Church. Port Lokkoh was reoccupied as an outpost by the Society in 1875, and the Gospel is patiently preached to the Temnés, heathen and Mohammedan, and to the Sierra Leone native traders settled there.

Sierra Leone.—It was not until 1816 that the Church Missionary Society undertook systematic missionary work at Sierra Leone, but as has been shown, the colony served as a base for the Susu and Bullom missions, and one of the missionaries usually acted as colonial chaplain. In 1812–14 the English Government was in negotiation with both the Church Missionary Society and the Wesleyans, with a view to their providing education for the freed slave children, and in the latter year the "Christian Institution" was founded on Leicester Mountain. But in 1816, when 26 missionaries and their wives had gone to Africa, and when 15 out of the 26 were dead; when the Susu and Bullom missions were being carried on in constant difficulty and danger owing to the hostility of the natives,—the Church Missionary Society Committee sent one of their own body, the Rev. Edward Bickersteth, to inquire on the spot into the position and prospects of the work. He visited the Rio-Pongas and baptized the first six African converts to Christianity; but his main work was the formation, in consultation with the Governor of Sierra Leone, of plans for the systematic division of the colony into parishes, and the provision of churches and schools, the Society to supply missionaries and schoolmasters, and the Government to defray part of the cost of instruction for the liberated slaves. Upon Sierra Leone, therefore, the missionary force was now concentrated, and by the labors of Butscher, Nylander, Wilhelm, Dining, W. A. B. Johnson, and others, thousands of the liberated slaves were brought under Christian instruction, and within three years a marked change came over the whole colony.

Mr. Johnson entered on his work in June, 1816, and on the 14th wrote: "If ever I have seen wretchedness, it has been to-day. These poor depraved people may be indeed called the offscouring of Africa. But who knows whether the Lord will not make His converting power known among them. With Him nothing is impossible." His first congregation consisted of nine persons. Three years afterwards the average number of worshippers at Regent was 1,200 on Sunday and 500 at daily prayers; and 500 scholars of all ages were at school. In 1819, when he left for a short visit to England, hundreds of the poor people followed him five miles to Sierra Leone, and bade him a tearful farewell. He returned the following year and continued his work, but died of yellow-fever in 1823. His name, like those of his brethren, was taken by many of the baptized ex-slaves, and among the present African Johnsons are some of the ablest of the race. Seasons of severe trial and disappointment followed, and Sierra Leone again and again justified its title of "the white man's grave." By the beginning of 1826, twenty-two years after the first party sailed for West Africa, only 14 (missionaries, schoolmasters, and their wives) remained out of 79 who had been sent out. This great mortality among the European missionaries proved the necessity and value of a native agency, and in 1827 Fourah Bay College was started. The first name on the roll was Samuel Crowther, who had been brought from Sierra Leone four years before as a freed slave-boy, had been baptized December 11th, 1825, and admitted to holy orders June, 1843. In the 47 years that have since elapsed about 80 African clergymen have been ordained, 50 of whom passed through Fourah Bay College. The Grammar School and the Annie Walsh Memorial School, both important educational institutions, were established in 1845.

In 1847 the Rev. Dr. S. W. Koelle was sent to Sierra Leone and during the six years of his residence there compiled a remarkable work, "Polyglotta Africana," containing brief comparative vocabularies of no less than 200 languages and dialects which he found spoken by the liberated slaves at Sierra Leone; and the fact that representatives of so many different tribes of the interior had collected at this point was regarded by the missionaries as a providential arrangement for the supply of laborers for the evangelization of Africa. The reduction of the different languages to writing, which had been begun in 1829, was continued with renewed vigor; and as in Asia, America, and Australasia, so in Africa, the great propagandists of linguistic knowledge have been the missionaries of Christ's kingdom. The linguistic work accomplished by the missionaries of the Church Missionary Society in West Africa includes, in addition to the Susu books already mentioned, a Grammar, Vocabulary, and portions of the New Testament in Bullom; Grammar and Dictionary, New Testament, Prayer-book, Bible stories etc., in Temné; Grammar and Vocabularies in Vei and Bornu (Kanuri); together with similar works in Mendé, Hausa, Fulah, Yoruba, the many languages of the Niger, etc., etc.

At the close of 1848, Captain Forbes, of the English ship "Bonetta," informed the missionaries that near Cape Mount he had met with individuals of an African tribe which possessed a written language, and that he had brought with him some of their books and a man who could read them. A lively interest was created in Sierra Leone, as it had been generally believed that of all the languages of Africa not one had been committed to writing, and in the hope that this discovery might be of use in spreading the Gospel, Mr. Koelle was sent at once to visit the tribe. A journey of four months brought him to his destination, where he found that the art of writing was of recent invention, and confined to the single tribe of Vei, on the coast. The writing is syllabic, about 200 characters representing all the syllables in the language. The inventor was found to be a man of great intelligence and deep religious feeling, who had learned the Roman alphabet from an American missionary when a child; he told Mr. Koelle that some years before he had had a dream which had given him an impulse to express his language in writing, and with some assistance from his companions he had invented the characters and procured, through the favor of the chief of his tribe, the means of establishing schools and teaching the people. War soon afterwards broke out and the people were dispersed, not, however, before the greater number of them had learned to read; they had quite a number of books on various subjects, but the religion taught in them was mainly Mohammedan. Upon receiving Mr. Koelle's report, the local committee at Sierra Leone determined to establish a mission among the Vei tribe as soon as possible.

The diocese of Sierra Leone was established in 1852, chiefly at the instance of the Church Missionary Society; the bishop, Rev. O. E. Vidal, who had devoted rare linguistic talent to the study of the Yoruba and other African languages, died two years after his consecration while returning from a visit to Yoruba. In 1855 he was succeeded by Bishop Weeks, for many years a missionary of the Church Missionary Society in Sierra Leone, who contracted fever in the Yoruba country and died early in the year 1857. The next bishop, Dr. Bowen, who had been a Church Missionary Society missionary in Palestine, likewise fell a victim to the climate, dying in 1859. Thus in seven years three bishops had gone out, and the bones of all three lay in Kissey churchyard, "which," Bishop Vidal had said in 1852, "is a silent but eloquent witness to the kind of schooling which the missionary for Africa requires." Since 1860 there have been three bishops, and the Church in Sierra Leone owes much to each of the six episcopates. Very early in the history of the mission the Church Missionary Society's Committee foresaw that the time would come when the Native Church must learn to be "self-governing, self-supporting, and self-extending," and the converts from the first have been trained with this end in view, and have been expected to support their own church ordinances by a system of weekly class payments; this habit, perpetuated to the present day, now gives the Sierra Leone Church £900 a year. In 1840 the native Christians voluntarily established a Church Missionary Auxiliary, which in its first year sent home to the Society £89, and from 1845–1874 remitted £7,000, while at the same time they undertook the cost of elementary schools in the various parishes. In 1862 the Church was formally organized on a footing indepen-

dent of the Society, and passed "from a missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the bishop." Ten native pastors were at once transferred, and all the others subsequently. "Self-governing" and "self-supporting," the Sierra Leone has also become "self-extending;" as has been stated, several of the West African Missions of the Church Missionary Society are now supported by the "Sierra Leone Church Missions," a Society established in 1875. Individual members of the church show great liberality: in 1883 a new church was opened on Tasso Island, which had been built at the sole cost of an African gentleman, and in the same year the leading bookseller at Freetown, also an African, invested £1,000 for the benefit of the pastoral, educational, and missionary work of the church; and this when, only 70 years ago, Sierra Leone was a heathen land, and its poor people most miserable and most vile.

During the present year (1890) the Rev. J. A. Selwyn has held special mission services for the uplifting and quickening of the spiritual life of the Sierra Leone Church. "The services commenced in Sierra Leone, February 16th, with a three days' mission to the students of the Fourah Bay College, and on February 19th special services were commenced in the Cathedral, which were continued during the following twelve days. Then the parishes of Kissey, Wellington, Waterloo, Hastings, Benguerna, Regent, and Kissey Road were visited; and services at Sherbro, from April 10th to 14th, concluded a mission which the bishop believes will be a turning-point in the spiritual history of the Church."

Yoruba.—The Yoruba people, under which term are included the Yoruba proper and all the Yoruba tribes now known by other names, Egba, Ondo, Ifé, etc., number upwards of 2,000,000. There are many traditions regarding their origin, one of them making Ifé the cradle, not only of this nation, but of the whole human race, and it is to this day regarded as a place of the greatest sanctity by all the Yoruba tribes. Another tradition ascribes their origin to the "remnant of the children of Canaan who were of the tribe of Nimrod." They have suffered more than any other nation from the West African slave-trade; their seaboard was formerly called "The Slave Coast," and the whole country inland was devastated, 300 towns in the Egba district alone having been destroyed within fifty years. About 1825 the scattered Egbas began to gather together again. The refugees from 153 ruined towns combined for mutual protection, and around a rock 200 feet high there sprang up a great city, four miles in diameter within the walls, and peopled with 100,000 souls, to which they gave the name of Abeokuta, or Understone. It stands on the river Ogun, 70 miles from the coast. Meanwhile large numbers of Egba slaves had been rescued by British ships, and like others had been taken to Sierra Leone; about the year 1838 some of them began to make their way back to their native land. The first to go were idolaters, and they went avowedly to get away from their Christian neighbors; but several of the latter soon followed, who petitioned that a missionary might be sent to minister among them; this petition, as has been stated, was the origin of the Yoruba Mission.

In 1843, Mr. Henry Townsend paid a preliminary visit to Abeokuta, was warmly received by the principal chief, and returned to Sierra Leone and to England with a most favorable report; and he and Mr. Gollmer, with Samuel Crowther (a native of Yoruba), were commissioned to begin the new mission. In December, 1844, the missionary party sailed from Sierra Leone, reaching Badagry in January, 1845; the disturbed state of the country caused their detention at this place for 18 months, during which time efforts were made for the good of the Badagry people. At length in a remarkable manner the way was opened to Abeokuta. A notorious slave-dealer at Porto Novo, finding his traffic in human flesh much impeded by the tribal wars, sent an embassy with £200 worth of presents to the Abeokuta chiefs, asking them to open the road, and promising to supply the best cloth, tobacco, and rum in exchange for slaves. But with this embassy the missionaries contrived to send a trusty messenger to Sagbua. The slave-dealer's bait took, the road was opened, and a letter from Sagbua invited the "white men" to come up immediately. Thus the slave-dealer cleared the way for the gospel of liberty; and in August, 1846, Townsend and Crowther entered Abeokuta, amid the heartiest manifestations of welcome, not only from the Christian Sierra Leone people already settled there, but from the population generally, and particularly from Sagbua. In 1848 the Egba chiefs sent a letter to the Queen of England, thanking her for having rescued so many of their countrymen from slavery, and begging that further measures might be taken to put an end to the slave-trade, and to introduce Yoruba to lawful commerce. The work of the missionaries was gratefully spoken of. The Queen's reply, together with two splendid Bibles, English and Arabic, and a steel corn-mill from Prince Albert, was delivered to a great gathering of chiefs and elders in May, 1849.

The Yoruba Mission had thus begun with great promise, and for several years held the first place in the interest of the Society. Rapid progress was made, persecution was bravely borne by the converts, whose numbers steadily increased, and the work gradually extended to other towns. Ibadan and Ijaye were occupied by English missionaries, and Oshielle, Oyo, Iseyin, Ishagga, Ilesha, etc., by catechists. At the same time Mr. Venn, supported by Sir T. D. Acland, Sir E. N. Buxton, Mr. Clegg of Manchester, and other philanthropists, was endeavoring to foster legitimate commerce at Abeokuta, especially the production of cotton; and the large cotton trade now carried on with England through the port of Lagos was initiated by his efforts. The first cotton-gins used in Abeokuta were a gift to the mission from the Baroness Burdett-Coutts. The subsequent history of the Abeokuta Mission has been a checkered one. The Egba state itself has many times been endangered by the invasions (of which, between 1851 and 1876, there were seven) of the savage army of Dahomey. More than once Christian converts and teachers were captured. In 1862 the town of Ishagga was entirely destroyed by the Dahomians, who crucified Egba Christians and kept others in cruel captivity. Abeokuta itself has always repulsed the invaders, the Christian converts taking a prominent part in its defence. Not

less disastrous than the invasions have been the inter-tribal wars between the different sections of the Yoruba people, principally caused of late years by jealousies and disputes regarding trade routes to the coast. In one of the wars, in 1862, Ijaye was destroyed by the Ibadan people; Mr. and Mrs. Mann narrowly escaped with their lives, and Mr. Roper was taken captive. Mr. and Mrs. Hinderir were shut up for four years in Ibadan, suffering many privations; but at Abeokuta the work prospered until 1867, when disputes between the chiefs and the British authorities on the coast, fostered by some ill-disposed Africans from Sierra Leone, led to a popular outbreak against the mission, the expulsion of the missionaries (not as missionaries, however, but as Englishmen), and the destruction of the mission buildings.

For many years no white man was allowed in Abeokuta, but the native Christians held together with their own clergy and leading laity, and increased in numbers. The town is now opened again to Europeans, and a Church Missionary Society missionary generally resides there; the once extensive and promising work in the interior has been much curtailed, comprising now five African clergymen, and 3,500 Christian adherents, of whom about one third are communicants. Of late, solicitude regarding the future of this work has been occasioned by widely current rumors as to French attempts to secure the "protectorate" of Abeokuta. The Egbas have a strong feeling against a French connection, and at one time ordered the expulsion of all the Roman Catholic priests, who were, however, subsequently allowed to remain.

One enormous drawback to the work of the missionary in Yoruba is the profuse use of rum and gin. At births, weddings and funerals, and idol feasts, men, women, and children are constantly "drinking themselves drunk," many baptized people also having fallen into the snare. On all sides, amongst chiefs and people, heathen and Christian, the drink is felt to be a curse, and yet they will drink it. England paid £21,000,000 to free the slaves, but the missionaries consider the drink a far greater curse even than slavery, which still exists in Yoruba, unaffected by British law. "So curse is added to curse."

The Lagos Mission, established in 1852, has now, in addition to 6 churches in Lagos, a pastorate organization comprising 4 parishes (on the same plan as Sierra Leone), which is independent of the Society. Other points on the coast and elsewhere are still in connection with the Church Missionary Society, which also retains the supervision of the educational institutions at Lagos.

A large reinforcement has recently been sent to this mission, and Abeokuta is now occupied as it has not been since the expulsion of the missionaries twenty-three years ago.

Niger.—In response to an urgent appeal by a deputation from the Church Missionary Society, Lord Palmerston in 1857 sent a small steamer to make a third ascent of the Niger River, thus enabling the Society to start the "Niger Mission," which had been planned upon the return of the second expedition. Having learned a lesson from the terrible mortality among English missionaries who had been sent to West Africa, the Church Missionary Society resolved to conduct the new mission chiefly, if not entirely, by native agents. Accordingly it was arranged that Crowther, who had accompanied the first and second expedition, and a staff of picked native teachers, to be stationed at six different places, should go in the steamer; but at this juncture Bishop Weeks and two English missionaries at Sierra Leone died, and the bereaved mission could not spare the men intended for the Niger; Crowther was therefore accompanied by only one native clergyman and one interpreter, both of whom he stationed at Onitsha. The steamer was wrecked at a point 400 miles from the sea, and Crowther, unable to get away, was detained on the upper river a year and a half, when he at last reached Lagos overland through the Yoruba country. In 1859 he revisited the mission, but after that there was for two years no way of ascending the river, and the difficulty of communication has again and again interfered with the progress of the mission. The first stations were Onitsha, Gbebe, and Idda. Gbebe, the scene in 1862 of the first baptism on the Niger River, was destroyed by a civil war, and the converts were scattered; while Idda was abandoned, owing to the treachery of a chief, who seized Crowther and demanded a heavy ransom for his release. Unfortunately, Mr. Fell, the British consul on the river, while effecting Crowther's release was himself killed by a poisoned arrow. In 1864 Crowther was consecrated in Canterbury Cathedral first Bishop of the Niger. Soon after his return to the Niger as bishop the missions in the Delta were begun. Bonny was occupied in 1866, Brass in 1868, New Calabar in 1875, and Okrika in 1884. The occupation of Bonny was in response to an invitation to do so sent to the Bishop of London by its king, who had visited England. The place was becoming prosperous from its rapidly growing palm-oil trade, but bore a bad character for its degrading superstitions and cruel customs. Cannibalism, which had been rife a few years before, was scarcely extinct; human sacrifices were offered at the burial of chiefs; the ju-ju or fetish temple was paved and decorated with the skulls and bones of enemies who had been killed and eaten; and among the most sacred gods were the lizards that infested the town. A school-chapel was opened and a native teacher appointed, but for several years no fruit appeared. Gradually inquirers, chiefly slaves, came forward. On January 1st, 1872, St. Stephen's Church was opened, and on Trinity Sunday in that year the first five converts were baptized. The second baptismal service was the signal for a violent outbreak of persecution, which lasted more than four years, and in which two converts bravely met death rather than deny their Lord, while others endured severe sufferings. In 1878 the edict against Christianity was withdrawn and the church suddenly became crowded, and large numbers, including some of the chiefs, have since professed their faith in Christ. In 1888 Bishop Crowther paid a visit to England, and upon his return St. Stephen's new iron church was opened. By common consent, this church, the largest in the mission, is known as St. Stephen's Cathedral; the "bishop's throne" was subscribed for entirely by the Bonny school-children, and was made of teak-wood from an old wreck. Since the bishop's return to Bonny the Church Missionary Society's Committee has received all the former objects of worship at Bonny,—the

old wooden idols, the two brazen iguanas (Birmingham manufacture),* the two ivory tusks on which the blood of all the human victims was poured and in which the spirits of their departed ancestors were supposed to reside, together with other relics. The history of the other stations in the Delta is very similar to that of Bonny, and will therefore not be dwelt upon. Higher up the river several stations have been opened, but of late years many difficulties have beset the mission. The growth of trade has brought into the Niger an increasing foreign population, including some white men, but mostly semi-civilized Africans from other parts of the coast; gin and rum have been imported in appalling quantities, and, as on the frontiers of civilization everywhere, the moral tone is of the lowest. The native pastors and teachers have unhappily not always withstood the evil influences around them, and discredit has thereby in some places been brought upon the mission. The large measure of success which has, notwithstanding, crowned the work is all the more remarkable.

During the present year this work has been greatly expanded, and in consultation with Bishop Crowther the Committee have decided to divide it by a line running east and west through Beaufort Island. The northern section, to be known as the "Soudan and Upper Niger Mission," will be principally to the Mohammedan tribes speaking the Hausa and Nupe languages, and having Lokoja as its headquarters. The southern section, to be called the "Delta and Lower Niger Mission," will be mainly directed to the evangelization of the pagan population speaking the Idzo and Ibo languages, with Bonny and Onitsha as the headquarters of the Delta and main river respectively. The Committee in this extension of work have adopted the course frequently urged by Bishop Crowther, of having European missionaries labor side by side with their African brethren, who, it is hoped, will thus be led on to more vigorous and spiritual methods of work.

II. Eastern Equatorial Africa.—The commencement of missionary work in East Africa dates from 1844. At the close of 1843, John Ludwig Krapf, compelled to abandon his persevering attempts to plant the Gospel in Abyssinia and Shoa, sailed from Aden in an Arab vessel for the Zanzibar coast. In January he landed at Mombasa, where he settled in the following May, armed with a letter to Sayyid Said, which commended him to governors and people as "a good man, who wishes to convert the world to God." Heavy trials marked the beginning of what has proved to be so great an enterprise, for, within two months of his settlement at Mombasa, Krapf buried on the mainland his wife and infant child. He could not foresee that close to the very spot where he laid them would rise, thirty years afterwards, the mission station of Frere Town. In 1846 John Rebmann joined Krapf, and together they established the mission station of Kisulutini, in the Rabai district, fifteen miles inland; and then began the series of journeys with which opens the history of East and Central African exploration. May 11th, 1848, Rebmann discovered Mount Kilima-Njaro, and in the following year Krapf sighted Mount Kenia. Influenced by his enthusiasm, the Society formed large plans for occupying Central Africa, and in 1851 the attempt was made. But the men sent out died or returned home sick, and Krapf, who started alone and reached far into Ukamba, was deserted by his native followers, and only regained the coast after extraordinary adventures and much suffering. His later labors were chiefly linguistic. In 1856 Rebmann was driven from Kisulutini by an invasion of the Masai, who destroyed the station and dispersed the people under instruction. Rebmann retired only to Zanzibar, where he patiently carried on his linguistic studies for two years, and then returned to his old post. (For further account of Krapf and Rebmann, see Biographical Sketches.)

On the return of Sir Bartle Frere from his special mission to Zanzibar in 1873, to put down the slave-trade, he urged on the Church Missionary Society the importance of developing its work on the coast, and advised the establishment of a settlement for the reception of liberated slaves at Mombasa. Two missionaries were at once sent out to join Rebmann; but in the following year an extraordinary impetus was given to all missionary enterprise in East and Central Africa by the news of the death of Livingstone. (For account of Livingstone's "Nasik boys," see "Indian Mission" of Church Missionary Society.) The sympathy of the Christian public was thoroughly aroused, and a large special fund enabled the Society to plan a great development of the work. In the autumn of 1874, the Rev. W. S. Price, who had been in charge of the Society's Nasik Mission in India, was sent to Mombasa, and 150 of his old African *protegés*, most of them Christians, were brought from Bombay to form the nucleus of the new colony. Land was purchased on the mainland opposite Mombasa, close to Mrs. Krapf's grave; houses were built; the settlement was named Frere Town, in honor of Sir Bartle Frere; and in 1875 some 450 slaves, rescued by British cruisers, were received from the Consul-General at Zanzibar. Many of them were subsequently transferred to the old station of Kisulutini, where the ground is more easily cultivated; and around that station a large number of the Wa-Nika, natives of the country, have settled, placing themselves under Christian instruction. The spiritual fruits of this mission have been remarkable. In 1884 a desolating famine in the country led to a revival of the slave-trade, the people selling themselves in order to obtain food; and through the activity of British ships large numbers were rescued from slave dhows, of whom nearly 400 were handed over to the mission at Frere Town, and the missionaries were assisted in their care of these liberated slaves of 1885 by the liberated slaves of 1875, now intelligent Christian people. In this year (1885) two native teachers, freed slaves of an earlier period at Nasik, were ordained by Bishop Hannington. Some work has also been done in the Giriama district, 50 miles north of Mombasa, whither the Gospel was first carried by one of Rebmann's converts, and where there was at one time a large community, afterwards scattered by the Swahili slaveholders.

* It may not be generally known that an idol manufactory exists in Birmingham, England, which sends to Africa, India, etc., often in the same vessel which carries the missionaries, large numbers of images, which are bought and used as objects of worship by the heathen.

Nyanza.—Three days after the publication in the "Daily Telegraph" of Stanley's letter, already alluded to, a sum of £5,000 was offered to the Church Missionary Society towards the establishment of a mission in Uganda; another offer of £5,000 quickly followed, and ultimately £24,000 was specially contributed. Arduous as the enterprise confessedly was, doubtful as seemed the policy of plunging a thousand miles into the heart of Africa before the intervening countries were occupied, the Society could not hesitate, for it was felt that this was no mere call from a heathen king, no mere suggestion of an enterprise never thought of before. A long chain of events had led to the invitation: at one end was a fugitive missionary of the Church Missionary Society, led by the providence of God to a point on the coast where he heard vague rumors of a great inland sea covering a space till then blank upon the map; at the other end was the Church Missionary Society, again receiving the offer of a noble contribution to undertake the work of planting the banner of Christ on the shores of the largest of the four or five inland seas discovered in the interval. If this were not a providential leading, what could be? So "immediately they endeavored to go;" and in June, 1876, within seven months of the resolve of the Society to undertake the work, the first party for Uganda were at Zanzibar, actively preparing for their arduous march to the Victoria Nyanza. Of the eight men in the party one died on the coast and two others had to be sent home on account of illness. The remaining five were Lieut. G. Shergold Smith, R.N.; Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, architect; Dr. John Smith of the Edinburgh Medical Mission; and Mr. A. M. Mackay. Mr. Mackay was detained on the coast for some time by sickness, but the other four reached the lake after a long and trying journey. Dr. Smith died at the southern end of the lake. Lieut. Smith and Mr. Wilson sailed across in a boat brought in sections from England, and reached Rubaga, the capital of Uganda, June 30th, 1877. They received a warm welcome from Mtesa, the king, who avowed himself a believer in Christianity and asked for further instruction, and regular Christian services were at once begun in the palace by Mr. Wilson. Lieut. Smith, leaving him at Rubaga, returned to the south end of the lake for Mr. O'Neill, who had remained there with the stores. While the latter was making a large boat for their conveyance, Smith explored some of the rivers and creeks, and constructed charts, which were sent to England and published. A quarrel arising between the king of the island of Ukeréwé and an Arab trader, the latter fled for protection to the mission camp, which was forthwith attacked, and Smith, O'Neill, and all their native followers but one were killed, on or about December 13th, 1877; and Mr. Wilson was left alone in the middle of Africa. After some months he was joined by Mr. Mackay, and reinforcements were sent from England both by way of Zanzibar and of the Nile, the latter party ascending the river under the protection of Gordon Pasha. In the spring of 1879 seven missionaries were in Uganda, but various difficulties arose through the hostile influence of the Arab traders, and the arrival of a party of French Romish priests, who greatly perplexed Mtesa by their repudiation of the Christianity he had been taught. He agreed to send an embassy to Queen Victoria, and after the departure of Wilson and Felkin with three envoys for England, in June, 1879, his friendliness returned, and both chiefs and people showed great eagerness for instruction. By means of a small printing-press, reading-sheets were supplied and large numbers learned to read; the public services, which had been stopped, were resumed; but another great change came in December, when, under the influence of a sorceress, Mtesa and his chiefs publicly prohibited both Christianity and Mohammedanism, and returned to their heathen superstitions. The year 1880 was a time of great trial, during which Mackay and Pearson, although their lives were in imminent danger, went on quietly teaching the few lads who came to them. A new era for the mission seemed to begin in March, 1881, when the envoy, who had reached England and been presented to the Queen, returned to Uganda. From that time the missionaries labored with much encouragement. Linguistic work was vigorously prosecuted, portions of the New Testament were tentatively translated, and hymns, texts, etc., printed and widely circulated. In March, 1882, were baptized the first converts, and this year was also made memorable to the mission by the departure of the French priests, who had resided in the country three years and a half. In 1884 King Mtesa died, and his son Mwanga soon showed that he possessed his father's vices without his virtues. A period of much trial followed his accession; jealousy and suspicion prevailed, and in January, 1885, three boys who had been baptized were roasted to death. Nevertheless learners and inquirers continued to come forward, and in July, 1885, there was a congregation of 173 persons and 35 communicants. Meanwhile the young king, disappointed at the non-arrival of two expected missionaries, had invited the French priests back to Uganda; but in October he became alarmed by rumors of the German annexations in East Africa, and when news arrived of the approach of a white man of distinction (Bishop Hannington—see Biographical Sketch) by what was called the "back door," i.e., from the east, through Usoga, orders were sent to kill him. Another time of severe trial followed; in the spring of 1886 persecution again broke out, and in June some fifty or sixty of the converts (Protestant and Roman Catholic) were cruelly tortured and put to death, some by the sword and some by fire; yet with even so terrible a fate before them some still sought admission to the Church, and twenty baptisms took place within a month of the martyrdoms. The only missionaries now remaining at the station were Messrs. Ashe and Mackay. The former being sent away by the king returned to England, and Mr. Mackay remained alone at Uganda until July, 1887, when he left for the south end of the lake. The Rev. E. C. Gordon immediately took his place, and was joined in April, 1888, by the Rev. R. H. Walker. A succession of political revolutions left the Mohammedan Arabs in possession, and through their hostility Messrs. Gordon and Walker with the French missionaries were, in October, 1888, expelled from the country, and while in exile at Usagala were encountered by Mr. Stanley on his return march after penetrating the recesses of Darkest Africa; and in them he saw the fruits, after fourteen years, of his

own invitation to the Christian Church to send the gospel to Uganda. While in Uganda the missionaries had made considerable progress in reducing the language to writing: one whole Gospel had been translated, and with other portions of Scripture and of the Prayer-book had been widely circulated.

Intermediate stations between the East Coast and the lake have been established at Mpwapwa and Mamboia, in the Usagara hills; at Uyui, in Unamwesi; and at Usambiro and Nasa, near the south end of the lake. At these stations valuable work has been done in establishing friendly relations with the people and in reducing their language to writing, but the progress has been arrested by German attempts to subjugate the country near the coast, and great uncertainty and anxiety have been felt regarding the missionaries, in consequence of the irregularity of communications. For four months, from June 26th to October 25th, no letters were received from Mpwapwa, while from the more distant stations at the lake none were received between April 22d and November 23d; since the latter date, except a short letter in January, none came to hand until April 24th. The letters from home were naturally subjected to the same delay. At Mpwapwa those of February last year and subsequent months were not received until the end of October. Curiously, however, letters of February and March reached the lake in July; but after this an interval of nearly five months passed without intelligence from the coast. The activity in the region between the coast and Mpwapwa of Bushiri and Bwana Heri, the Arab chiefs of Bagamoyo and Saadani, in hostility to the Germans, has been the disturbing cause.

The Mpwapwa mission-house and church buildings were destroyed by Bushiri on the night of July 8th. A fortnight before messengers had arrived from Mamboia, giving warning that Bushiri, having been defeated by the Germans at Bagamoyo, was proceeding up-country to attack the Europeans at Mamboia and Mpwapwa, intending to kill the Germans and capture the English. The day after the receipt of this intelligence, which was not credited, Bushiri arrived, and the same evening (Sunday, June 23d) entered the house of Lieutenant Giese, the German officer in command, whose companion was unfortunately shot by the Arabs, but he himself escaped through a window and got safely to the coast. Mr. Price was providentially at Kisokwe that night. Bushiri retired for a time, but returned on July 5th, and sought an interview with Mr. Price, whom his earnest assurances of friendship deceived into a sense of security. The latter, however, was secretly informed by one of Bushiri's men (a convert of the mission, whom he had baptized in 1885, but who had subsequently left Mpwapwa to live with his friends in Usagara) that he had heard Bushiri offer a reward to ten of his men if they could succeed in catching him, Mr. Price, and the chief of Mpwapwa. Mr. Price says:

"Regarding this as a providential warning, I came off with all our mission people (about a dozen, including wives and children) by moonlight to Kisokwe, which we reached about 3.30 A.M. (Tuesday, July 9th). At 11 A.M. some men came from Mpwapwa to tell us that the Arab's men had broken into the house. They had thought of trying to catch me 'with guile.' They borrowed three tusks of ivory from a caravan which had arrived at Mpwapwa the previous day, and intended to come and ask me to weigh it for them, when they would be able to bind me. Finding the bird had flown, they sent back word to their camp, and soon a large body arrived with flags and shouting.

"They burnt every building belonging to the mission—church and all—except the house at Vyanje (which they possibly did not know of). Everything is gone. I saved nothing but some bedding, and three small boxes containing clothing, some of my translations, and a few books, which I had put in a friend's *tembe* (hut) the day before we fled."

From this time until November Mr. Price resided at Kisokwe, but he then returned and occupied a native *tembe*, pending the restoration of the mission-house, in which work he had the ready assistance of the Wagogo.

When at last communication was reopened and letters from Nyanza were received, there stood revealed a strong body of professing Christians of Uganda, both Roman Catholic and Protestant, able to hold their own and ready to fight the dominant Arabs. The Societies' missionaries had declined to give support to warlike enterprises, but warmly sympathized with the Christian party, which after a severe struggle delivered the country from the Mohammedan usurper. These Christians now have the government of Uganda in their own hands, and invite Christian teachers to occupy the whole land. These brighter prospects for the mission have since been darkened by the mournful tidings of the death, from fever, of Mackay, "the brave little Scotch missionary," the last remaining member of the first party sent out fourteen years before. Throughout these years Mackay had borne a leading part in the mission, not only in the necessary secular work for which his engineering experience especially qualified him, but in preaching, teaching, and translating, and in the care of the converts. With the Uganda Mission his name, alongside those of Shergold Smith, Hannington, and Parker, will ever be identified. After the tidings of the Christian occupation of Uganda were received in England, a band of Cambridge men offered their services to the Company, and were sent to reinforce the mission there. They have been joined at Frere Town by the Right Reverend Alfred Robert Tucker, the new Bishop of Eastern Equatorial Africa (consecrated in April, 1890), whom they are now accompanying into the interior.

III. MEDITERRANEAN.—In 1815 the Rev. Mr. Jowett, the first English clergyman and University graduate who offered himself to the Society, was appointed to commence the Mediterranean Mission, which had the twofold object of carrying the gospel to the ancient Christian churches in the East and to the Mohammedans. At first the prospects were most encouraging. Mr. Jowett and other missionaries travelled over Greece, Turkey, Asia Minor, Syria, and Egypt; were cordially received by patriarchs and bishops, and collected much valuable information. From a printing-press established at Malta (which was managed for a time by John Kitto, afterwards so well known for his Biblical works) Bibles and tracts in the Italian, Modern Greek, Arabic,

Maltese, Abyssinian, and Turkish languages were issued in large numbers, and also school-books, which were largely adopted by the Greek Church for use in its own schools, but the sanguine hopes awakened were not realized. In 1821 the revolution in Greece began; the wars and political troubles of the next ten years put an end for a time to active work in the Turkish Empire, and since then the churches in the East have for the most part manifested little desire to be quickened into life by emissaries from the West. The enterprise, therefore, as a whole, failed. Stations in Malta, Constantinople, Greece, Smyrna, and Arabia were given up, and the work in the Levant has for some time been confined to Palestine, to which the Society was invited by Bishop Gobat in 1851. Jerusalem, Jaffa, Nablous, Nazareth, Salt, Gaza, and several other places are occupied.

Gaza is interesting as being an almost purely Mohammedan mission; the dispensary there is found to be very useful. The work carried on from Salt (believed to be the ancient Ramoth Gilead) is among the Bedawin of Gilead and Moab. Education is a very important feature of the work throughout Palestine. The Turkish authorities, taking alarm at the success of the schools, have closed some of them, and at other places have forbidden Mohammedan boys to attend. The Church Missionary Society looks forward to the time when religious liberty shall prevail in the East, and then their patient work of seed-sowing in this field will not fail to show a bounteous harvest.

IV. Persia.—Persia is almost the youngest of the Church Missionary Society's mission fields, but it was one of the first thought of by the original Committee. In the first "Annual Report" (1801) and again in the second (1802) the Persian language is mentioned as one to receive early attention with a view to the evangelization of the East; but Africa soon absorbed all the Society's young energies, and the first attempt to carry the Gospel to Persia was that of Henry Martyn in 1811. His translation of the New Testament, begun and finished within a year, reached London, where it remained until the present Church Missionary Society mission was opened by Dr. Bruce in 1869. From 1858–1869 Dr. Bruce was a missionary of the Church Missionary Society in the Punjab, India; had there learned the Persian language, and when upon his way back from India after a visit to England he stopped at Julfa, the Armenian suburb of Ispahan. Finding the Mohammedans quite ready for conversation on religion, he stayed on for a while. In 1871 came the terrible famine, when he and Mrs. Bruce gave themselves up to the work of saving the starving people, dispensing £16,000 sent to them from England, Germany, and India, after which they opened an orphanage for children whose parents had perished. In 1875 the Church Missionary Society formally adopted the mission, and the Bible Society joined in its support, Mr. Bruce acting as superintendent of the Bible colporteurs, who have done a wonderful work in the sale of Scriptures all over Persia. A Medical Mission was opened in 1880; and in 1882 a station was opened in Baghdad, a city in the Turkish Empire, but resorted to by thousands of Persian pilgrims on their way to the shrine of Kerbela. The languages spoken are Persian and Arabic.

V. Arabia.—In 1885 the Society resolved to commence a mission in Arabia at Aden, to which Gen. Haig had directed their attention. A medical missionary was accordingly stationed at Aden in 1886. Political and other difficulties interfered, however, and Dr. Harpur has been transferred to Egypt, whence he makes occasional visits to Aden.

VI. China.—By the Treaty of Nanking (1842), which closed the first Chinese war, England gained possession of Hong Kong and the right of residence at five leading ports. The Church Missionary Society took advantage of this opening for missionary work in the great Empire by commencing a mission at Shanghai in 1845. Ningpo was occupied in 1848; Fuh-Chow in 1850; Hong Kong and Peking in 1862; Hang-Chow in 1865; Shaouhing in 1870; Canton in 1881. In 1880 Peking was transferred to the Society for the Propagation of the Gospel. The work as now organized comprises (1) the South China Mission, under the Episcopal supervision of the Bishop of Victoria residing at Hong Kong, and including the Kwantung and Fuh-Kien Provinces; and (2) the Mid-China Mission, under the Bishop of Mid-China, and including the Kiang-su and the Chih-Kiang Provinces.

(1) *South China.*—The Society has a mission at Hong Kong, and several out-stations in the Kwan-tung Province worked from Canton as a centre, and also a mission at Pakhoi, started in 1886; but its chief work is in the Fuh-Kien Province, which, although one of the smallest of China's 18 provinces, contains an estimated population of 20,000,000. The capital, Fuh-Chow, one of the five ports opened in 1842, is said to have 600,000 souls within the walls, and 2,000,000 if the suburbs and suburban villages in the Min valley are included. The Fuh-Kien Mission was commenced in 1850 by the Revs. W. Welton and R. D. Jackson. The latter was soon removed elsewhere, but Mr. Welton labored for six years amid many difficulties, but with unfailing patience. He was the first to obtain a footing in the city itself, the American missionaries who preceded him by four years being allowed to reside only in Nantai, a suburb on a large island in the Min, communicated with by means of a rough but massive bridge built of enormous blocks of granite. It is a third of a mile in length, and is called the Wan-Show-Keaou, or Bridge of Ten Thousand Ages. Mr. Welton, assisted by the British consul, obtained the right to live on an eminence within the walls, and there the headquarters of the mission were established, and from thence much faithful work was done. But at the end of ten years two out of five missionaries had died, two had retired, and the eleventh year found the work in charge of a solitary young missionary, unfamiliar with the language and without a single convert or inquirer. The abandonment of Fuh-Chow was now seriously contemplated, but the solitary laborer earnestly asked to be allowed to remain, and in that very year his patience was rewarded. In December, 1860, three inquirers appeared, two of whom were baptized in March, 1861. Others came forward, and prospects began to brighten; but in 1863, Mr. Smith died, and again the care of the mission was bequeathed to a new-comer, the Rev. J. R. Wolfe; there was now, however, an infant native church, comprising 13 baptized members and 5 inquirers, under the

pastoral care of Wong-Kin-Taik, a convert of the American Mission, afterwards admitted to holy orders. In 1864 occurred a violent outburst of popular fury against the little band of Christians, but not one wavered. In the following year a church for the mission, built by European merchants, was opened in the heart of the city, and in 1866 the number of converts rose to 50. In the mean time Mr. Wolf had been zealously carrying the gospel to other towns and villages. In 1876, when Bishop Alford visited the mission, he found 1,443 adult Christians, 52 catechists, 80 voluntary helpers, and 17 students, not in the city of Fuh-Chow, but mainly in the cities and villages occupied one after another by Chinese catechists, there being only one, or sometimes two, English missionaries at work.

For 27 years the mission had remained in peaceable possession of Wu-shi-shan (Blackstone) Hill. In 1877 a new college building was begun there, and when almost completed was deliberately destroyed by a riotous mob led on by jealous mandarins. Much trouble followed, and ultimately the mission was expelled from the city altogether, and new quarters had to be found in the suburbs of Nantai, before mentioned. In 1879 a medical missionary was sent to reinforce the mission; in 1882 he proceeded to Fuh-Ning, a city north of Fuh-Chow, where in 1883 a dispensary was opened; students were received for medical training, and a hospital and medical college erected. A native church has been organized, native church councils established, and some of the districts have their own local missionary associations. For some years education was not a strong point in this mission, but there are now 82 schools in the province with a total of over 800 pupils, chiefly children of Christians. An industrial school has been established by the gifts of the foreign community, and a girls' boarding-school, largely helped from the same source, is sustained by the Society for Female Education in the East. A Bible-women's class is conducted by the wife of the college principal, assisted by native women, and many of the Bible-women have done good service. The mission staff now numbers eleven, four of whom have been sent out for extension work in the northeast of the province. This work has been (1890) largely developed, and pioneers from Oxford and Cambridge have gone forward into large cities hitherto unreached by the gospel.

(2) *Mid-China.*—The Kiang-su Province, with Shanghai as its central point, was occupied in 1845. Shanghai is described by the missionary in charge as a great centre of mercantile enterprise, of life, of gayety, of sin, and of opportunities almost unequalled in China for wide-reaching influence. In addition to the English missionary, a band of eleven native agents, including three Bible-women, are employed in the work of the mission, which consists of street and chapel preaching, house-to-house visitation, schools, etc. The chief stations in Mid-China are, however, in the Chih-Kiang Province, in the cities of Ningpo (1848), Hang-Chow (1861), and Shaouhing (1870). In the earlier years of the mission much success was achieved in the numerous towns and villages around Ningpo, notwithstanding frequent changes in the mission staff through sickness, and the hindrances caused by the Taiping rebellion. Many of the Christians have shown most admirable Christian steadfastness and zeal, and within a period of fourteen years five of them have been ordained. The college at Ningpo has always been a successful agency.

At Hang-Chow there is a medical mission, and a new hospital and opium refuge was built in 1885, chiefly with English funds; but many English and American residents in China and even the Mandarins of Hang-Chow contributed to the cost of its erection. A few years ago there was a very interesting movement in the Chu-ki district, an offshoot of the Hang-Chow Mission, when 30 converts were gathered in from about 25 villages, and hopeful accounts continue to be received of their strong Christian character. The Society is now endeavoring to commence new work from some point on the Tsien-Kiang River above Yen Chow Fu.

VII. JAPAN.—The work of the Church Missionary Society in Japan was undertaken in 1869, immediately after the wonderful revolution which restored power to the Mikado. Only very quiet and indirect methods of making known the gospel could at first be used, but within the past few years religious toleration has been tacitly though not avowedly accorded to Christian efforts, and the work of the Society has gradually strengthened and increased; and the new constitution promulgated in 1889, which confers many civil liberties on the people, and contains a clause granting to all subjects of Japan freedom of religious belief, will make possible great extension of evangelical work. The work of the Church Missionary Society is carried on (1) on the main island (Nippon), (2) island of Kiu-Shiu, (3) Shikoku island, and (4) island of Yezo.

(1) *Nippon.*—The Society's chief stations here are Osaka and Tokyo, the capital of the empire, more than 300 miles eastward along the coast. At Osaka more than one third of the whole European staff of this mission are engaged; at Tokyo there are two European missionaries. Many outlying towns and cities are occupied by native evangelists, who secured their training at these central stations. The Bishop Poole Memorial Girls' School is located at Osaka.

(2) *Kiu-Shiu.*—The principal stations on this island are Nagasaki, Fukuoka, and Kamamoto, with many out-stations. The Society reports a considerable increase in the number of adherents and more than 180 adult baptisms.

(3) *Shikoku.*—This is the smallest of the four islands, and lies between the main island and Kiu-Shiu. It was the first out-station from Osaka, and was visited in 1880 at the invitation of two natives who had been members of the Greek Church. As at the other stations, missionary work in all its branches is carried on with encouraging success.

(4) *Island of Yezo.*—This mission for the Aino aborigines has already been successful in gathering in a small church. A good school was started in 1888 at Hakodate, of which the first Aino Christian has been appointed schoolmaster.

VIII. INDIA.—The Church Missionary Society has missions in almost all the great divisions of India; indeed in all parts of the country, with the exception of Eastern Bengal, Chhota Nagpore, Orissa, Gujarat, and Southern India. Its operations are carried on in fifteen languages, including Sanskrit, Persian, and Arabic. The

divisions of the Indian work are (1) North India, (2) Punjab and Sindh, (3) Western India, and (4) South India.

(1) *North India.*—The work of the Society here was really begun before any missionaries were sent out, by a Corresponding Committee formed in 1807, of which Henry Martyn and Claudius Buchanan were members. To this Committee the Society made a grant for translations, and under its auspices Corrie sent Abdul Masih, Henry Martyn's one convert, as an evangelist to Agra, in 1813. In 1816 work was begun in Calcutta, but for many years very little was accomplished. In 1824 the Calcutta Church Missionary Association was formed, which carries on evangelistic and school work in the city, mainly with local funds, but in connection with the Society; the work of the Association includes also ministrations in hospitals, instruction of native servants, and mission agencies for special classes, such as the poorer Mohammedans, the Chamars (workers in leather), and the Kols, Santals, and other tribes represented in the capital. The Society's own evangelistic work is among all classes in the city, reaching the educated and wealthy Brahmins, and also the poorest outcasts—even the lepers in the Leper Hospital. The year 1821 marked the commencement of a great branch of missionary work in India, for it was then that Miss Cooke (afterwards Mrs. J. Wilson), of the Church Missionary Society, began in Calcutta her work among the women and girls, the forerunner of the "Zenana Missions" of modern times. In 1857, the year also of the Sepoy Mutiny, which destroyed much of the Society's property, but, by the deep interest which it aroused, caused a great extension of work afterwards, the work in Calcutta was strengthened by the addition of the "Cathedral Mission," in connection with which was established the "Cathedral Mission College" in 1864. In 1880 the college work of this institution was discontinued, and the buildings were appropriated to the new Church Missionary Society's Divinity School for Bengal.

To Daniel Corrie, who initiated so much Church missionary work in North India, is owing the commencement of the mission to Benares, to which city he was appointed chaplain in 1817. In the following year a large school which had been established and endowed by a wealthy Hindu, Rajah Jay Narain, as a thank-offering for recovery from sickness, was transferred to the Society, and has ever since been an important branch of the Church Missionary Society's work in Benares. In 1821 an ordained missionary was sent to this post, but he and others who followed remained only a short time. W. Smith and C. B. Leupolt, appointed to this post in 1832, for forty years labored side by side, the former as a preaching missionary, the latter as organizer of schools, orphanages, and industrial institutions. The headquarters of the mission are at Sigra, a suburb in the northwest of the city, where are now its mission-houses, Christian village, church orphanages, French normal school, and industrial school (where women and children work at lace-making). There is a second mission church, which is a centre for evangelistic work, in the city close to the Dasasamedh Ghát, one of the five most sacred places of pilgrimage in this "Mecca of the Hindus." The missions at Benares and its out-stations, among which are Gorakhpur and Allahabad, owed much in past years to Christian government officials, particularly to Mr. Thomas Thomason, Lieut.-Governor of the Northwest Provinces, a son of the Calcutta chaplain elsewhere mentioned. To him almost all the great officials and civilians of North India owed their impulse in favor of missions. In Gorakhpur a large tract of waste land was allotted to the mission by Lord Bentinck, to be cultivated by native Christians; and upon it was built a village for them to dwell in. The place was entirely destroyed in the Mutiny, but was afterwards rebuilt, and remains a prosperous settlement to this day. A similar village was built in 1883, and named Sternpur, after the Rev. Henry Stern, who had been in charge of the whole mission for more than 35 years; both villages are self-supporting. In 1858, after the Mutiny, Allahabad, instead of Agra, became the seat of the British Government. This brought the Government Press from Agra, with its employés, many of whom were Church Missionary Society native Christians, and a Church Missionary Society station was therefore started at Allahabad in 1859; the village built for these Christians was named Muirabad, after Sir William Muir.

The Krishnagar district is the seat of the Society's chief work in rural Bengal. In 1833 the Rev. W. Deerr baptized 30 persons from the Karta Bhoja (a sect half Hindu and half Moslem) in the face of much persecution; and from that time the movement towards Christianity began to gather strength, till in 1838, when much relief was given to sufferers from a famine, no less than 600 families, about 3,000 persons, placed themselves under Christian instruction. In 1839 the movement had extended to 55 villages, and 900 persons were baptized on one occasion. Great hopes were entertained that in a few years the bulk of the population would become Christian; but these expectations were not realized, and for many years the condition of the Krishnagar native church caused more sorrow than joy. In 1887 new plans for improving its spiritual condition were set on foot, and at the same time a new itinerant mission was started among the heathen and Mohammedan villages, and has since been zealously carried on.

Sir Henry Lawrence, appointed Commissioner of Oudh just before the mutiny, had invited the Church Missionary Society to plant a mission at Lucknow. After its reconquest in 1859, Sir Robert Montgomery wrote to the Church Missionary Society Committee: "As Sir H. Lawrence's successor, I have the privilege of repeating his call;" and an association was formed, with Sir Robert himself as president, on September 24th, 1858, the eve of the anniversary of the relief of the city by Havelock. Notwithstanding very efficient schools and diligent preaching, the fruits of the mission have not been large. In Faizabad there is a small congregation with a native pastor.

The Santal Mission was begun in 1860 by the Rev. E. L. Pixley, who had been a cavalry officer. In 1863 he established the station at Taljhari, which has since been the headquarters of the mission. The first converts were baptized in 1864, and many hundreds were received in the next few years; but owing to a Hinduizing process which was going on among the people (Santals, an aboriginal hill-tribe) and

rendering them less accessible, after 1870 the progress was less rapid. But there were in 1885 no less than 2,600 Santal Christians attached to the five Church Missionary Society stations, Taljhari, Bahawa, Hirampur, Bhagaya, and Godda, worked, with their out-stations, by six missionaries and four native pastors. The Psalms, Gospels and Acts, the Prayer-book, and Pilgrim's Progress have been translated into Santali by the Church Missionary Society missionaries, and printed by the Bible Society, the Society for the Propagation of Christian Knowledge, and the Religious Tract Society, respectively.

Missions to the Gonds, inhabiting hills and jungles of the extensive plateau called Góndwána, and to the Bhils, a wild hill-tribe widely spread over Western India, have been established, the former in 1879, the latter in 1880. The Gonds are a peaceful and industrious race, very ignorant, but teachable; the first convert was baptized in 1885. The Bhils, owing to their fear of Europeans, are very difficult of access, but a promising work has been begun among them.

(2) *Punjab and Sindh.*—The Church Missionary Society undertook work in the Punjab in 1850, having been urgently pressed by military friends, and cordially invited by the American Presbyterians, already established there, to extend its work in this direction; a mission at Kotgur, on the high-road over the Himalayas, established and endowed by military and civil officers, having been entrusted to the Society in 1877, before the annexation of the Punjab. Amritsar, Lahore, Multan, etc., comprising what are known as the Central Missions, were the first stations established.

At Amritsar, besides the mission church with its congregation of 500 persons, and the evangelistic work of catechists and Bible-women, there are extensive educational agencies, particularly the high-school and its branch schools for boys, the Lady Lawrence Memorial Girls' School, the Girls' Orphanage and the Alexandra Christian Girls' Boarding-school (so named in memory of the Prince of Wales's visit in 1876). A medical mission was begun in 1882, and several out-stations have been established. From Amritsar and Lahore are carried on, respectively, two interesting itinerant missions; and at Lahore, to which the Church Missionary Society was invited by Dr. Newton and other American missionaries, there is the well-known St. John's Divinity School, founded in 1870, for high-class theological training of pastors and evangelists in the vernacular. Multan has been occupied since 1856, but has always been feebly manned.

The Frontier Mission begins at Simla and Kotgur (already mentioned), among the hill tribes who dwell between the Punjab plains and Tibet and Eastern China. Next comes Kangra, the chief city in a district comprising many frontier states; and Kashmir, with its tributaries of Ladak and Iskardo, stretching out in the direction of Yarkand. The frontier line would bring us next to Hazara and Abbottabad, out-stations of the Pesháwar Mission, and then to Peshawar itself, whose influences affect Chitral and Kafiristan, and almost every Afghan tribe from the Indus to Cabul. It is hoped that the influence of these frontier missions may in time extend not only to Candahar, but may penetrate to Merv and Bokhara, to Kohan and Herat, and bring into communication the missionaries in Persia and Baghdad.

Pesháwar, the chief city of British Afghanistan, near the mouth of the Khyber Pass, is a great military post, and the headquarters of the Church Missionary Society's Afghan Mission, founded in 1853 by Captain Martyn, under the auspices of Major Herbert Edwardes, the Commissioner. The Afghans of Pesháwar were most turbulent and fanatical, and the previous Commissioner (who was assassinated by an Afghan) had refused to allow a mission; but Edwardes, having no fear that a Christian mission here would disturb the peace, earnestly advocated its establishment. For many years the dreaded "Peshâwar fever" was a great obstacle to continuous missionary effort, and the fanaticism of the people made all work difficult. Five missionaries died and several were sent home in ill-health; one was struck at by an Afghan knife, but the blow was averted. An American missionary was shot by his servant. Nevertheless the influence of the mission has been remarkable; and in December, 1883, exactly thirty years from its foundation, a handsome memorial mission church was opened in the presence of native Christians, English officers, and Mohammedan Afghan chiefs, the Rev. Dr. Imad-ud-din preaching the sermon. The pastor is a convert from Islam. From Pesháwar visits have been twice made by native Christians to Kafiristan, a country hitherto inaccessible to Europeans; and one Kafir boy, the first convert from that race (which is not Moslem, but pagan), was baptized in 1884. The long strip of country southward from Pesháwar, called the Derájat, contains several stations among wild and fierce tribes.

Western India.—The Society's work in Western India is limited. At Bombay there is the Robert Money School, founded in 1836, a special mission to Mohammedans, and various other agencies. In the large district of Nasik the Church Missionary Society is practically the only missionary agency; a mile or so west of the town of Nasik is the Christian village of Sharampur, founded in 1854 by the Rev. W. S. Price. The African Asylum, commenced in Bombay in 1853 for the reception and training of liberated slaves, was transferred to the village of Sharanpur in 1860, and carried on there till 1874. During this period about 200 Africans were received and educated, many of whom subsequently returned to East Africa to join the Christian settlement at Freretown. The "Nasik boys" who accompanied Dr. Livingstone in his last expedition and brought his body to the coast were brought up in this institution. Other stations are at Malegaon, and at Aurangabad, in the Nizam's territory, where a most successful mission is carried on by the Rev. Ruttonji Nowroji, formerly a Parsee, and into this mission some hundreds of converts have been gathered from the outcast Mangs. There are now little churches gathered together in a large number of the surrounding villages, while active and continuous evangelistic work is carried on throughout the whole district. At Poona has been established the Society's Divinity School for the West India Mission.

South India includes the work in Madras, Travancore, Tinnevelly, and the Telugu Mission. The Madras Mission, begun in 1814, now occupies the unique position of being carried on entirely by natives, its affairs being con-

ducted by its own Church Council. A separate mission to Mohammedans is under the control of the Church Missionary Society. In 1820 the attention of the Society was drawn to Tinnevelly, the southernmost province of the Indian peninsula, by the chaplain of Palamcotta. Two missionaries were at once set apart for this work, and from that time the Gospel has not ceased to spread among the Tamil population, chiefly among the Shanars, or cultivators of the palmyra tree.

In North Tinnevelly a vigorous itinerant mission was established by Ragland, David Fenn, and Meadows. There are now more than 1,000 villages in which there are Christians in the Church Missionary Society districts alone (besides many others worked by the Society for the Propagation of the Gospel). The Church Missionary Society has 72 native clergymen, and the native lay-agents are so numerous that Tinnevelly has been able to supply evangelists for the Tamil coolies in Ceylon and Mauritius. Nearly £3,000 are raised annually by these poor Shanar Christians towards the support of their own pastors, churches, and schools; the latter are well organized and very efficient.

Travancore and Cochin.—The mission in these semi-independent states was begun in 1816, and continued for twenty years mainly with a view to the reform of the ancient Malabar Syrian Church, which claims to have been founded by the Apostle St. Thomas. Owing to internal dissensions of that church, and its unwillingness to abjure errors in doctrine and abuses in ritual, the effort failed; and since 1837 the missionaries have worked independently. The result has been the adhesion of many Syrians to their purer faith, and also an active reforming movement in the Syrian church itself. Considerable progress has been made in the organization of a native church, and there are 23 native pastors trained at the Cambridge Nicholson Institution.

The Telugu Mission, begun in 1841, has resulted in the founding of a growing Telugu native church, chiefly drawn from the Malas and other low-caste or out-caste people. A mission among the Kols, a non-Aryan tribe on the Upper Godavery, was founded in 1860.

IX. Mauritius.—In the year 1854, the Rev. David Fenn, secretary of the Society's missions in South India, while visiting Mauritius for the sake of his health, became warmly interested in the thousands of coolies who had been brought from Bengal and South India to work on the sugar plantations, and the work for their benefit which he initiated was continued by Captain Gordon, an officer of the Royal Engineers. The "Fort George Juvenile Association" was organized to aid these Indians, who form two thirds of the population of the island, and the funds collected were devoted to the employment of a catechist, whose faithfulness and zeal secured him the honor of being the first native ordained pastor in Mauritius; and when in 1856 a missionary of the Church Missionary Society was appointed to this field of labor, the nucleus of an Indian church had been already formed through the labors of this pastor and the efforts of a colporteur of the British and Foreign Bible Society. The success of the mission has been remarkable, and the converts have been systematically instructed, so that a large corps of native teachers now strengthens the missionary staff, which at present numbers 15. In connection with this work a mission for liberated Africans has been opened in the Seychelles Islands.

X. Ceylon.—This mission, commenced in 1817, comprises evangelistic, educational, and pastoral work among the two races, Sinhalese and Tamil, which form the population of the island. There are Sinhalese congregations at Colombo, Cotta, Baddegama, and Kandy; and Tamil congregations at Colombo, Kandy, and three or four places in the Jaffna peninsula in the extreme north, as well as in several places in the coffee districts. Some of them are ministered to by native pastors, considerable progress having been made in self-government and self-support. Native missionary associations have also been formed for the spread of the gospel among the surrounding heathen. Two features of especial interest in this work are the Kandyan Itineracy and the Tamil Cooly Mission, both working in the hill-country in the centre of the island, the former among the Sinhalese village population, the latter, which for thirty years has been mainly supported by a committee of coffee-planters, among the Tamil coolies on the coffee estates, 1,700 of whom are now on the rolls of native Christian churches. The educational agencies comprise Trinity College, Kandy, and important schools of various kinds at Cotta and Jaffna.

XI. New Zealand.—The mission to the Maoris of New Zealand, the second of the Society's missions in order of time, was undertaken in 1814, when Samuel Marsden, with three laymen, sent out as pioneers, landed on the northern island. Other missionaries followed whose lives were entirely in the power of the ferocious cannibals, and were frequently in imminent danger. For eleven years no results whatever were seen; in 1825 the first conversion took place, and no other natives were baptized for five years. Then began the marvelous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilizing influences, and which led Bishop Selwyn, on his arrival in his new diocese in 1842, to write: "We see here a whole nation of pagans converted to the faith. . . . Where will you find more signal manifestations of the presence of the Spirit, or more living evidences of the kingdom of Christ?" In 1840, New Zealand was made a British colony, and emigration on a large scale ensued, introducing the vices as well as the benefits of civilization. The inevitable conflicts of race began, and the continual disputes about the sale and possession of land led to prolonged and bitter wars which shook the native church to its foundations. In 1864 arose the "Pai Marire" or "Hau-hau" superstition, a strange compound of Christianity and heathenism, which spread rapidly among the natives and led to the barbarous murder of missionary Volkner.

The condition of the native church is now generally prosperous. Forty-eight Maori clergymen have been ordained, and the church members now number more than 18,000; among them are over 300 voluntary lay helpers. The Christians build their own churches, and in part support their own ministers, their contributions in 1818 amounting to £1,216. The whole Bible and Prayer-book have been rendered by the missionaries into the Maori language.

XII. North America.

1. *Northwest American Mission.*—This mission to the remnant of the Red Indian tribes scattered over the vast country formerly known as the Hudson's Bay Territory, and now included in the Dominion of Canada, was commenced in 1826 by the Rev. John West, at a trading settlement on the Red River, a little south of Lake Winnipeg. The first step in the great extension of the mission in recent years was the sending forth from Red River, in 1840, of Henry Budd, a native teacher trained by Mr. West from his boyhood, to open a new station at Deron, 500 miles off. Now from the United States border line to the Arctic Ocean, and from Hudson's Bay to the Rocky Mountains, the praises of the Redeemer are sung by thousands of Indians, and in eleven different languages. The Red River district is now the flourishing colonial Province of Manitoba, and a large part of the Society's work has developed into the settled ministrations of the church in the colony, and one of its churches has become the Cathedral of the Diocese of Rupert's Land. The Ecclesiastical Province of Rupert's Land, the area of which probably exceeds that of the Chinese Empire, is divided into seven dioceses, viz., Rupert's Land, Moosonee, Mackenzie River, Athabasca, Saskatchewan, Calgary, and Qu'Appelle. In all these dioceses the Society's agents labor, and three of the bishops are on the list of missionaries. Under circumstances of danger, hardship, and privation of no ordinary degree, their life is cheerfully spent in behalf of the simple inhabitants of these vast wilds.

The Diocese of Moosonee includes extensive territories round the shores of Hudson's Bay and stretches to the borders of Canada; a great majority of the Indians in these regions now profess Christianity. The Diocese of Saskatchewan includes missions to the still heathen and untamed Plain Crees, Sioux, and Blackfeet of the great Saskatchewan plain. The Diocese of Mackenzie River, the largest, most desolate, most sterile, and most frigid of them all, and that of Athabasca, comprise missions to the Chipewyan, Slave, Dog-rib, and Tukudh tribes. Among the Tukudh, who are found beyond the Rocky Mountains and within the Arctic Circle on the Youcon River, the spread of the gospel has been very rapid. About 1,500 have been baptized since 1863, and a still larger number are under Christian instruction. At various points in the Moosonee and Athabasca districts, fringing the Arctic Ocean, bands of Esquimaux have been visited. Bishops Bompas, Horden, and others, and three missionaries, are now set apart for their evangelization. The whole Bible and Prayer-book exist in Red River Cree, and considerable portions, with hymn-books, etc., in Moose Cree, Ojibbeway, Soto, Slave, Chipewyan, and Tukudh.

2. *North Pacific Mission.*—In 1856 Captain Prevost, R.N., drew the Society's attention to the savage state of the Tsimshean Indians on the coast of British Columbia, and a young schoolmaster, Mr. W. Duncan, was sent out; a great blessing was vouchsafed to his labors, and in 1862 the Christian settlement of Metlakahtla was founded. In 1881, Mr. Duncan refusing to work on the lines of the Church of England, ceased to be a missionary of the Church Missionary Society; in 1887 he removed with some hundreds of Indians to a place 70 miles distant, within the territory of Alaska, renouncing allegiance to the Queen of England and coming under the protection of the United States, and the station at Metlahkahtla was put in the charge of other missionaries sent out by the Society. Other missionary settlements are at Kincolith on the Naas River, among the Kitiksheans of the interior, the Hydahs of Queen Charlotte's Islands, and the Kwa-gutl Indians of Fort Rupert, at all of which zealous work is being carried on.

In the West Indies and in British Guiana the Church Missionary Society carried on missions at Antigua, Jamaica, Trinidad, and at various points in British Guiana, for many years with considerable success.

City Missions.—This term designates, in current usage, those agencies and lines of work through which the Church ministers to the material and spiritual needs of the industrial classes and of the poor in the great towns and cities of Christian lands. It is applied to the varied effort which aims at the ingathering and instruction of neglected children, the evangelization of the masses, the relief of the poor and wretched, and the rescue of the drunken, the depraved, and the vicious.

Great cities in all circumstances require work of this sort. A large population inevitably includes a considerable proportion of poor people who need from their more prosperous neighbors the helping hand. There is also certain to be a vicious and criminal element in every such community; for city life, with its peculiar opportunities for vice and for evil companionship, is especially alluring to the rogue and the profligate. The poor are compelled by the exigencies of their condition to inhabit the less desirable parts of town. The vicious have also their favorite quarters; and as poverty promotes vice and vice begets poverty and crime, all three are frequently found together in regions remote from the churches and from all good and helpful influences. Such places unless subjected to the patient and vigorous application of moral disinfectants become hotbeds and nurseries of every sort of evil.

But the amount and importance of the missionary effort which the cities demand has been immeasurably increased by those social and industrial changes which modern times have brought to all civilized nations. The discovery of the steam-engine, its application to the industries, the consequent development of machinery, with its thousands of attendant discoveries and inventions, have together resulted in the transfer of a great share of the world's work from the rural districts to the towns, whither the world's workers have followed it. This immense development of manufactures and the consequent increase of traffic have caused the cities in all civilized lands to grow with amazing rapidity throughout the nineteenth century, and especially during its latter years. It would be difficult to parallel in all history, in a city of the same size, the growth, for example, of Chicago, which in 1880 numbered 503,185 souls and in 1890 had reached 1,098,576.

If the city churches had nothing more to do than to keep pace with the expanding population, their task would be one of no small magnitude; but other elements have entered into the problem which very seriously enhance its diffi-

culty. The steady flow of the human stream into the great towns has crowded them to an oppressive and truly terrible degree. Such overcrowding has had a twofold evil effect upon the artisan: it has prodigiously increased his rent, plunging him into so much the deeper poverty; it has also driven him into narrow and more narrow quarters, until it has stripped him of every semblance of a home.

The census of 1880 reports one third of the families in Glasgow as living in a single room, and another third as occupying but two rooms. Less than one family in ten in the Scotch metropolis enjoyed so many as four rooms for its home. Health and morality seem alike impossible to children brought up under such conditions. New York is even more straitly crowded than any of the Old World cities, having an average of sixteen persons to each dwelling-house, while London has but nine (census 1880). Out of this overcrowding has sprung the tenement system—a system by which several families, usually not less than six or eight, sometimes as many as twenty-five, have been huddled together under a single roof, with common entries and halls, narrow rooms, and dark bed-rooms. This plan of housing the working people is the one that generally prevails in American cities, although there are some marked exceptions, like Philadelphia. More than three fourths of New York's population, or 1,250,000 souls, are at present living in her 37,316 tenement-houses.

The ordinary tenement offers to its unfortunate inhabitants the poorest conceivable apology for a home. Its atmosphere is both physically and morally unwholesome to a degree, and fairly poisonous. The saloon is at the corner, the drunkard reels up the common stairs; the shouts of countless rude, neglected children fill the air with shrill profanity; the discordant notes of the neighbors' quarrels and the wail of sickly babes pierce the thin partitions. There is no quiet day nor night, no privacy, no chance for the development of healthy family life. From the midst of such environments the city missionary must glean his scanty harvest.

The problem of city evangelization is further complicated by the fact that in their growth the great towns have a tendency to remove those portions of society whose influence would naturally be conservative and helpful from those who most need their help. The dwellings of rich and poor are more and more widely separated from one another. The most flourishing and able churches are farthest away from the fields that most urgently require their aid. The suburban movement, like a great eddy, draws off into the beautiful park-like villages about the town great multitudes of the middle-class folks, the bone and sinew of the churches' strength.

In addition to these difficulties, religious effort in the cities of the United States meets with an even more serious obstacle in the complex and confusing mingling of nationalities in the population which it seeks to win. The immigrants which have come to us by the million during the past twenty-five years have settled for the most part in the towns. They and their children it is that people the tenement-house to-day. Eighty per cent of the inhabitants of New York are of foreign extraction, and Chicago and several other cities have an even larger foreign population. Every nation of Europe and more than one Asiatic nation has its colonies, one or more, in our metropolis; but among the tenements, at least, there is no American quarter. Being of many races and speaking divers languages, being largely Roman Catholic in faith, and when nominal Protestants having in most cases very few and meagre conceptions of religion, these denizens of the tenement have proven exceedingly difficult to reach, and have rarely been gathered in great numbers into the churches of our fathers. The latter have depended largely for their increment on converts from families of American stock; but such families bear only a small proportion to the population of most of the great cities. This explains the fact that while in the country at large more than one fifth of the people are members of evangelical churches, in the great cities the proportion varies from one tenth to one twentieth. The reason also appears for the fact that while church-membership in the whole country has increased much faster than the population, in great cities it has fallen behind the population.

Notwithstanding these obstacles and difficulties, largely, perhaps, because of them, the work of city missions has been making wonderful advances in recent years. The broadening and deepening of public interest in its problems, and the sudden increment of wealth and talent and consecrated service devoted to its cause, are so remarkable as to give prophecy of, if indeed they do not already constitute, a veritable renaissance of City Missions.

The following are some of the most marked characteristics of the new movement:

(1) A tendency to interest in its problems and engage in its varied work, in unparalleled numbers, men of fine culture and large abilities.

(2) A tendency to minister to the physical and intellectual needs of the poor, as well as their spiritual necessities, and to do this, not by almsgiving, but by the scientific treatment of poverty, pauperism, and crime.

(3) A deepening interest in the labor question and all social problems among religious people, and an attitude of greater charity for and sympathy with the working classes.

(4) Efforts to improve the mission Sunday-school in such ways as shall make it more serviceable to the children and youth which it gathers in. This is done by so extending it as to include a system of week-day religious meetings and classes adapted to the needs of pupils of all ages; also by supplying to the children of the tenement so far as possible, through clubs, societies, reading-rooms, evening schools, industrial schools, and the like, their lack of a Christian home.

(5) A tendency to establish "people's churches" in place of mission chapels, and to equip them, by the employment of assistant pastors, missionaries and other helpers, as well as by the opening of "parish houses," with reading-rooms, club-rooms, class-rooms, gymnasiums, etc., for a larger style of work than has formerly been thought needful.

(6) A tendency to co-operation among the churches. This is manifest in two ways: by family churches in prosperous communities combining to sustain and enlarge, through contributions both of workers and means, the work of people's churches among the poor; and by churches of different denominations uniting in general schemes of evangelism, such as those

which have been proposed by the Evangelical Alliance.

Every city of consequence in Great Britain, the United States and Canada, and several on the continent of Europe include some sort of city mission work. With local variations the same problems are met, the same general methods prevail, and the same tendencies are observable everywhere.

The work as it is found in four typical cities, New York, Brooklyn, Boston, and London, will serve us as sufficient examples.

New York City, U. S. A.

In the metropolis the whole work may be divided as follows:—

1. *Church-chapel Work.*—Each of the older and stronger churches has one or more chapels under its care, the mother-church being responsible for the direction of the work and the outlay.

2. *Denominational Work.*—The Episcopal, the Baptist, and the Methodist Episcopal Churches have each a complete denominational organization. While the Episcopal Church has various church missions, their denominational work is carried on exclusively in connection with the benevolent institutions of the city.

3. *City Undenominational Missions.*—These missions are conducted by the organization known as the "New York City Mission and Tract Society," whose field is below Fourteenth Street, with headquarters at 104 Bible House.

4. *Rescue Missions.* These are open every night of the year. They labor for the irresponsible, homeless crowds who are without families and are mere drifting adventurers. There are (1890) eighteen such missions. None of these missions have a Sunday-school, nor do they come in contact with family life; their work is confined to the men of the drifting class, of whom there are 70,000 in New York. Between Cooper Union and Chatham Street there are 5,000 beds for this class, which are fully occupied during the winter months.

5. *Medical Missions.*—These have dispensaries, and provide preaching and religious instruction in connection with their ministries to the sick and disabled.

6. *Missions for Fallen Women.*—There are about 7,000 of this class in New York, many of whom are brought within the saving and caring influences of the following missions, whose doors are ever open and where services are conducted nightly: 1. The Margaret Strachan Home; 2. The Wetmore Home; 3. The Midnight Mission, on Mercer Street; 4. The Florence Mission, on Bleecker Street, where large numbers of both men and women attend.

7. *Seamen's Work.*—There are six Missions for Seamen. Two are of the Episcopal denomination and four are undenominational. The largest of these is the Mariners' Mission, on Catherine Street, which has a branch near the Christopher Street Ferry.

8. *The College Settlement.*—In October, 1889, a new work was begun by college women, on the plan of Toynbee Hall, London. (See London City Missions.) It consists of a colony of college women, seven in number, who have taken up their residence in a remodelled tenement-house at 95 Rivington Street. The work is not a charity, but rests in part at least on a business basis, the payments made by the residents for board covering all the household expenses. The rent and salaries are met by the annual subscription-fees of $5, paid by the members of the College Settlements Association. The original plan of the Settlement is to work in existing institutions; and it is founded on the belief in the power of friendship to shape character. Although the work consists chiefly in the indirect influences of an intelligent Christian home in an ignorant unchristian neighborhood, there are regular lines of work, viz.: clubs for girls and boys, free circulating library, reception of bank deposits, receiving and returning neighborly calls, public baths, and Sunday work in the home and outside. Though begun and so far carried on by college women, it is not by its constitution restricted in its membership, and needs the coöperation of all earnest Christian women.

The New York City Mission and Tract Society.—On October 20th, 1828, a meeting of gentlemen was held at the Tract House for raising funds with the special view of extending the American Tract Society's operations in the West, and the question was asked, Why not supply the accessible population on this side of the mountains, and immediately around us, as well as the West? The result was that in March, 1829, a City Committee was appointed by the New York City Tract Society, consisting of one member for each of the fourteen wards, who, in connection with distributers from the churches, entered upon monthly distribution, each member of the committee being the agent for his ward. In November, 1834, the plan of employing missionaries throughout the respective wards was adopted; and in March, 1835, twelve missionaries were employed, which number was soon increased to fourteen. Of late years the number employed has been about 55. On December 14th, 1864, the present name was adopted, and the Society was incorporated February 19th, 1866, and the charter amended February 24th, 1870. In 1866 the Society was reorganized, mission chapels established, and mission work was concentrated in the destitute parts of the city below Fourteenth Street. In 1870 the mission converts were organized into bands of Christian brotherhood, on an undenominational basis, and the Christian ordinances were administered in the mission chapels.

"The objects of this corporation are to promote morality and religion among the poor and destitute of the city of New York, by the employment of missionaries, by the diffusion of evangelical reading and the Sacred Scriptures, by the establishment of Sabbath-schools, mission stations, and chapels for the preaching of the Gospel and for the ordinances of divine worship." The business affairs and the estate of the corporation are managed by a Board of fifty Directors, who are chosen from different religious denominations.

The Society is erecting churchly buildings and organizing independent congregations on the principles of Christian union and co-operation, with the Apostles' Creed as the symbol of faith and a simple form of church government. The ministers in charge are regularly ordained by some one or other of the evangelical denominations, and associated with them for counsel and help are church officers chosen by the people. These missions are constituted on the basis of the Evangelical Alliance and are called "churches for the people." Some of these edifices are large, spacious, elaborate in their accommodations, and

of architectural comeliness, combining beauty without and comfort within. These churches are as follows: Olivet (63 Second Street); De Witt Memorial (280 Rivington Street); Broome Street Tabernacle (395 Broome Street); Italian Church (151 Worth Street); German Mission (63 Second Street); German Mission (280 Rivington Street).

The Woman's Branch is sustaining and directing over 40 experienced visitors and nurses, who are daily carrying the Gospel to the homes of the people. De Witt Memorial Church in the report (Rev. Theo. Leonhard) for 1889 presents the general features of mission work in a great city.

Order of Services:—Sabbath—Chinese Sunday-school, 9.30 A.M.; men's prayer-meeting, 10 A.M.; preaching, 11 A.M.; Sabbath-school, 2.30 P.M.; German Preaching, 4.15 P.M.; Christian Endeavor, 6.45 P.M. Monday—Christian Endeavor (twice a month), 8 P.M. Tuesday—Church prayer-meeting, 7.45 P.M.; missionary meeting (monthly), 7.45 P.M.; Christian Endeavor (monthly), 7.45 P.M. Wednesday—German prayer-meeting, 7.30 P.M.; missionary meeting (monthly), 7.30 P.M. Thursday—Woman's prayer-meeting, 2.30 P.M.; children's service, 4 P.M.; lectures and entertainments, 8 P.M.; King's Daughters, 8 P.M. Friday—Prayer, praise, and testimony meeting, 7.45 P.M.; choir rehearsal, 8 P.M. Saturday—Children's missionary meeting, 10 A.M.

"Once a month we have preached a short sermon on natural history, and have endeavored to teach instructive lessons from the animal world. The boys and girls especially enjoyed the talks on the 'Horse,' the 'Dog,' the 'Dove,' the 'Eagle,' and the 'Elephant.' It is quite common to hear the mothers repeat to us portions of these talks which the children heard at church and rehearsed in their homes."

Various schemes for benefiting the people are connected with the mission, such as the following:—"The Helping Hand," which is a society having for its object the gathering of the women together for the preparation of garments. Sixty-seven women last winter made 658 garments, thus being helped to earn their own clothing. A bank is also connected with the mission, and to encourage young depositors, 10 per cent interest is allowed.

Mutual-benefit Societies.—1. The Insurance Society. When a member dies an assessment is made in order to meet the funeral expenses. 2. The Tontine Society. The members are all men. The payment of 50 cents monthly entitles them to benefit in case of sickness or accident. 3. The German Woman's Society. This society employs a physician who attends all members for a small monthly fee. A committee reads to them the Word of God. The Society has $773 in bank, the receipts being $260 for the year.

Meetings on Saturday afternoon are conducted in behalf of the Jews, who take much interest in the discussion of religious subjects and permit their children to attend the Sabbath-school.

The Mission has also a free circulating library, having loaned during the year about 10,000 volumes.

Open-air services are conducted in the streets near the missions. The Broome Street Mission reports between 4,000 and 5,000 making use of its reading-room during a period of two months in the winter. This mission has also a gymnasium and baths—a plunge-bath for males, and a bath-tub for females.

The Home is an important agency conducted by the women. The necessity for trained workers having been greatly felt, the preparation for such a class was undertaken at the Home. The work aimed at is distinctively woman's work and not for the pulpit or the platform. Though each worker is expected to do her part in carrying on the Sabbath-schools and church services, her efforts are directed primarily to the field and not the church. The desirableness of developing ability to cut and make garments, to attend to household duties or ordinary business matters, as well as to preside over children's meetings, will be questioned by none who have experimental knowledge of the needed acquirements for the best work for the people.

Mothers' unions, day nurseries, sewing-schools, homes provided for the aged and indigent, tract distribution, are also agencies which are especially employed by the Woman's Branch. The following summary is reported by the Branch for 1889: Tracts given, 48,580; Bibles given, 556; volumes loaned, 10,062; children in Sunday-school, 526; adults in Bible classes, 218; meetings conducted, 1,012; missionary visits and calls, 43,915; nurses' visits, 4,347; garments given out, 1,970; expended by missionaries and nurses, $1,668.28.

The New York City Mission and Tract Society have expended for the year ending December 31st, 1889, the sum of $33,689.43.

Forty-five benevolent societies in New York received for the year 1889 a total of $1,810,674.81. Seventeen Roman Catholic societies received from municipal allowance and excise appropriation the total sum of $1,000,521.44. Twenty-eight other societies (including four Hebrew societies, which received from the city $175,946.41) received from municipal allowance and excise appropriation a total of $802,086.04.

Brooklyn, N. Y., U. S. A.

THE BROOKLYN MISSION AND TRACT SOCIETY.—The establishment of the Brooklyn Tract Society was first proposed at a meeting held at the house of Mr. Zachariah Lewis, on the evening of July 17th, 1829, ten persons being present besides Mr. Lewis. On July 22d, 1829, it was organized in the Apprentices' Library, notice of this organization having been given in the various pulpits of the "village" on the previous Sabbath. The first president was the late Episcopal Bishop McIlvaine of Ohio, who filled the office for three years and was succeeded by the late Rev. Dr. J. S. Spencer of the Presbyterian Church.

The town of Brooklyn contained at that time less than 15,000 inhabitants, and New York 200,000. Steam ferry-boats had been introduced to ply between the two cities fifteen years before, and the first daily paper was introduced in Brooklyn twelve years later.

The first anniversary meeting was held December 30th, 1830, at St. Ann's Church; and the treasurer's report for the eighteen months preceding showed the receipts of the Society for that period had been $231.31, the expenditures $219.48, and the Society was indebted to the American Tract Society for tracts purchased to the amount of $98.35. The collection lifted in response to an earnest appeal to cover this indebtedness amounted to $33.68. (At the forty-third anniversary, April 21st, 1872, after a sermon by Rev.

Dr. Wm. M. Taylor, the spontaneous outpouring was $10,000.) At the annual meeting, January, 1848, it was reported that eleven churches had contributed $1,073.37, and one missionary had been employed and 125 visitors had been circulating tracts. It was not until 1849 that three missionaries were employed, and the collections amounted to $2,134.46. In 1858 the constitution was amended, and the Society was named "The Brooklyn Mission and Tract Society." The employment of missionaries, in distinction from the simple circulation of religious tracts, became thereafter its principal work, and the happy effect of the change upon its resources and operations and on the interest felt in it by the churches at once became apparent. The first number of its "Journal" was issued in January, 1862. The contribution to the Society by a single church in the year 1887 almost equalled the combined contributions of the 23 churches which aided its treasury only ten years before. In 1865 the Society was incorporated, and so became legally qualified to hold property by title and to receive bequests.

The Woman's Auxiliary was started in 1886 under the leadership of Mrs. Lucy S. Bainbridge, aided by most efficient and able officers. From the date of its organization to April 11th, 1889, the financial ingathering of this Auxiliary amounted to $12,467.78, representing the united contributions of 8,000 women, as well as from organized and individual effort. It is undenominational, and is represented by ladies of nearly all the leading churches of the city.

In Brooklyn, as in New York and other populous cities, each of the larger and stronger churches conducts and sustains one or more missions. In some cases they are conducted as chapels, in other cases they are organized as distinct churches, but in the main draw their support from the mother-church to which they owe their existence.

Field and Scope. This Society with its auxiliary has divided its work into a number of departments, some of which are determined topographically by the wards of the city, and others by the numerous institutions, or the callings or nationality of those who are to be addressed.

From house to house the missionary conducts his visits. By this means he endeavors to become acquainted with the condition of each family: if impenitent he reasons with them "of righteousness, temperance, and judgment to come." He prays with them if they allow it. Then he persuades them to attend the weekly prayer-meetings. After some weeks' attendance on the prayer-meetings, they begin to come to the house of God on the Sabbath if they have suitable clothing—and if they have not, an endeavor is made to supply it. The most discouraging class the missionary has to deal with are the intemperate. These constitute a large proportion of those who live in tenement-houses, the temperate being mere exceptions.

Among the most hopeless classes in the boats and basins, in garret and cellar, in sick-room and hospital, in the jail and penitentiary, the success of the work is surprising. To the poor in tenement-houses, and that by hundreds of thousands; to the prisoners in jail and penitentiary; to the insane in the asylums; to sailors on vessels moored at the docks, the missionaries have gone. The sick and the strangers have been systematically visited and cared for both in their temporal and their spiritual interests.

Bibles, Testaments, religious papers, books, and tracts are freely used in the prisons, asylums, and institutions, besides the regular services conducted, visits paid, and personal interviews and conversations with the inmates. Much time is also spent in writing letters and communications for the inmates of these institutions. These means have resulted, as is uniformly shown by the numerous reports of the thirty missionaries and hundreds of visitors, in rich and abiding fruits of grace and holy living on the part of the many rescued ones.

In ten years previous to 1873 there were no less than nineteen hundred and fifty-seven who were "hopefully converted" through the labors of this Society's agents.

The incidents furnished in many of the annual reports by the missionaries can scarcely be surpassed in thrilling interest within the range of dramatic literature.

Work among the shipping, boatmen, and longshoremen is effectively carried on by the missionaries visiting the vessels during Sabbath forenoons, conversing with the men, distributing reading-matter, and inviting them to appointed religious services. These services are held in the afternoon, and many are induced to attend the different churches in the evening.

The Society also conducts many excursions to the country, and obtains places for the enfeebled and young to visit for rest and recuperation.

Home Medical Missions.—This agency is now at work in the city of Brooklyn, having established (March, 1887) Dispensary No. 1 at the Red Hook Mission, South Brooklyn.

The success of the Red Hook work led to the opening of Dispensary No. 2, near the Navy Yard, under the auspices of the First Presbyterian Church.

Work among the Scandinavians is a most important part of the Society's endeavors, as there are over 15,000 Swedes, Norwegians, and Danes in the city. This class are put at great disadvantage upon their arrival, as, unlike the Germans and Irish, they have no friends and representatives in the municipal governments of these great cities.

For twenty-four years the Rev. J. P. Swanstrom (recently deceased, November, 1889) distinguished himself as a faithful, wise, kind, patient, and successful laborer among the Scandinavians, and was known as the Swedish Missionary. Mr. Swanstrom began services in a room of the Hanson Place Methodist Episcopal Church, kindly provided by the trustees. Soon a church building was necessary, and Mr. Swanstrom became the pioneer in the erection of the first place of worship for his countrymen in the city of Brooklyn. As the number of Swedes increased, he heartily engaged in the work of erecting or establishing other places of worship, giving not only himself and his time, but unstintedly of his own slender means. His labors have abruptly ended. His zeal and ceaseless toil have closed a consecrated life.

The report of 1889 shows preaching and prayer services, 2,520; other meetings (for mothers, children, and for sewing), 1,490; visits made, 40,000; received, 15,430; to jails and other institutions, 1,670; conversations on religion, 36,095; conversions, 180; employment found for 652; tracts, etc., given, 200,000; Bibles and parts of, 2,315; receipts, $21,753; Woman's Auxiliary, $3,068.

Boston, Mass., U. S. A.

City Missionary Society.—There is probably no more vigorous and effective organization for city evangelization in the land than the City Missionary Society. In 1816 the Society was organized under the name "Boston Society for the Moral and Religious Instruction of the Poor." In 1841 it took the name "City Missionary Society."

The first work of the Society consisted largely in the establishment of Sunday-schools in Boston and vicinity. In this method of work it soon made itself felt. It is curious to notice that much of the space in the early reports is taken up with a direct or indirect defence of this, at that time, new institution, the Sunday-school. It is defended cautiously as at least good for the poor. "What schools," says one report, "are so easily supported, and so very favorable to the circumstances of those parents who require the services of their children on week-days, as Sunday-schools?" Another forcible argument was advanced by a real-estate owner, who declared that after the opening of a school in his district he had witnessed no disturbances or depredations on the Sabbath, while the year before sixty panes of glass had been broken in his houses on a single Sabbath. At that day, work in the schools was largely in the direction of memorizing, at least upon the part of the "females." For example, it is said of the "females" in the Hingham School, "They have committed to memory 400 chapters of the Bible and 266 hymns, besides questions in the Catechism not enumerated."

Of the school in Marlborough it was recorded: "Since the school commenced, the classes have recited 7,697 Cummings' Questions, 12,839 answers in Emerson's and the Assembly's Catechisms, 2,460 verses of hymns, and 534 verses in the Bible." This proportion, less favorable to the Bible, was no doubt rectified in later years, for we read of the Mason Street school (1819): "Since the 1st of February, 54,029 verses of Sacred Scripture, 1,899 hymns, and 17,779 answers to questions in the Catechism have been recited."

A little more than ten years from the organization of this Society, it had eighteen Sunday-schools under its charge; but about this time the churches of the city, appreciating their inestimable advantages, established parish Sunday-schools, the "Boston Sunday-school Union" was formed, and both local and parish schools were placed under its care, thus leaving the Society to devote its energies to other departments of Christian work. In 1841 the Boston Sunday-school Union was dissolved, and the care of the local or mission schools was resumed by the City Missionary Society.

Another interesting fact is that this Society proved to be the parent of other societies and institutions doing important Christian work. The Boston Seamen's Friend Society, with its long and beneficent history, is an outgrowth of the City Missionary Society, the Rev. Dr. Wm. Jenks, its first secretary, having taken great interest in the cause of the mariners, and having, at an early period, begun to preach to them in connection with his missionary labors. From this fruitful source was born also the "Penitent Females' Refuge," and it was also largely instrumental in the establishment of primary schools in the city of Boston.

Work among the Chinese.—The growth of interest in giving the Gospel to the Chinamen in Boston is shown by the increase of schools for them, these being held now (1889) in six places. In 1876 the school held at the Mount Vernon Church was commenced. Another, about 1879, was started in the Young Men's Christian Association Building; Charlestown followed, about 1884, with the one now meeting in the Temple Street Methodist Episcopal Church. One at the Clarendon Street Baptist Church was opened nearly three years ago; one at the Berkeley Temple in 1888, and one at the Warren Avenue Baptist Church in 1889. Three of the schools hold sessions not only in the afternoon, but also in the evening.

In connection with the latter, prayer-meetings are held, in which Chinamen take part in prayer and explanation of the Scriptures in their own language.

Among the Jews an encouraging work is being carried on by the Society, largely by private and personal conference; but there are 125 Jewish children connected with the Old Colony Sunday-school.

College Student Work.—The Committee for Christian Workers locate students in different cities under the supervision and instruction of those in charge of missionary work, for two months of their summer vacation, paying them sufficient for their support. The object is to bring young men, while in college, face to face with city evangelization. They enter upon house-to-house visitation, inducing people to attend public worship on the Lord's day, gathering children into Sunday-school, and engaging in personal conversation on the subject of religion. They also conduct meetings in chapels, hospitals, and other public institutions. Here is a large field to occupy the energies of young men.

Children's vacations in the country often involve much labor on the part of the missionary. Children at times are found in such ragged, dirty, and destitute condition that the missionary must procure material for new clothing, call in aid, and sit up until 12 and even 3 o'clock at night, in order to fit the children for brief visits to benevolent homes in the country. Through the Fresh-air Fund there were distributed (in 1887) 51,730 street-car tickets, 6,234 round-trip harbor tickets, and 7,252 persons were permitted to enjoy a day's vacation or a visit in the country.

Thanksgiving Day, Christmas, and Easter are made occasions for special offerings, gifts, and remembrances to the needy. The following will serve as illustrations of this work: At Easter (1888) 20,930 Easter papers, leaflets, and cards were distributed, the inmates of thirty-two institutions and the aged and ill in many homes having their eyes directed to Him who said: "I am the resurrection and the life." At Christmas, papers, leaflets, and cards to the number of 19,830 were distributed. On Thanksgiving Day (1887) 1,452 families were remembered, and the whole number who shared the supplies was 8,982.

Mothers' meetings are also conducted by missionaries of the Society, aided by the voluntary help of ladies who engage in benevolent work.

"Rosemary Cottage" (Eliot, Maine), a spacious, well planned and appointed building, having a separate structure for a laundry, and all admirably situated for the promotion of

health and comfort, has been given (1887) by Mrs. Moses G. Farmer in trust for a summer home, where tired mothers, feeble children, and overworked shop-girls can find a temporary respite from the burdens of poverty and toil.

At the seventieth anniversary the following statistics were presented, which, however, give the sum totals only for the forty-six years since 1841, when the Society assumed its present name: Years of missionary service, 757; visits, 1,566,608; families visited, 371,234; to the sick, 224,274; funerals, 1,652; papers and tracts, 8,098,137; Bibles given, 10,374; Testaments, 15,930; persons induced to attend Sabbath services, 14,703; children in Sunday-schools, 30,261; in public schools, 5,354; chapel and other meetings, 69,712; conversions, 2,665; persons furnished employment, 12,730; families furnished with pecuniary aid, 56,692; times aid afforded, 224,005; garments given, 230,615; temperance pledges obtained, 6,764; received for mission, $488,070; to relieve the poor, $181,424; Thanksgiving and Christmas offerings, $30,191.18; Fresh-air Fund, $24,940.33.

The report for 1889 gives the statistics from Old Colony Chapel, Shawmut Chapel, Phillips Chapel, ten Sunday-schools, with the following sum totals for the general work: Received for all purposes, $42,233.32; missionaries, 23; visits, 48,932; families visited, 12,205; sick visited, 6,188; funerals, 50; papers and tracts given, 175,816; Bibles, 315; Testaments, 525; persons induced to attend Sabbath services, 273; children gathered into Sunday-schools, 1,070; into public schools, 25; chapel and other meetings, 2,028; conversions, 113; furnished employment, 447; families aided, 1,753; times aid afforded, 8,311; garments given, 8,620; temperance pledges obtained, 81.

London, England.

London City Mission. Headquarters, Mission House, 3 Bridewell Place, New Bridge street, E. C.—The work of the London City Mission in its beginning nearly coincided with the accession of her Majesty Queen Victoria to the throne of England. The metropolis has grown from "a cluster of stockaded huts" in the time of Julius Cæsar to its present immense proportions. In the 12th century Fitz Stephen could scarcely find words to express the grandeur of the city, when it possessed 126 parochial churches, 13 conventual establishments, and contained 40,000 inhabitants. Even in 1631 the population had reached only 130,000. In 1348 began the first of the eleven awful pestilences which decimated the inhabitants, when the streets of the city were filled with the dead and dying. In 1661, four years before the Great Plague, the population reached 384,000; and although the great fire of 1666 swept away 400 streets and 13,000 houses, the number of inhabitants reached about 530,000.

The growth of this wonderful city has been especially notable during the present century, as will appear by the following table:

1801.....	958,863	1851.....	2,362,236
1811.....	1,138,815	1861.....	2,803,989
1821.....	1,378,947	1871.....	3,254,260
1831.....	1,654,994	1881.....	3,814,571
1841.....	1,948,417		

Now "Greater London" (including the Metropolitan and City Police district) has 700,000 inhabited houses, and (in 1888) a population estimated at 5,527,886. Her 1,300 miles of houses, if extended in a line, would be more than enough to form one long street stretching across Scotland, England, France, and Switzerland, from Dunnet Head, in Caithness, to the banks of the Mediterranean. No less than 111,000 souls are added to London's teeming population every year, and this, the greatest city the world has ever seen, is the most destitute part of Great Britain, while the number of those who never enter the churches and chapels which at great cost have been erected for their benefit, is variously estimated at from one to two millions.

Although the church-sittings have nearly doubled during the last 34 years (1851, 691,723; 1884, 1,388,792), and the ratio of the provision to the population has increased more than five per cent, the aggregate deficiency is now (1885) 40 per cent more than in 1851. (Church Quarterly Review, January, 1885.)

Even fifty years ago London was an exceeding great city, having then a population of nearly two million souls, who were concentrated into a small area, the poor being crowded together in particular neighborhoods, while the criminal classes monopolized whole districts to themselves. At that time London had degenerated to the lowest condition known in its long history. Brought up in the midst of corruption, physical and moral, uneducated and uncared for, many had lapsed into practical heathenism, having lost the very knowledge of God. The constabulary arrangements proved unequal to cope with the lawless classes, while the occasional demonstrations of the masses aroused great anxiety as to the safety of the city, and even of society itself; while a large immigration of political and immoral refugees inflamed the working classes with socialistic and red-republican opinions, and Indian and other sailors, of debased morals and habits, leavened with their abominations the poor of London East.

It was at this time that the London Mission was organized. On the 16th of May, 1835, in his cottage, No. 13 Kenning Terrace, Hoxton, David Nasmith, having joined with two friends, Richard E. Dear and William Bullock, in a meeting for prayer, proposed, "That we who are now present form ourselves into a society, to be called the London City Mission, and that the following be the constitution and laws of the institution." David Nasmith was a native of Glasgow, Scotland, where he had shown great zeal for the religious welfare of the outcast, and had, January 1st, 1826, formed the Glasgow City Mission; now, at the age of thirty-six, he entered, with great zeal and self-denial, upon the mighty work in London. The Society formed was evangelical in its doctrines, unsectarian in its operations, scriptural in its methods, and pioneering in its character.

From sixty missionary workers at the close of the second year, it now employs continuously about five hundred; and from having received an income at the same period of £5,000, it now commands a revenue of about £62,000, with ability to sustain its sick and disabled agents, and to care for the widows and orphans of those who are deceased.

For the twenty-five years preceding 1887, 115,412 persons had been induced to attend public worship; 38,387 had been added to the Church; 173,013 children had been sent to school; 4,587 shops had been closed on the

Lord's Day; 16,280 families had been induced to begin household prayers; 38,832 drunkards had been reclaimed; 14,446 fallen women had been restored to their homes or admitted into asylums; and 27,370 Bibles, Testaments, and portions of Scripture had been distributed.

"The annual revenue of the Metropolitan Charities," wrote Arnold White several years ago in "The Problems of a Great City," "is greater than the whole of the expenditure in Sweden on maintaining royalty, the administration of justice and foreign affairs, army and navy, internal, educational, and ecclesiastical affairs, and in providing interest on the Swedish debt." The income of the London City Mission Society alone reached in its fifty-third year (1887–88) the sum of £87,738, or about $435,000. The following figures represent the work done during 1889–90 by 500 missionaries: Visits and calls, 3,641,331; to the sick and dying, 278,433; Testaments and portions distributed, 12,802; religious tracts distributed, 4,857,909; books lent, 41,055; indoor meetings and Bible-classes held, 47,026; additional indoor meetings in factories, work-houses, penitentiaries, 23,951; persons visited and conversed with in factories, 190,312; outdoor services, 10,464; readings of Scripture in visitations, $844,399; new communicants, 2,172; restored, 489; families induced to begin family prayers, 1,052; drunkards reclaimed, 1,923; unmarried couples induced to marry, 173; fallen women restored to their homes or otherwise rescued, 358; shops closed on Lord's Day, 150; induced to attend public worship, 5,520; children sent to Sunday-school, 5,395; adults visited who died, 8,061; of whom visited by missionaries only, 2,150.

The methods adopted by the Society in its work are much the same as those which are pursued in other great cities for the relief and evangelization of the destitute and vicious classes. Each missionary visits once a month about 500 families, or 2,000 persons. Their work is to act as pioneers in a place where the faithful pastor may in due time follow. They read the Scriptures, pray with and exhort the people, give them tracts, see that the children go to school, and that every family is possessed of a copy of the Word of God. Whilst the Society's missionaries are forbidden to give money or to so deport themselves as to be looked upon as mere charity agents, they render most effective service in bringing relief to those whose destitution demands immediate attention; but their constant aim is, through Gospel instrumentalities, to reach and renovate the character, and thus transform the personal and family life. When this end is attained the family is at once lifted permanently above the level of vice and want.

The field in London is so vast that it may be rightly termed unparalleled, imperial and national in its proportions.

In order to come into effective touch with this vast urban field, the Society divides and apportions its laborers to different districts, classes, and trades, and encourages the use of every means which experience has proved to be effective in reaching and rescuing the fallen.

The following constitute some of the departments of labor: House-to-house Visitation; Mission Halls; Open-air Work; Special Missions to Bakers, Day and Night Cabmen, Canal Boatmen, Chelsea Pensioners, Coachmen, Grooms and Hostlers, etc.; to the Docks, to Drovers in Islington, to the Factories, to the Fire Brigade, to the French, to the Germans, Italians, Spaniards, Asiatics, Africans, Jews, and Foreign Sailors; to Hospitals; to Navvies; to Omnibus and Tramcar Men, Railway Men; to Post-office Employees, Telegraph Boys, City Police, Metropolitan Police, Public-houses, Common Lodging-houses and Coffee-shops; to Hotels and Clubs; to Builders on Public Works; to Soldiers in London and Woolwich; to Theatre Employees; to the Welsh; to Workhouses and Infirmaries; and to Gypsies.

Drunkenness—reckoned as the most appalling of the seven curses of London—has been steadily diminishing in recent years beneath the effort of the London Missionary Society and the many other active agencies for religious work. Coffee-shops and cocoa-rooms are still on the increase, while the number of public-houses decreases; and in many of the latter the landlords sell tea and coffee at stated hours, and also various kinds of temperance drinks, while not a few proprietors furnish a regular dinner.

A well-known writer uses the following language: "One improvement must be thankfully chronicled. Religion and Temperance have stepped in and taken a tighter grip of the masses. In several low parts that I passed through I found a bill in every window—the printed notice of a sermon to be preached next Sunday—and on entering into conversation with the inhabitants, I found that the great bulk of them were teetotallers. The manners of the people have also appreciably improved. In places where a few years ago I was received in much the same spirit as the cannibals of the Pacific isles were wont to display when a white stranger landed on their shores, I found a courteous welcome from both men and women."

Preaching in halls and in the open air has been attended with remarkable results. One missionary in the south of London reports 1,089 hours, during one year, spent in "additional mission work," 218 meetings having been held in a room, with a total of 9,096 in attendance; whilst another, in the East End of London, reports no less than 630 meetings held in his mission-room by himself and his voluntary co-workers. These meetings are in many cases exceedingly varied in their nature, consisting of Gospel services, temperance meetings, mothers' meetings, prayer-meetings, Bible-classes, and children's services. Sunday-schools are also held in neighborhoods where special need exists. Out of 5,491 induced to attend public worship during the year (1886), 2,114 became communicants.

Open-air Services have been followed with well-marked results, nearly all the Society's missionaries engaging in this sort of labor. Hyde Park, Battersea Park, Chelsea Embankment, the steps of the Royal Exchange, Regent's Park, Lisson Grove, Drury Lane, Pentonville, Whitechapel, St. George's-in-the-East, Stepney, Stratford, Victoria Dock Road, Millwall, Mile End, New Town, Bethnal Green, Deptford, Walworth, Bermondsey, Lambeth, the Mile-End Waste, and the general metropolis, in by-ways and lanes, in courts and alleys, as well as in the great highways and more open spaces, may be said to have furnished occasions innumerable for the faithful proclamation of saving truth, the audiences varying from fifty, sixty, one hundred, to fifteen hundred and even two thousand.

The following is the testimony of an East End worker: "I have found, more than ever, that

the Gospel preached in such language as the people can easily understand, and presented in an earnest, conversational, semi-argumentative style, has a fascination in it that will hold an audience, not only at midsummer, but also in midwinter, when the earth is locked in frost and mantled with snow. From the opening of spring to the close of December I held about 150 meetings, of an average length of two hours, and at twenty different places; have addressed not less than 50,000 of the working-classes, and received testimonies from many who have turned from the power of Satan unto God.

The magnitude, severity, and difficulty of the work will more clearly appear from the following citations, selected from among many which have been published in connection with the Society's reports: "I have paid," says one missionary, "during the past year 5,694 visits and calls, in which I read the Scriptures 4,671 times, besides offering prayer. To the sick and dying I paid 556 visits. I have given away 10,665 religious tracts and periodicals, and 12 copies of the Scriptures; 32 persons were induced to attend public worship, of whom 9 became communicants; 23 families were induced to establish family prayer; 15 confirmed drunkards were led to abstain; 5 backsliders were restored; and 3 couples living together unwed, were induced to marry."

One appointed to work in the "Angel Gardens" because he was young and strong, found the "Gardens" were filthy courts of tumble-down houses, whose population of several thousands (in a space of 280 by 160 yards) were vagrants and criminals, many of the houses being dens of thieves, robbers, and murderers. "I had not been many hours at work," he reports, "when I was accused of being a policeman in disguise. At once I was hounded out by a desperate howling mob of thieves and outcasts. Upon my return home I was so cast down as to be able to gain relief only in tears and prayer. Very cautiously I went to work next day; but upon ascending a very steep, rickety staircase, a women with hob-nail boots came on to the landing and declared, with bitter oaths, if I came a step higher she would kick my eyes out; so I retreated. Desperate efforts to gain a footing were continued for several months, and so hard was the conflict that I have sometimes stood at an entrance to the district in silent prayer for a quarter of an hour before I dared venture down. This perseverance, however, with the Word of the Living God, was effective, and constant, brutal opposition was overcome, though for long years I was subjected to low abuse and occasional acts of violence. No Christian but myself dared venture into 'Angel Gardens,' and I was therefore called to visit the sick and dying at all hours of the day and night, and many a strange scene have I witnessed. In full day I saw a gentleman, who had ventured down the place, surrounded, his coat taken off and run away with. One morning I saw two women dragging a 'slavey' into the yard by her hair A few hours after, that child of thirteen was found beaten to death in the yard. At another time I saw two women fighting, when one who had fallen dragged the other down by the long hair of her head, then bit pieces out of her lips and cheeks and spat them out of her mouth. One Sunday, on going out early, I saw a woman on the ground with the blade of a knife sticking out of the chest-bone. She had robbed a sailor of all his money, and he had stabbed her. I also witnessed a murder when a Spaniard killed a girl named Norah with a dagger, and before I could prevent it, he blew half his head off with a pistol. After I had succeeded in opening a room for meetings and a ragged-school in the centre of my district, I was often stopped in the service by the cries of murder and by fights.

"After many years of unceasing effort I gained entrance into many rooms and into most of the dens. My care for the sick and the children disarmed opposition; then, in room after room, attention was secured to the reading of the Bible. Friendship on the part of many took the place of hostility, and I have been rescued from a band of roughs by a powerful and savage Irishwoman, who on that very evening was arrested for robbery, and was transported for five years.

"The work went on; people listened; the ragged-school was crowded, and the meetings were well attended; soul after soul was brought under conviction, and many were gathered into the fold of Christ. The neighborhood was opened up to the clergy and consecrated lay-workers; sanitary and other improvements were made; and so, through the entering in of the Gospel, the district changed its character to that of a far more respectable place."

Christian literature is also an effective means as used by the Society's agents, millions of tracts being distributed in a single year, and not only read as a rule by the receivers, but carried and redistributed among acquaintances in the provinces and even in distant lands, finding their way not only to Scotland, Ireland, and Wales, but to America, Africa, Australia, and other parts of the earth. The Religious Tract Society and the British and Foreign Bible Society have furnished, in grants, a large proportion of the religious literature thus distributed.

Missions of the Established Church.—Besides the work done by the London general society, the mission enterprises of both the Church of England and the Dissenting churches are effecting much for the non-religious and degraded classes of the metropolis.

The Establishment had, 1886 (not including the two great cathedrals), 920 churches, besides a large number of mission halls and schools. Of the 920 churches, 286 have a daily service, and parochial missions are becoming a marked feature in the life of the Establishment. In their method they closely resemble the American revival meetings and protracted services. Meetings are held in factories, in the open air, and in streets and other places. Societies and guilds are common both in the Church Establishment and among Nonconformists.

Most of the larger churches employ more than one clergyman, and some as many as three or four; besides whom are missionaries, Bible-women, deaconesses, trained nurses, and other assistants.

The city has also "The Lay Helpers' Association" with about 5,000 members, who act as teachers, superintendents of Sunday-schools, who also hold services in halls and rooms, doing any sort of missionary work as opportunity presents.

There are also bands of visitors, who are so distributed that every family can be reached.

Mothers' meetings, held weekly, are among the important agencies, instruction being given in making garments, and in various kinds of

household work. Clothing clubs are nearly always connected with these meetings, members being encouraged to deposit small sums, weekly, until they can purchase needed garments or furniture; in one case the membership has reached 900.

The Girls' Friendly Society is another agency, its membership (1886) reaching 125,000. It is patronized by the Royal Family. Its aim is to bind the girls together in a pure, obedient, more useful life, giving them the sympathy, advice, and helpful care of friends, who continue to look after the members even after they have emigrated to foreign lands. Lodges are provided in the metropolis and in larger towns; girls' work is looked after under eight departments, lectures are provided, and instruction is given in methods of earning their own living. One of its departments relates to caring for the sick.

In the wide range of work such additional agencies as the following are employed, especially in the East End: Deaconesses and Sisters of Mercy (who adopt a distinctive dress); Friendly Societies and Workingmen's Clubs, Temperance Friendly Societies, The Church of England Temperance Society (having its branches in almost every parish), the White Cross movement, and Lending Libraries. Art Exhibitions are a novel feature, the most notable being that of St. Jude's in 1886, which was visited by 56,000 people, who enjoyed the sight of many of the very finest works of art, loaned for this purpose; gentlemen and ladies were in constant attendance, to aid, by their explanations and criticisms, the classes who were invited to attend.

The University Extension Society is also of recent organization, composed of graduates of Oxford, who live among the poor in a special house, with arrangements for the giving of lectures and instruction to the luckless population around them. They also encourage the poor artisans by giving exhibitions of their work, and devising methods for securing purchasers for it.

Work by Dissenters.—Many of the methods employed by the Dissenters are quite similar to those used by the Church of England. Dissenting churches number (1886) about 700, and they employ the usual methods of Evangelistic work.

Many of the missions are carried on by the separate churches, and with such success that entire neighborhoods attain to newer and greatly elevated living.

With one church—Highbury Quadrant—are connected no less than 56 institutions for specialties in Christian enterprise, all of which, excepting five, meet at least once a week. The penny banks have 926 depositors; temperance organizations include 700 members. It is estimated that 517 members of this church come in contact with at least 10,000 lives. The Tolmer Square Congregational Church employs a number and variety of effective agencies. Besides the Sunday-school and Band of Hope, are two lodges of Good Templars, Sons of Temperance, a Woman's Temperance Society, a Thrift Society, three Building Societies, a Mutual Improvement, a "Help Myself" Society, two Phœnix (temperance and friendly) societies, a penny bank and a number of evening classes, "smoking concerts," penny concerts, mission prayer-meetings, and mothers' meetings.

The East London Tabernacle furnishes us the most notable example of extended and effective missionary organization and labor. The work is carried on in that deplorable district which gave voice to "The Bitter Cry" of Outcast London.

The plan adopted is first to minister to the immediate physical wants of the poor, then to help the unemployed to find work. Nine missionaries, in the service of that church, go from house to house, from room to room, carrying relief and preaching the Word; not one apartment is left unvisited. During 1885, 26,340 visits were made; in 8,428 instances food was given. During the year about 35,000 loaves of bread were distributed, 80 hundred weight of rice, 35,000 pounds of potatoes, 1,000 pounds of tea, and 5,600 garments. Besides the day work, evening meetings are held in four halls, and weekly reports are made, at personal interviews with the pastor. Money is never contributed except in special cases, tickets being used upon which the orders are given. On the garments is stamped the name of the pastor, to prevent their acceptance at the pawn-shops. The church and its friends also maintain both an orphans' house and a sea-side home for the exhausted and for convalescents, besides a great number of clubs, societies, meetings, and classes. Great vigor of life is a mark of the church, yet nothing is spasmodic, for the people are lifted by degrees. They are first touched by the missionary in their homes, are then persuaded to visit the mission chapels, and thus are lifted a step higher. By degrees they learn to enjoy the prayer-meetings, and are finally brought into the regular services of the Lord's house. Under this system it is testified there is no hopeless class, however abandoned they may have been.

The money is obtained for the regular support of such expensive agencies without begging. It comes sometimes as thank-offerings, and often in larger sums, unsolicited, in answer to prayer; but the means are never wanting.

In connection with another church (Regent Square Presbyterian) an institute for working lads has been founded, in which is given "ambulance instruction:" they also have classes in English literature and composition, in English grammar and elocution, in political economy, singing, writing, arithmetic, book-keeping, French, and German. There are also nine different science classes, besides technical instruction in carpentry, plumbing, printing, and lithography. Games, innocent and healthful, are also provided, such as chess and checkers; also a cricket-club, a foot-ball club, a swimming club; a club of "harriers" is formed among the members. This institute has proved of priceless value in both what it prevents and what it secures.

The Salvation Army has also proved an effective agency, for they employ such means and adopt such language and modes of presentation as arrest and secure the attention of those who can receive ideas and impressions only as their own rough and simple language is used. It "is a mission from the lower classes, by the lower classes, for the lower classes." Out of an humble beginning (about 24 years ago) by William Booth, on a waste piece of land near Mile-End Road, East London, has grown this mighty agency, whose officers number thousands and the soldiery hundreds of thousands.

"It has many excellent features. The earnestness and courage of its leaders, and their enthusiasm for the salvation of the very lowest,

cannot be too highly praised," says one who has closely investigated the work in London.

Whatever may be said, justly, in the way of criticism, the Salvation Army has certainly had great influence in stirring up the churches to an appreciation of the needs of the poor and their duty toward the outcast.

As a result of all these evangelizing energies there is less drunkenness, less pauperism, less crime, in the great metropolis to-day than ten years ago. The missionary spirit is abroad, and it is one of the modern miracles to see a city growing better and better while she is daily adding to her immensity.

Clan William, a town of Northwest Cape Colony, South Africa, 140 miles northeast of Cape Town. Climate salubrious, soil fertile. Population, 7,041. Mission station of the S. P. G.; 1 missionary.

Claremont, a town of Natal, South Africa, southeast of Durban and Port Natal. Mission station of the S. P. G.; 1 missionary.

Clark, Ephraim W., b. Haverhill, N. H., April 25th, 1799; graduated at Dartmouth College, 1824; Andover Theological Seminary 1827; ordained at Brandon, Vt.; sailed with the second reinforcement as a missionary of the American Board, November 3d, 1827, for the Sandwich Islands, reaching Honolulu, March, 1828. He was stationed there, and by request of the mission devoted a part of his time to the seamen and foreign residents. With others he had charge of the high-school at Lahainaluna 1835–43, and then for three years he was engaged in preaching and other missionary work at Wailuku, on Maui. In 1848 he returned to Honolulu to have the pastoral care of the First Church. That church soon assumed his full support, and he became a "corresponding member" of the mission. In 1852, as Secretary of the Hawaiian Missionary Society, he went with the first company of American and Hawaiian laborers to Micronesia to assist and advise in commencing the mission there. In 1856, and again in 1859, he visited the United States. In 1863, having been for fifteen years pastor of the large First Church at Honolulu, he resigned the pastorate, partly because of insufficient strength, but mainly that he might engage more fully in Bible revision. Having spent a year on that work at the islands, he was sent to New York in 1864 by the mission to superintend the printing of the Hawaiian Scriptures by the American Bible Society, reading proofs, preparing references, etc. This was followed by the translation and printing of the Tract Society's Bible Dictionary, and several other books and tracts. The last work completed was a hymn and tune book. He did not return to the islands. He made his home several years ago with his children at Chicago. He died July 16th, 1878, aged 79.

Clarkabad, a town of the Punjab, India. Station of the C. M. S.; 5 native workers, 58 church-members.

Clarkson, a town in Cape Colony, South Africa, in the Zitzikamma district, east of Cape Town. Prettily situated on the slope of a chain of mountains. A station of the Moravians, opened in 1839 in accordance with the request of Sir George Napier, then governor of Cape Colony, who was moved by a sincere desire to help the poor Fingoes, whom the Kaffir war of 1836 had made free, but left without any care or protection whatsoever. He invited the missionaries to occupy a well wooded and watered district, where a considerable number of Fingo freedmen and others had located, and the Moravian Brethren at once embraced the offer, and called the place Clarkson, after the philanthropist of that name, who with several friends had contributed largely toward the expense of the station's establishment. At present there are in charge of this station 2 missionaries and their wives. The work has prospered and the congregation has steadily increased.

Clay Ashland, a town of Liberia, West Africa, on the St. Paul's River, northeast of Monrovia. Mission station of the Presbyterian Church North; 2 missionaries, 51 church-members, 94 scholars. Methodist Episcopal Church North, 2 missionaries, 16 native helpers, 74 scholars, 98 church-members. Protestant Episcopal Church, U. S. A., 1 school, 7 communicants.

Clifton Hill, a town in Barbadoes, West Indies, between Mount Tabor and Sharon. It is finely situated on an elevation commanding an extensive view of the southern and southwestern portions of the island. Mission station of the Moravians, opened for the benefit of those emancipated slaves whom the church at Sharon was not able to accommodate. The missionary and his wife in charge of this station being temporarily withdrawn on account of health, it is cared for by the missionaries at Mount Tabor.

Clydesdale, a town in Southeast Natal, South Africa, northwest of Umzumbe, southeast of High-flats. Mission station of the S. P. G.; 3 missionaries.

Coan, George Whitfield, b. Byron, Genesee County, N. Y., December 30th, 1817; graduated Williams College 1846, Union Theological Seminary 1849; sailed the same year as a missionary of the A. B. C. F. M. for Persia. His department was distinctively field work and especially among the villages of Kurdistan, as well as those in the plains of Persia, he was everywhere and always the laborious, earnest bishop of the infant churches, and the preacher of the Word. For this he had special qualifications of fluent utterance, and with a more than usually correct knowledge and use of the Syriac language he was an impressive and often eloquent speaker. For years he had the burden of physical infirmity. In 1862 he was compelled by ill-health to seek a change and rest at home, and again in 1875. He died in Wooster, Ohio, December 21st, 1879.

Coan, Titus, b. Killingworth, Conn., February 1st, 1801; graduated at Auburn Theological Seminary 1833; ordained to the ministry, and in August the same year sailed, under the direction of the A. B. C. F. M., with Rev. William Arms on a mission of exploration to Patagonia. Having tried in vain to make known their message to the savages, finding themselves captives and their lives in danger, they availed themselves of a chance vessel and escaped by stratagem, reaching New London May, 1834, after an absence of four months. Mr. Coan sailed December 5th, 1834, with six others under the American Board, for the Sand-

wich Islands, arriving at Honolulu June 6th, 1835. He was at once stationed at Hilo on Hawaii, where he remained till his death, a period of forty-eight years. Some mission work had already been done here, and most of the natives had a little knowledge of Christian truth; about one third had learned to read, and a church of thirty-six members had been gathered. Before the close of the year Mr. Coan had made the circuit of the island by canoe and on foot, a trip of 300 miles. On this tour he preached 43 times, examined 20 schools with 1,200 scholars, conversed with multitudes, and as a physician ministered to the sick. These tours were repeated in succeeding years. The volcanic structure of the island made travelling laborious. Deep ravines, beetling crags, barred his way; swollen torrents, foaming rivers, threatened his life. "Some of the rivers," says he, "I succeeded in fording; some I swam by the help of a rope to prevent my being swept away; and over some I was carried passively on the broad shoulders of a native, while a company of strong men locked hands and stretched themselves across the stream just below me and just above a near cataract, to save me from going over it if my bearer should fall. This experience was often repeated three or four times a day."

Mr. Coan feeling that the work laid upon him was to bear to "every creature" in all Puna and Hilo the message of salvation through Christ, allowed no obstacle or inaccessibility to interfere with his purpose. The more "discreet and prayerful members" of his church were trained to aid him in this work. Going two and two, "they visited the villages, climbed the mountains, traversed the forests, and explored the glens in search of the wandering and the dying sons of Hawaii." In 1836 he says: "I began to see tokens of interest that I scarcely understood myself." Wherever he preached the people flocked to hear, and afterwards lingered and crowded around him to inquire about the good way. In 1837 occurred such a religious awakening as is rare even in Christian lands. Nearly the whole population of Hilo turned out to hear the preaching of the Word. The sick and lame were brought on litters and on the backs of men; villagers came from miles around, and built temporary dwellings that they might be near the mission-house. Within a mile on every hand the cabins stood thick. Hilo, the village of ten hundred, saw its population suddenly swelled to ten thousand, and here was held literally a "camp-meeting" of two years. Meetings for prayer and preaching were held daily, schools were established for old and young. In the intervals of these exercises the people cultivated their taro patches, or sought food in the ocean. The ladies taught the children not only religious truths, but "to attend to their persons, to braid mats, to make their tappas, hats, and bonnets." At any hour of the day or night a tap of the bell would assemble from three to six thousand. God's truth was preached simply, and sent home by the Holy Spirit. The theme was the great salvation. Many cried aloud for mercy, "and the noise of the weeping" at times "silenced the preacher." Mr. Coan says: "When we rose for prayer some fell down in a swoon. There were hundreds of such cases. On one occasion I preached from the text 'Madness is in their hearts.' The truth seemed to have an intense power. A woman cried, 'Oh, I'm the one; madness is in my heart!' She became a true Christian. A man cried out, 'There's a two-edged sword cutting me in pieces!' A backwoods native, wicked, stout, who had come in to make fun, fell suddenly. When he had come to, he said, 'God has struck me.' He was subdued, and gave evidence of being a true Christian. Once, on a tour, while I was preaching in the fields to about two thousand persons, a man cried out, 'Alas! what shall I do to be saved? God be merciful to me a sinner!' The whole congregation joined in with ejaculations. It was a thrilling scene. I could get no chance to speak for half an hour, but stood still to see the salvation of God.

"There were many such scenes; and men would come and say, 'Why don't you put this down?' My answer was: 'I didn't get it up.' I didn't believe the devil would set men to praying, confessing, and breaking off their sins by righteousness. These were the times when thieves brought back what they had stolen, quarrels were reconciled, the lazy became industrious, thousands broke their pipes and gave up tobacco, drunkards stopped drinking, adulteries ceased, and murderers confessed their crimes. Neither the devil nor all the men in the world could have got this up. Why should I put it down? I always told the natives that such demonstrations were no evidence of conversion, and advised them to quietness. And I especially tried to keep them from hypocrisy."

An event scarcely less remarkable, considering the time and circumstances, than the revival itself, occurred November 7th, 1837. It was a sudden divine visitation, a sermon more pungent than any that human lips could utter, and reached many who had before resisted the word. Mr. Coan says: "At 7 o'clock, as we were calling our domestics together for prayer, we heard a heavy sound as of a falling mountain on the beach. This was succeeded by loud wailings and cries of distress extending for miles around the shores of the bay. The sea had all on a sudden risen in a gigantic wave, which, rushing in with the rapidity of a race-horse, had fallen on the shore, sweeping everything into indiscriminate ruin. Everything floated wild upon the flood. The wave fell like a bolt of heaven, and no man had time to flee or save his garment. In a moment hundreds of people were struggling with the raging billows, and amidst the wreck of their earthly all. Some were dashed upon the shore, some were drawn out by friends, some were carried out to sea by the receding current, and some sunk to rise no more. It was probably the effect of a submarine volcanic eruption near the mouth of the harbor. To the people it seemed 'as the voice of Almighty God when he speaketh,' and it appeared to promote the work of the Spirit then going on."

The work continued with power the following year, and the converts were numbered by thousands. Mr. Coan had ever believed in childhood conversion, and much labor was expended by him and others in the instruction and training of children. During his labors in the island several hundred children under fifteen were connected with his church. Previous to his visit to the United States in 1870 he had received into the church and himself baptized 11,960 persons. Among these were "not only the young and strong, but the old and decrepit, the lame, the blind, the maimed, the withered, the paralytic,

and men and women who had been guilty of almost every sin." They had not been admitted without months of scrutiny and careful sifting, and results tested by after years have shown that a transformation beyond the power of preacher or teacher, however enthusiastic and faithful, had passed upon the character of a large proportion of these converts. Under this training the people became more and more settled in faith and morals. The industries of civilization have largely taken the place of the old savage indolence. The Sabbath is generally observed. Fifteen places of worship have been built by the money and labor of the natives. A very large proportion of the people read and write. Their gifts for benevolent and religious purposes compare favorably with those of more advanced communities. A considerable number of their own members have been sent by these churches as missionaries to the Micronesian Islands.

Mr. Coan's later years were devoted to the care of the church of Hawaii. In 1882, during another revival, into the labors of which he entered with his old ardor, he was stricken with paralysis, and after a few weeks, full of love, joy, patience, and submission, he passed into rest, in the 82d year of his age.

Mr. Coan was not only a missionary, but an enthusiastic and careful observer of those wonderful phenomena of nature which his long residence in those volcanic islands brought to his notice. He published two volumes, "Adventures in Patagonia" and "Life in Hawaii."

Cocanada, a city at the mouth of the Godavery River, on the east coast of India. A station of the Baptist Missionary Society of Canada, with 2 missionaries and a flourishing girls' school.

Cochin, a district of the Madras Presidency, South India. Occupied by the C. M. S. in 1817. Stations now at Trichur and Kunnankulam. 500 communicants.

Cochin China, a country of Southeastern Asia, bounded on the northwest by Cambodia, south and east by the Chinese Sea, and west by the Gulf of Siam. Population estimated at 1,858,807—2,000 Europeans, chiefly French; 1,500,000 Annamites, 105,000 Cambodians, 50,000 Chinese, 8,000 savages, and a floating population of about 20,000 Malays and Malabarians. It was incorporated into French Indo-China in 1887. Chief town, Saigon; population, 82,000; 490 schools, 20,520 pupils. Catholics, 5,800; the remainder chiefly Buddhists. No Protestant mission work.

Cochran, Joseph G., b. Springfield, N. Y., 1817; graduated at Amherst College 1842, and Union Theological Seminary 1847; sailed the same year as a missionary of the A. B. C. F. M. for the Nestorians. He took the place of Mr. Stoddard as principal of the male seminary at Seir, and with that school his life's work was identified till the day of his death. He remained principal from 1848 till Mr. Stoddard's return from the United States in 1851. From 1851 till the death of Dr. Stoddard, in 1857, the two were associated in the conduct of the seminary. Mr. Cochran then became principal, and continued such till 1865. During those seventeen years it is said that he did more than any other man to educate and equip teachers and preachers for the Nestorians and for Persia. The report of the mission gives the number of graduates from 1846 to 1866 as 98, of whom 56 were ordained ministers, 26 evangelists, colporteurs, and teachers. Besides his work in the seminary, Mr. Cochran had special charge of the district of Barandooz, containing 30 villages, the rudest and most ignorant portion of the Nestorians in Persia. When he took charge there was no congregation or Sabbath-school; before the close of his life several churches were organized, and a Presbytery formed, embracing twenty-five congregations. He was a voluminous author and translator in the Syriac. He prepared a very complete Bible Geography and History, and several school-books, as Algebra, Astronomy, Natural Philosophy, and later a valuable work on Pastoral Theology and Homiletics.

In 1865 he visited America to arrange for the settlement and education of his children. He returned to Persia in 1867, leaving some of the children at home. In 1870 Mrs. Cochran was obliged to return to America with an invalid daughter, he remaining at his post. On her return he met her at Constantinople. During the last days of the journey to Oroomiah he was attacked with chills, which were followed by typhus fever. He died November 21st, 1871, after an illness of thirty days.

Codacal (Kodakal), a town of Malabar, on the Southwest Coast of India, north of Kunnankulam, on the railway connecting Calicut with Madras. Mission station of the Basle Missionary Society (1859); 2 missionaries, 1 missionary's wife, 17 native helpers, 3 schools and an orphan asylum, 205 communicants.

Coimbatore, a town of Madras, South India. Climate temperate. Population, 20,000, Hindoos, Moslems, Europeans, and Eurasians. Languages, Tamil and Canarese. People miserably poor and low. A station of the L. M. S. (1830); 2 missionaries and wives, 21 native helpers, 2 churches, 691 members, 241 communicants, 15 schools, 1,160 scholars. Also a station of the Evangelical Lutheran Society of Leipsic, since 1858 with 423 church-members.

Coke, Thomas, LL.D., went out under the "Wesleyan Missionary Society" to Nova Scotia in 1786. Antigua, and Ceylon. Dr. Coke was a clergyman of the Church of England and a graduate of Oxford. In 1776 he became the intimate friend of John Wesley, and entered heartily into his plans for the spread of the Gospel. He worked with Wesley for 15 years as superintendent of his work. In 1786 Dr. Coke set sail from England to begin a mission in Nova Scotia. Adverse winds drove them out of their course, and the ship springing a leak, the captain was compelled to go to Antigua. Here Dr. Coke found a very interesting mission already under Mr. Baxter, a Wesleyan from England, and a storekeeper in English Harbor. Dr. Coke examined into the state of this mission and decided to leave Mr. Warrenner here, who was to have been one of his companions in Nova Scotia. He then went back to England to raise funds for the West Indian Mission. In the course of ten years Dr. Coke made four voyages for the mission, and also visited the United States at the formation of the Methodist Episcopal Church. He superintended all the work on the West India Islands, and under his wise guidance the mission prospered so much, that he now turned his attention

to Ceylon and India. He was so anxious to commence this mission that he offered to defray all the expenses himself, amounting to £6,000, and to go with the missionaries, as he always did, in spite of his declining years. His friends tried to dissuade him from this long voyage, but he said, "If you will not let me go you will break my heart." He sailed from Spithead in company with six others. He had not been out many days when he took cold. For many days he seemed failing, and soon a shock of paralysis followed, and he was found dead in his cabin. He was buried at sea June 1st, 1814.

Colar: see Kolar.

Colombia, The Republic of, a country of South America, occupying the northwestern corner, including the Isthmus of Panama, and bounded on the east by Venezuela and on the south by Ecuador. The whole of that section gained its independence from Spain in 1819, being officially constituted December 27th, 1819, but soon split up into Venezuela, Ecuador, and the Republic of New Granada. This last was again changed (1858) into the Confederation Granadina, made up of eight states. In 1861 it adopted the title of United States of New Granada, and in 1863 an improved constitution was formed, which reverted to the old name Colombia—The United States of Colombia. The year 1885 brought another revolution, after which the states became departments, and the title of the country the Republic of Colombia. Area, 504,773 square miles. Population, 3,878,600, including 220,000 uncivilized Indians. Only a small section of the country is under cultivation. It is believed to be rich in minerals. Much of the soil is fertile, but of no present value from want of means of communication and transport. Agriculture is in a backward condition. Coffee is most largely cultivated. A large amount of gold and silver is exported, $200,000 being sent from one province annually. The most important trade is the transit trade through the Isthmus of Panama.

The language is Spanish and the religion Roman Catholic, though other religions are permitted so long as their exercise is "not contrary to Christian morals nor to the law."

The chief towns are: Bogota, the capital, situated 9,000 feet above the sea; population 100,000; Barranquilla, on a cañon of the river Magdalena, and connected by a railroad (20 miles) with a seaport, population 20,000; Bucaramanga, 12,000; and Cucuta, 10,000. Mission work is carried on by the Presbyterian Church North, U. S. A., with stations at Bogota, Barranquilla, and Medellin. Bible work by the American Bible Society.

Colombo, a city on the west coast of Ceylon. Population, 110,500, Tamil, Sinhalese, and Dutch and Portuguese mixed. Important naval post. Mission station of the C. M. S. (1852), carried on in three branches, English, Tamil, and Sinhalese; 2 missionaries and wives, 2 female missionaries, 3 native clergymen, 369 communicants, 2,999 scholars. S. P. G., 2 missionaries, 4 churches, 243 communicants, 1,520 scholars (including St. Thomas College).

Baptist Missionary Society (England), 3 missionaries, 391 church-members, 175 scholars. Wesleyan Methodist Missionary Society, 3 missionaries, 6 native ministers, 222 members, 968 scholars (including Wesley College).

Colonia, a town of Uruguay, South America, on the estuary of the La Plata, opposite Buenos Ayres, 98 miles west-northwest of Montevideo. Population, 2,500. A mission circuit of the Methodist Episcopal Church (North); 1 missionary, 1 assistant missionary, 3 native helpers, 1 theological school, 12 teachers, 1 other school, 34 scholars.

Colonial and Continental Missions.—These are missions established by the different churches of England, Scotland, and Ireland, primarily for work among the English residents of the colonies and on the continent of Europe, and secondarily to assist various evangelical churches in Europe in their own home work. They carry on their work by sending out special missionaries, appointing chaplains, assisting in the erection of chapels, giving grants in aid to local churches and organizations, assisting in schools, providing for divine service at army and navy stations, etc. One of their most important lines of work is that of supplying services at the various resorts of summer and winter visitors on the continent of Europe. Almost every prominent resort of tourists has one or more chapels, where there is preaching on the Sabbath by a minister, who is on hand also through the week to render assistance such as a pastor can give in case of need. These stations are in a degree, sometimes entirely, supported by the gifts of those who attend. But it is the rule that some one of these societies is the actual supporter of the services, without which the Sabbath of the traveller would give no opportunity for congenial worship. Another line of work scarcely less important than the so-called regular foreign-missionary work is that of supporting those evangelical churches that, under great discouragements and with much opposition, are seeking in Belgium, France, Italy, Spain, Bohemia, and Moravia to stem the tide of priestly domination and preach a pure Gospel. Many of them would be not only weakened, but crippled and even overpowered, but for the timely aid received by them from the Christians of Great Britain, largely through the medium of these societies.

Many of the foreign-missionary societies carry on a colonial and continental work of the above description in connection with their work for heathen and Mohammedan lands. Among these are the Society for the Propagation of the Gospel, the South American Missionary Society, the Methodist and Baptist Societies.

We give below a list of those societies either distinctively engaged in this work or combining it with their foreign work in definite degree. Fuller statements will be found under each society.

Church of England.—Society for the Propagation of the Gospel, 19 Delahay Street, Westminster, London; South American Missionary Society, 1 Clifford's Inn, Fleet Street, London; Colonial and Continental Church Society, 9 Serjeants' Inn, Fleet Street, London; Anglo-Continental Society, Blickling, Aylsham, Norfolk, England.

Presbyterian.—Continental Evangelization Committee of the Presbyterian Church of England, 6 Beech Street, Liverpool; Free Church

of Scotland Colonial Committee, 15 North Bank Street, Edinburgh; Free Church of Scotland Continental Committee; United Presbyterian Church of Scotland, Continental and Colonial Board, Castle Terrace, Edinburgh; Church of Scotland Colonial Committee, 22 Queen Street, Edinburgh (Continental work is carried on by the Committee in correspondence with foreign churches); Presbyterian Church of Ireland Continental Mission, 12 May Street, Belfast, Ireland.

METHODIST.—Wesleyan Methodist Missionary Society, Bishopsgate Street Within, London; United Methodist Free Churches, Foreign Missions, 443 Glossop Road, Sheffield, England; Methodist New Connection Missionary Society, Richmond Hill, Ashton-under-Lyne, England; Primitive Methodist Missionary Society, 71 Freegrove Road, Holloway, London, N.; Bible Christian Foreign Missionary Society, 79 Herbert Road, Plumstead, Kent, England.

BAPTIST.—Baptist Missionary Society, 19 Furnival Street, London, E. C.; General Baptist Missionary Society, 60 Wilson Street, Derby, England; Strict Baptist Missionary Society, 58 Grosvenor Road, Highbury, London, N.

CONGREGATIONAL.—Colonial Missionary Society, Memorial Hall, Farringdon Street, London, E. C.

FRIENDS.—Friends' Women's Committee on Christian Work in France, 5 Warwick Road, Upper Clapton, London, E.

Colonial and Continental Church Society. Headquarters, Society House, 9 Serjeants' Inn, Fleet Street, London.—The "Newfoundland School Society" was instituted in June, 1823, with the object of carrying the Gospel to English colonists and their children in Newfoundland. Being joined by the Colonial Society in 1851, it began rapidly to extend operations, and soon embraced all the principal colonies, thus including, with a vast number of hitherto neglected British settlers, the French in Lower Canada, the negroes in Upper Canada, the Indians in their scattered reserves, and also the Eurasians in Hindostan.

The Society has placed chaplaincies in many countries on the Continent of Europe, which are increasingly appreciated, not only by British tourists and residents, but to a considerable extent by the inhabitants of those countries.

An interesting development of the Society's work is that among sailors in foreign ports, especially in Amsterdam, Boulogne, Bilbao, Dunkerque, Seville, Stockholm, etc. At Dunkerque, France, there are in addition to the church, parsonage, etc., a Sailors' Institute and a Sailors' Home, the latter containing forty beds.

The Society holds at present about 200 stations in the colonies, and 140 chaplaincies on the Continent. Its present name was adopted in 1861. Receipts for 1889, £24,352 8s. 4d.

Colonial Missionary Society. Headquarters, Memorial Hall, Farringdon Street, London, E. C.—The Colonial Missionary Society was formed in 1838 by the Congregational churches of England. Its aim is to promote evangelical religion, according to the doctrine and discipline of the Congregational Church, among the settlers in the colonies and dependencies of Great Britain and in other parts of the world, by sending well-qualified ministers to suitable stations, and assisting while needful in their support; promoting the spread of the Gospel in destitute regions; educating young men to be Christian ministers in the colonies; circulating Bibles; etc., etc. It sustains or aids churches in Canada, Newfoundland, British Columbia, where new and interesting work at Vancouver has been recently entered upon; Manitoba, with new work at Portage la Prairie and Winnipeg; Australia, New Zealand, South Africa, Demerara in South America, Madras and Calcutta in India, and Hong Kong and Shanghai in China.

Comaggas, a mission station of the Rhenish Missionary Society among the Nama or Namaqua people, a Hottentot tribe inhabiting the dry, meagre steppes to the northwest of Cape Colony, South Africa, on both sides of the Orange River. The Namas—a fickle-minded people, greatly in awe of ghosts and much given to drunkenness and sensuality—were first visited in 1805 by London missionaries, but in 1840 the mission was transferred to the Rhenish Society, and at Comaggas Schmelen translated the four Gospels into Nama with the aid of his wife, a native woman. The congregation numbers 250 active members.

Combaconum, a town of the Tanjore district, Madras, South India, in the richest tract of the Kaveré delta. It is one of the most ancient and sacred towns of Madras, and so celebrated for its learning as to be called the Oxford of South India. Being much frequented by pilgrims and visitors, a brisk trade is carried on. Population, 50,098, Hindus, Moslems, Christians.

Mission station of the S. P. G.; 1 missionary, 4 schools, 87 scholars, 174 communicants.

Evangelical Lutheran Society of Leipzig (1836); 1 missionary, 280 communicants.

Combe', a station of the Moravian Brethren in Dutch Guiana, South America. On the northeast side of the town of Paramaribo there is a large suburb known as Combe, about two miles distant from the large mission church, and at present somewhat densely populated, chiefly by negroes. For a number of years the missionaries in the town kept services there, and it was regarded as an out-station of the town congregation. In 1858 a piece of land, with a dwelling-house, was purchased in this suburb. The land was cultivated as a vegetable-garden, and one room of the dwelling was used as a place of worship. This station was generally occupied by a brother who did not feel strong enough for much active work and yet was unwilling to retire altogether from service. The converts gathered here became members of the large church in the town. But in 1882, when the town congregation was divided, a new church was built at Combe, and the people there formed into the Fourth Moravian Church of Paramaribo under the name of Combe.

Commerce and Missions.—Commerce is a word used to denote the exchange of commodities between different countries. When God created this globe with a great diversity of climate and productions, He intended to lay the foundations of an exchange that would be profitable to all concerned. Thus the rock-bound coast of New England hews down its granite

cliffs and exports the proceeds to pave the streets and build the structures of the cities on the stoneless flats of the lower Mississippi, and receives in return the sugar, cotton, and rice of the same region. The South is benefited by the solid pavements that lift its business out of the mire, and New England derives no less advantage from productions that could never be produced in her northern climate. This mutual advantage is the result God meant to proceed from commerce when carried on in accordance with His law; nor is it contrary to that law to buy a commodity at a low price where it is produced, and sell it at an advance where it is not produced. For both the laborers that produce it and those that transport it to the place of sale are alike deserving of their reward. It is wrong, however, to take advantage of the ignorance of the buyer and demand more than the commodity is really worth, and no law, human or divine, can justify commerce in an article which injures health, degrades character, and destroys life (see article Liquor Traffic and Missions), much less can anything justify the forcing of such products on nations that are unwilling to receive them (see Opium in China). Unfortunately history is full of the wrongs inflicted by civilized countries in their commerce with savage races. Instead of their weakness awakening a chivalrous desire to lift them up from their low estate, their capacity for receiving injury has tempted to its infliction. The African slave trade was a noted example of such a wrong, and only the fact that it has ceased throughout Christendom renders it unnecessary to rehearse the terrible story of its inhuman cruelties, abominations, and wholesale murders. The only relic of this great wrong that survives to-day is the interior slave trade carried on by the followers of Mohammed in a way that by no means commends either the humanity or the beneficence of the religion of Islam.

The Prophet Ezekiel described the character of commerce in his day, when he says of Tyre: "Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the multitude of thy traffic they filled the midst of thee with violence, and thou hast sinned. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries" (Ezek. xxviii. 12–18). These words of the prophet denouncing the wickedness of the queen of ancient commerce may stand for the relative attitude of missions to commerce from that day to this. Christ Himself said, "Make not My Fatner's house a house of merchandise" (John ii. 16). And among the first things an apostle was called to do in Europe was to deliver a slave-girl from the greedy clutches of those who made merchandise of her Pythian powers (Acts xvi. 16–18). It is mainly through her missionaries that the Church has protested against the villainies of commerce. Other pages in this Encyclopedia speak of the traffic in alcohol and opium; but another is more shameful still, and can best be set forth in the shape of facts which seem almost too vile to be believed, were we not able to give dates, names, and places. In October, 1825, Rev. W. Richards and family labored alone on Maui, one of the Hawaiian islands. The crew of the English whaler "Daniel," Captain Buckle, because the native women did not visit the ship as formerly, complained to the missionary. He tried to reason with them, but they replied with threats of burning his house and butchering his family. Mr. Richards replied, "Come life, come death, we cannot undo the work of God." Mrs. Richards with their children stood ready to share her husband's fate. Next day the captain promised peace on condition that their demands were complied with. He himself kept a native woman on board, for whom he had paid $160; and when, the day after, they came with a black flag, knives, and pistols, and, like their predecessors in Sodom, pressed toward the door, the clubs of indignant natives drove the cowards away. Through night and day a guard was needed to protect their missionary from Christian sailors. Two years later the British consul at Honolulu, with this same Captain Buckle and several foreign merchants, demanded of King Kaahumanu that Mr. Richards be punished for writing an account of these things to the American Board!

In January, 182–, the U. S. schooner "Dolphin," Lieutenant John Percival, took ground in Honolulu against the law that indorsed the seventh commandment, and on Sabbath, February 26th, sent a detachment to the chief demanding its repeal. They were driven out after they had broken the windows, and only the prompt rally of natives saved the missionary and his family from violence, while an officer of the navy of the United States of America vowed that the law should be repealed. We can understand the conduct of the drunken crew of a whaler recruited from the rabble of a seaport, but that an officer of the American navy should thus dishonor the flag, shows the attitude that commerce has too often assumed toward missions, better than any words could describe it.

Missionaries have found many savage countries possessing an admirable climate and fertile soil, but the people were too slothful to do more than consume the fruits that Nature offered to their hands. Oppression combined with indolence to discourage labor; but no sooner has the Gospel entered the heart than men wake up to the possibilities of development here as well as hereafter, and the demand for the supply of new wants at once necessitated the supplies of commerce. This has led them not only to procure decent clothing, but also comfortable dwellings and convenient furniture in place of their unfurnished huts, for good clothing calls for clothes presses, and corresponding advance in all directions. John Williams found that in the South Seas savages did not care for civilization until the Gospel woke them to a new life. European houses stood for years in Tahiti, and no native thought of copying them. Missionaries wore civilized clothing, but no Tahitian women felt the need of a dress till the power of a new life led them to desire to dress like Christians.

Sir Bartle Frere, familiar with heathenism both in India and South Africa, says, "Civilization cannot precede Christianity. The only successful way of dealing with all races is to teach them the Gospel."

Simon Van der Stell, Governor of the Cape

Colony, sent a Hottentot to school in a military suit, with gold-trimmed hat, silk stockings, and a sword. He learned Dutch and Portuguese in India, and on his return donned his old caross (skin robe), and with nothing else save his sword and cravat, went back to the bush (L. Grout's "Zululand," p. 53). May not this explain the return of some Indian graduates of our Eastern schools to their tribal habits in the West? It may be we will find that they were educated, but not converted.

Rev. J. C. Bryant writes ("Missionary Herald," 1849, p. 414): "Of fourteen young men who have left my employ within two years, one has since been converted, and of course clothes himself; the rest go naked as before, showing how impossible it is to civilize men without first converting them. Wash a pig and shut him up in a parlor, he may stay clean for a while, but as soon as free he will return to wallowing in the mire. Make a lamb of him, and he at once gives up his filthy ways. To try to civilize heathen without converting them is to try to make lambs of swine by washing them and putting on them a fleece of wool."

Rev. L. Grout ("Zululand," p. 99) says that Zulu women plant patches along the edges of streams. The mother binds her babe on her back, balances her seed-basket on her head, and with a pick weighing eight or ten pounds on her shoulder, goes forth to work. Sometimes she carries her babe all day long under the hot sun. With the Christians it is different: a level field is ploughed by oxen, but among the heathen in the same tribe woman is both plough and ox, cart and horse. She is sold for oxen, which are never yoked, but only eaten by their lazy owners. The Christians buy ploughs and wagons, build houses and furnish them. In 1865, 500 American ploughs were sold in Natal alone, with a growing demand for saddles and harnesses, cloths, books, and maps, while the heathen are marked by their nakedness and misery.

After long years of toil for the Bechuanas, among the first things to cheer Robert Moffat were the rows of candles hanging on the walls of the native huts. Till then they had laughed at him for wasting his fat meat for light, but now that they were learning to read the Word of God, they needed the candles for themselves.

Rev. J. H. Seelye, D.D., President of Amherst College, says: "The savage does not labor for the gratifications of civilized life, since these he does not desire. His labors and desires are both dependent on some spiritual gift which quickens his aspirations and calls forth his toil. Unless he has some help from without, some light and life from above, the savage remains a savage; and without this all the blandishments of the civilization with which he might be brought in contact could no more win him to a better state than all the light and warmth of the sun could woo a desert into a fertile field."

"English missionaries in Canada had skilled workmen to teach the Indians how to labor. But they would not work. They preferred their wigwams and skins, their raw flesh and filth, till inward transformation through the Gospel led them to work for the improvement of their outward condition. The same is true everywhere. Civilization does not reproduce itself. It must first be kindled, and can then be kept alive only by a power genuinely Christian" ("Congregationalist," January 22d, 1881).

The English "Journal of the Society of Arts" (June 13th, 1879, p. 648) states that at the Edendale Mission "seventy monogamous Zulus live in houses like Europeans, with furniture in and gardens around them. They have a school and stone church, built by themselves; while 300,000 of the same race, though they have been in contact with English civilization for nearly half a century, are yet without a bed to lie on, a chair to sit on, a table or furniture of any kind."

The same journal (p. 648) states that in Lagos, Western Africa, "a native built himself an elegant house, furnished it in approved style, and yet with his family occupied a hovel adjoining it." Would he have done so if he had been converted?

Dr. J. L. Wilson ("Western Africa," p. 327) says, "Something more is needed to civilize heathen than specimens of civilized life. This would imply that ignorance alone hindered their improvement, whereas there inheres in heathenism an aversion to those activities which are essential to prosperity. We look in vain for any upward tendencies in pagans till their moral natures are quickened; and as Popery has no power in that line, we are not surprised to find so little trace of civilization on the field of former Jesuit labors in the valley of the Congo."

So in Turkey, while those who do not read the Bible live on in their gloomy and comfortless abodes, chairs and tables, books and bookcases, Yankee clocks and glass windows, mark the homes of Bible-readers. Within 16 years nearly 500 sets of irons for wheat-fans have been ordered through our missionaries in Harpoot from one firm in New York, and natives have been taught to make the woodwork. ("Missionary Herald," 1881, p. 86).

Rev. H. Marden of Marash says (Ibid., 1880, p. 48): "The Oriental left to himself is entirely satisfied with the customs of his fathers; no contact with western civilization has ever roused him from his apathy, but when his heart is warmed into life by the Gospel, his mind wakes up, and he wants a clock, a book, a glass window, and a flour-mill. Almost every steamer from New York brings sewing-machines, watches, tools, cabinet organs, or other appliances of Christian civilization, in response to native orders, that but for an open Bible would never have been sent; and now as you pick your way along the narrow streets, through the noisy crowd of men, camels, donkeys, and dogs, the click of a Yankee sewing-machine or the music of an American organ greet the ear like the voice of an old friend from home."

Rev. Mr. Harris of the London Missionary Society reports the progress made in the Harvey Islands. Thirteen years before, when he began his work there, only cobra (dried cocoanut) was exported. Now, besides that, lime-juice, coffee, fungus, and oranges, though cotton is the principal export. Fifty tons have been sold in one year from the single island of Mangaia. This enables the natives to purchase the products of other lands. All, both men and women, are clothed in European garments. Some wear watches, gold rings, lace, and embroidery. Nearly all have umbrellas. Sewing-machines abound. Cups and saucers, plates and dishes, lamps, knives and forks, and clocks are in nearly all the houses. The islands furnish a good market for European goods. These material benefits follow, they did not precede, the Gospel. An aged Mangaian said recently:

"I owe to the gospel all these beautiful clothes in which I stand upright;" but the uprightness of the man was more beautiful than his clothes ("Missionary Herald," 1884, p. 366).

The entire cost of the Sandwich Islands Mission up to 1869 was $1,220,000 (Dr. Anderson's "Sandwich Islands," p. 340). The imports of the islands in 1863 were $1,175,493 (Dr. Anderson's "Hawaiian Islands," p. 251), and the exports were $1,025,852. The customs receipts that year were $122,752, and the number of vessels entered 98, averaging 500 tons each, besides 102 whalers. Recent tables give the value of exports to the islands from San Francisco alone, for 1867–69, as $4,702,029. Take one third of this as the exports for one year, and we find that these islands, without commerce or material for commerce when the gospel was carried there, except the sandal-wood of their mountains, now pay at one American port, in one year, $367,343 more than the entire cost of their Christianization during sixty years ("Missionary Herald," 1880, p. 84). Take two more facts: The commerce of the United States of America with these islands in 1870 was to the value of $4,400,426, while the amount expended by all denominations in our land for foreign missions that year was $1,633,801, and the profits of our trade with the islands in 1871 were $660,964 more than half of the entire amount expended on the mission for fifty years ("Missionary Review," 1888, p. 393). During the year ending June 30th, 1879, the trade between Boston alone and these islands amounted to $125,355; profits on this at 12½ per cent would be $15,669. San Francisco the same year traded with them to the amount of $5,053,013; the profits there at the same rate would be $631,626. The whole trade with them that year amounted to $5,546,116, against less than $2,000,000 in 1871; and its profits at the same rate would be $693,264: so that the entire amount spent in Christianizing the Islands from 1820 up to 1870 would be paid back in less than two years by such profits.

The trade of the United States with Micronesia in 1879 amounted to $5,534,367, say with a profit as before of $691,796. During that year the mission to Micronesia cost only $16,975; so that for every dollar spent on the mission, commerce, from the trade created by it, reaped $40.75 ("Foreign Missionary," 1881, p. 391).

A writer in the "New York Times" of September 5th, 1879, after visiting the Santee Agency in Nebraska, testifies that "the houses are well built, and many of them furnished in good taste. The Dakotas sleep on mattresses and bedsteads, sit on chairs, and eat with knives, forks, and spoons, from white stoneware. Some have clocks and framed engravings on the walls, and all have good stoves and kitchen-ware. The women, especially the young ladies, have a fondness for Saratoga trunks. In several houses we found baby-coaches, in which Indian mothers lay their babies instead of strapping them to a board and hanging it on a tree. Both sexes wear civilized clothing. It is easy to distinguish those who have been to school, they are so neat and clean. Many dress in good taste, and tie their long black tresses with bright ribbons."

Dr. F. F. Ellinwood writes in the "Missionary Review" for 1888, p. 882; see also "Report of Missionary Conference," London, 1888, i. 119:

"Three things have been found almost universally true:

I. The gospel has always elevated the character and established the power of our civilization in whatever lands its influence has reached. More than once it has been confessed that England could scarcely have retained her Indian possessions but for the conservative influence of those missions, which restrained injustice while they promoted intelligence and loyalty.

II. The first contacts of commerce are for the most part evil. Whether adventurers precede or follow the missionary, they blight society. Whalers in the South Seas, convicts in Tasmania, slave-traders in Congo, kidnappers in Melanesia, opium-dealers in China and liquor-sellers among the Indians and in Africa—all have proved a curse.

There was a time in San Francisco when the courts were paralyzed, and true hearted citizens felt driven to send to Hawaii for a missionary to come back and establish a church at home. Even saloon-keepers joined in the call, alleging that without Christian institutions no man's life was safe.

III. Improvement generally follows. Christian homes are established, and the missionary is supported instead of opposed. Dark as Africa now is, civilization there fifty years hence will be full of life and light. But we should hasten to allow equal natural rights to the humblest native; and the proudest Caucasian might must not make right, but weaker nations should receive the same treatment as the strongest. Treaties should not be made with a country like Japan merely for the convenience or profit of the great powers of Europe, and commerce should be so regulated by the golden rule of love as to bless and not curse the nations with whom we have to do.

Evils destructive of commerce are not, however, confined to civilized nations. The isles of the Pacific furnish abundant illustrations of savage ferocity and violence. Look at some of them. October 5th, 1835, the whaler "Awashonks" was cruising near one of the Marshall Islands. While one watch was below, and three men aloft, natives on board, at a signal agreed on, snatched the whale-spades from the rack, and killed instantly the captain, mate, and second mate, with four of the crew. The third mate fired up through the binnacle and killed the chief, and when he fell his people fled, else the whole crew had shared the fate of the "Waverley," "Harriet," "Glencoe," and others, where none were left to tell the tale of slaughter. The brother of the chief got away badly wounded, but afterwards was led by missionaries to Christ, and once saved the "Morning Star" from destruction. His people, too, became as noted for their kindness to strangers as they had been for their barbarities (Dr. A. C. Thompson in "Missionary Herald," 1880, p. 92). In places once noted for piracy hundreds of thousands of dollars have been saved from wrecks and sent home to their owners by Christian natives. ("These for Those," p. 205).

Again, Peruvian pirates had carried many natives of the Marquesan Islands into slavery. A chief whose son had been carried off vowed to kill and eat the first white man that fell into his hands. Mr. Whalon, first mate of an American whaler, was that man; and Kekela, a native missionary, ransomed him from the angry father with a new six-oared boat that he had just received from Boston. Abraham Lincoln heard of it, and sent him a valuable present.

Kekela wrote in his reply; "As to this friendly deed of mine, its seed was brought from your own land by some of your own people who had received the love of God. It was planted in Hawaii, and I brought it here that these dark regions might receive the root of all which is good and true, and that is love. How shall I repay your great kindness? This is my only payment.—that which I have received of the Lord—love. May the love of the Lord Jesus Christ abound toward you till the end of this dreadful war." ("Story of the Morning Star," pp. 64–66).

Missions promote commerce by correcting heathen dishonesty. Rev. J. L. Wilson ("Western Africa," pp. 247–256) tells how some tribes overreach those who come to buy their ivory. One native has heard of a tusk of unusual size at some distance in the interior; others indorse the story, and dilate on its immense value. The eagerness of the trader is nursed with great shrewdness till he offers a sum in advance so as to secure it, giving what he thinks will allow him a safe margin. Weeks pass, and a chief living on the road must have toll to let it pass. This also is paid, only to call forth fresh demands, till in desperation the trader keeps on paying merely to secure the outlay already paid. When at last the prize reaches him, he finds it no prize at all, but only an ordinary tusk, and if he could know the whole story he might find that his sharp African friend had the article in his possession before he spoke of it at all.

Such duplicity threatened to destroy commerce altogether, till some of the natives were converted and carried their religion into their trading, and then business revived: for "godliness is profitable for the life that now is, as well as for that which is to come." In this way as in every other, the missionary work is indispensable to the highest development of commerce between nations, and when it is completed commerce will flourish as it never has done before.

Comilah (Kumilla), a town of Bengal, East India, on the Gumti River, 50 miles southeast of Dacca, on the main road thence to Chittagong. A pleasant place, with excellent and well-shaded streets, dyked to prevent inundation. Climate fine. Population, 13,372, Hindus, Moslems, and Christians. Mission station of the Baptist Missionary Society; 1 missionary, 2 helpers, 2 out-stations, 44 church-members.

Concepcion, a town of Chili, South America, 300 miles south of Valparaiso, connected with Santiago by rail. Climate mild, healthy. Population, 35,000, Spanish and Araucanian mixed. Language, Spanish. Religion, Roman Catholic. Social condition, good. Mission station of the Presbyterian Church North (1880) and (1889); 1 missionary and wife, 1 native helper, 1 church, 45 members; contributions, $421.30.

Concordia.—1. A town of the Argentine Republic, South America, Province of Entre Rios, on the Uruguay River. Population, 5,498. Mission station of the South America Missionary Society, under the charge of the missionary at Fray Bentos, Uruguay.—2. A station of the Rhenish Missionary Society among the Namas, east of Comaggas (q.v.); was founded in 1863, and owes its existence to the discovery of a very rich copper-mine in the vicinity. It has a fine church with 335 members.

Confucianism.—Confucius was one of a constellation of great names which appeared in the world's history about 500 B.C. Of these were his own countryman, Laotze, Gautama of India, Pythagoras of Greece, and, in the opinion of Sir Monier Williams and some others, Zoroaster of Persia. They were all nearly contemporary with the Hebrew prophet Zechariah. To speak accurately, Confucius, or Kungfutze, was born, according to Chinese records, in the year 551 B.C. Laotze, though contemporary, was born fifty years earlier. They both appeared in a degenerate age of Chinese history, and both aimed at what seemed almost hopeless reform. The ancient religion of China, which is still thought to be represented by the Temple of Heaven in Peking, had greatly declined, and a superstitious nature-worship, with endless polytheistic manifestations, occupied the minds of the people. The various provinces now embraced in the one empire were more or less independent, and were often at war. Princes were corrupt and tyrannical, and their subjects were disheartened, reckless, and debased. Mencius, the commentator of Confucius, says of the times in which his great teacher arose: "The world had fallen into decay, and right principles were disregarded. Ministers murdered their princes and sons their fathers. Confucius was frightened at what he saw, and undertook the work of reform."

These environments and this one great aim will go far to explain the character and teachings of Confucius and the history of his life. It was no part of his purpose to establish a religion, and such his system cannot be considered. He was a political reformer, and with that end in view he became a teacher of general ethics. The state was the supreme object of his effort, but to secure the highest welfare of the state the family must be considered, and all the minor relations of mankind. It has been common among ancient monarchs and law-givers to regard the state, or rather its rulers, as of supreme importance, while its subjects were mere slaves, and little regard was had to the family. Confucius was wiser. He looked upon human society as a pyramid, and saw clearly that whatever entered into the lowest foundations concerned the whole structure. Both he and Laotze, even in that early age, taught that kings existed for the good of the people, and had no right to employ them merely as the means of furthering their own ambitious designs.

Confucianism emphasizes the worship of parents and ancestors, though if strict definitions be observed, it might be difficult to draw any very clear distinction between the reverence to be paid to the dead and that which was due to those who were still living. In both cases reverence to parents, extending however many generations back, was supposed to prove a salutary influence in maintaining the perpetuity of the state and the welfare of society. The worship of trees, mountains, rivers, and countless other objects is a part of Taouism or of the old nature-worship. Both Confucianism and Taouism honor heroes, though their images are generally found only in the Taouist and the Buddhist temples.

The Life of Confucius.—The incidents given of the life of Confucius are simple, and have not, as in the case of Gautama, Mohammed, and even Laotze, been overlaid with absurd legends. The sage was the son of an old man and was left fatherless at three years of age. At fifteen he evinced remarkable intellectual powers, and at twenty-two he was already instructing a class of disciples in the principles of government. At twenty-four he lost his mother, for whom he had a high regard. The conical tumulus which he raised over her grave is said to have been the pattern from which the circular grave-mounds of North China originated.

The earliest public recognition which Confucius received was his appointment, when he was about thirty years old, to the tutorship of two young princes of the Marquisate of Lu. At the dying request of their father they were taught political economy, and the art of government. In accompanying his wards to the capital of the country Confucius met Laotze. He is said to have sought instruction from the old sage, but he very soon found that there could be no agreement between them. Laotze was already suffering that keen disappointment which embittered his last days, and which Confucius himself at last experienced to some degree, and he received the young teacher with critical disdain. He considered him a noisy and pretentious reformer, all of whose roseate theories were yet to be tested. For himself, Laotze was too proud and self-sufficient to be a successful leader of men. He was utterly destitute of magnetism, and repelled where he should have striven to win. He was much more of a philosopher than Confucius, but was far less practical. He gloried in reticence, and thought that the zealous remonstrances of his rival against the public vices only advertised them.

On the other hand, Confucius confessed himself puzzled by the character of Laotze, and could only compare him to the incomprehensible ways of the dragon.

After two or three rather unsuccessful attempts as councillor of different provincial rulers, Confucius gave up political life, and devoted himself for fifteen years to teaching. He had been disgusted with the profligacy of those who had employed him, and despaired of the princes of his time. They all came short of a practical appreciation of his high standards of either private or political virtue.

As a teacher he met better success. He is said to have had not less than three thousand disciples—a fact which reflects great credit not only upon him, but upon the intellectual activity of his generation. Five hundred of these pupils became mandarins, and over seventy are said to have been distinguished scholars.

The last effort of Confucius as privy councillor was with the Marquis of Lu—supposably his former pupil. He was now fifty-two years old. For a time this prince by steady devotion to his public duties greatly prospered. He was becoming powerful, and to the neighboring princes formidable. The ruler of a rival province or chief city seeing this, sought to break the power of Confucius over him, and lead him into vice. A band of beautiful young dancing-girls were sent to him as a present, and with the desired effect. He soon became indifferent to the counsels of Confucius, and giving himself up to pleasure he crippled his power. The disappointed sage sought other similar engagements, but in vain. Many would gladly have employed him, but would not follow his high standards.

In the one great ambition of his life he met with constant disappointment, and his political career he considered a failure. But although not practically a statesman, he was one of the most successful political theorists that the world has known. Probably no other man ever stamped his ideas or his influence so deeply upon the institutions of his country as Confucius. No other has ever influenced so many millions of mankind, and contributed such marvellous stability and perpetuity to the government of a nation.

Confucius cannot be ranked among philosophers, strictly speaking. There was nothing speculative in his nature. He was a compiler of the ancient wisdom of his country, and he succeeded in putting it into such practical shape, and in urging it with so much sincerity and earnestness of purpose, as to enlist many disciples at the time, and to win at last universal honor and devotion. He was possessed of a sturdy honesty, and this he claimed from all men. His social system was a superstructure, of which he placed the state at the apex or head. His reasoning was as follows: The ancient princes, in order to govern their states, first regulated their families. To regulate their families they practised virtue in their own persons. In order to such virtue they cultivated right feelings. To have right feelings they cultivated right purposes. To this end they sought intelligence by studying the nature of things." This reminds one of the "eightfold path" of the Buddha only that it is more logical, and is better adapted to all the wants of life. The "Five Relations" are those "between friend and friend, between brother and brother, husband and wife, father and son, ruler and subject." Such is the pyramid of Chinese sociology. Confucius, who in his lifetime could not hold permanently the position of privy-councillor to a petty prince of a province, has since his death ruled the empire for twenty-four centuries. The five relations had been recognized long before his time, but not in the same clear form and in the same practical application. Confucius so exaggerated the efficacy of his theories as to exclude God. The emperor stands virtually in the place of deity, and Chinese ancestors are the great cloud of witnesses, from whom all celestial impulse is thought to descend upon men. And there are other exaggerations affecting social and domestic life. The father may be an unresisted tyrant over his child, and the older brother may exact a humiliating fealty from the younger. No social system can be entirely sound which subordinates woman to a position so inferior as that which Confucianism consigns her. Confucius himself, though most reverent toward his mother, has been charged with indifference toward his wife. Compared with many other systems of the East, the Chinese ethics show a degree of respect to woman, but they fail of that symmetry and just proportion which the New Testament demands in all the relations of the household.

The Teachings of Confucius.—From the age of sixty-six Confucius devoted his remaining years to the editing of books. He ad-

mitted that he was not an originator, but only a compiler and editor. Only one of his works, the *Chun tsew*, or "Spring and Autumn Annals," can be considered an original production.

His other works, the *Shoo King* or "Book of History," the *She King* or "Book of Odes," were only compilations or revisions. These, with the *Yih King* or "Book of Changes," had existed before his time, and in his revisions or abridgments they suffered at his hands. The *Shoo King*, especially, he cut down from about 3,000 paragraphs or verses to less than 400. What might be considered the religious element in this work he almost entirely eliminated, reserving only those practical teachings which suited his theories of society and the government of the state.

Those remains of the Confucian ethics which are most highly valued by the Chinese are certain collections known as the *Lun Yu* or "Confucian Analects," the *Ta Hee* or "Great Learning," and the *Chung Yung* or "Doctrine of the Mean." The last two of these are supposed to have been edited by *Tsze-sze*, a grandson of the sage. They all claim to reproduce the teachings of Confucius, especially the "Analects."

The monopoly of Chinese wisdom was given to Confucius by a singular circumstance. About 220 B.C. the Emperor Che Hwang-te ordered all books to be burned, with the exception of the *Zoon Ti King* of Laotze. The execution of the order was very sweeping, but the works of Confucius were afterwards restored piecemeal, some from fragments, some from oral tradition, while the great body of literature from which he had made his compilations was almost entirely lost.

The wisdom of the ages, therefore, was represented almost exclusively by the works of Confucius. Mencius and others added comments, but the foundation was that received from the one great sage. Thus Confucianism became a monopoly, and was made canonical by the decrees of Emperors and the common consent of the people. The national literature thus settled once for all was embodied in five classics, viz.: the *Yi King* or "Book of Changes," the *She King* or "Book of Poetry," the *Shoo King* or "Book of History," the *Le Ke* or "Book of Rites," and the *Chun tsew* or "Spring and Autumn Annals." These were in whole or in part compiled by Confucius. There are besides what are known as "The Four Books," viz., the "Great Learning," the "Doctrine of the Mean," the "Confucian Analects," and the "Works of Mencius." These books have for ages constituted the text-books in Chinese education; they are also the basis of the competitive examination for public office. That so narrow a field of study—one so destitute of science or general history, one which is in every respect so far behind the spirit and movement of the age—should be supposed to supply all knowledge requisite for the intelligent performance of all possible duties of statesmanship and diplomacy, is a marvel. Such a standard cannot be maintained for many generations longer.

When we consider the low and corrupt state in which Confucius found the religion of his country, we are not greatly surprised that he rejected that element from the fabric which he hoped to rear, and depended on social and political ethics merely. He was not an atheist, nor, in the strictest modern sense, was he an agnostic. According to the conclusions of Martin, Legge, Douglass, and Max Müller, he really believed in a supreme being, known as "Shangte," or the God of Heaven. He believed also in unseen spirits, and he taught his disciples to "respect the gods." He had, however, no moral sense of duty toward "the gods," nor the consciousness of any special dependence on them. "Treat them with respect," he said to his disciples, "but keep them at a distance," or rather, as Dr. Martin renders it, "keep out of their way."

The same author speaks of Confucianism as "the leading religion of the empire." Its objects of worship he divides into three classes—the powers of nature, ancestors, and heroes; and he adds: "Originally recognizing the existence of a supreme personal deity, it has degenerated into a pantheistic medley, and renders worship to an impersonal *anima mundi*, under the leading forms of visible nature. Besides the concrete universe, separate honors are paid to the sun, moon, and stars, mountains, rivers, and lakes." Though Confucianiam recognizes these objects, the system so far overlaps the pantheon of modern Taouism.

The teachings of Confucius must be acknowledged to have embodied many noble precepts. His political ethics were above the average of those practised by the most enlightened nations. The great end recommended to rulers was not their own gratification or glory, but the good of the people; and no teacher ever insisted more strenuously upon the duty of example. Princes were constantly reminded that public virtue could not be enforced in the face of royal vice and wickedness.

Reciprocity was one of Confucius' favorite expressions for social and political virtue. This, in the broad sense in which he employed the term was nothing less than a practical application of the Golden Rule. Thus a father in exacting reverence from his son should be reverent towards the authority of the state, and he should render himself worthy of reverence by a proper regard to all his own relations and duties. The Prince in claiming loyalty from his ministers should fulfil all the conditions which might promote their fidelity.

Loyalty was another broad expression used by the sage. It included all duty, not only to a father or a prince, but to every interest of society. "Let the superior man," he said, "never fail reverently to order his conduct, and let him be respectful to others and observant of propriety; then all within the four seas will be his brethren."

"*Faithfulness*" was enjoined, as having, if possible, even a more sacred character than loyalty. "Hold faithfulness and sincerity as first principles," said the sage; "I do not see how a man is to get on without faithfulness." He maintained that while the subordinate must in all cases be faithful to his ruler, the latter must be equally faithful to his word and to his assumed character as the father of his people.

In the cultivation of social and political sincerity, Confucius taught that the very first step in the reform of a corrupt state was "The Rectification of Names." No vice or dishonesty should be allowed to take shelter under specious titles. All littleness or dishonor or incapacity should be exposed. Everything should be brought to par, and should be stamped accord-

ingly. Men should be rated at their true value.

One great principle which has doubtless had great influence in China is known as the "Doctrine of the Mean." Confucianism assumes that many evils flow from extreme opinions. There is always another side, and the balanced truth generally lies between. Every virtue should be held in poise by some other. For a very early exemplar, a minister of the great Emperor Shun, when asked what are the nine virtues, replied: "Affability combined with dignity; mildness combined with firmness; bluntness combined with respectfulness; aptness for government combined with reverence; docility combined with boldness; straightforwardness combined with gentleness; easiness combined with discrimination; vigor combined with sincerity; and valor combined with righteousness."

It is but just to say that while reverence for sovereignty is so strongly enjoined, yet that reverence is coupled with discrimination. No history of any country deals more severely with the memory of unjust rulers than that of China, and in many instances tyrants have been overthrown.

It is perhaps due to the doctrine of the mean and to the conscious dignity of moderation, that the Chinese Government has often shown so much self-poise amid the exasperations of foreign diplomacy.

The outrages inflicted by foreign governments during the last fifty years have been sufficient to warrant the most retaliatory measures, and it is often a wonder that every foreigner, especially every American or European, is not expelled from the country. But the Chinese government seems to be governed by its own principles of action irrespective of the misdeeds of other nations.

But the character and teachings of Confucius are far enough from perfect. It has already been shown that his ideal virtues were distorted to promote his theories of society. Reverence to parents was pushed to such extremes as to destroy that reciprocity which he made a test of highest character. The authority of the parent is not duly balanced by parental consideration, and the worst of tyrannies is often seen in the Chinese home. Practically there is no such symmetry of the domestic virtues as that found in Paul's Epistles. Confucius was no model in respect to the rights of woman. He gave seven grounds of divorce, on some one of which he divorced his own wife. His code of morals, though above the morality current in his age, was not high. He spoke slightingly of what he called the "small fidelity" which binds a husband to one wife, and he imposed a stricter virtue on the one sex than on the other. Polygamy was allowed in cases of barrenness, and was never a crime. The marital license allowed to the sovereign is of itself sufficient not only to ruin the royal line, but by the influence of high example to promote general immorality among the people.

Though Confucius enjoined humility, he did not hesitate late in life to claim perfection. "At fifteen," he said, "my mind was bent on learning. At thirty, I stood firm; at forty, I had no doubts; at fifty, I knew the decrees of heaven; at sixty, my ear was an obedient organ for the reception of truth; at seventy, I could follow what my heart desired without transgressing what was right." Unfortunately his character showed to the least advantage in his old age.

Professor Douglass, in speaking of the later political life of the sage, remarks: "It is impossible to study this portion of Confucius' career without feeling that a great change had come over his conduct. There was no longer that lofty love of truth and of virtue which had distinguished the commencement of his official life. Adversity instead of stiffening his back had made him pliable. He who had formerly refused money which he had not earned, was now willing to take pay for no other service than the presentation of courtier-like advice on occasions when Duke Ling desired to have his opinion in support of his own; and in defiance of his oft-repeated denunciation of rebels, he was now ready to go over to the court of a rebel chief in the hope possibly of being able through his means "to establish," as he said on another occasion, "an eastern Chow." His friend Tsze-loo expostulated with him upon his inconsistency, but he justified himself with a lame excuse.

Confucius evinced great weakness at the last, by being apparently more solicitous for his own good name than for the welfare of his country. When seized by a presentiment of death he said: "The course of my doctrine is run, and I am unknown." "Never does a superior man pass away without leaving a name behind him. But my principles make no progress, and I—how shall I be viewed in future ages?"

The Relation of Confucianism to the Ancient Worship of China. The Sage had been peculiarly reticent in regard to a supreme deity and to the future life. "We do not know life," he said; "how can we know death?" Yet when his life-work was done he gathered his books, and, ascending a hill where the worship of Shangte was observed, he laid the books upon the altar, and then kneeling before them he gave thanks that he had been permitted to live to see their completion. There is a difference of opinion as to whether he believed in a supreme being, whom he saw fit to pass in silence for a purpose, or whether he was utterly agnostic. His teachings incline to general scepticism, but whatever may have been his personal views there is scarcely room for a difference on the question of whether a religious faith more or less monotheistic preceded Confucius. The best Chinese scholars agree so far. Real Chinese history can be traced no farther back than the reign of Yaou, 2356 B.C., and there we find clear and distinct traces of a worship of the supreme god Shangte. Yaou shared his throne with Shun, who succeeded him. Both have been looked upon in all succeeding ages as perfect models of sovereigns. Yaou was the King Alfred of China, who by his wise administration united all the warring states in one empire. He encouraged astronomical researches and all useful science. We are told that when he died the virtues of his colleague Shun "were heard on high," and he was therefore appointed to the throne.

One of his first acts after coming to full power was to sacrifice to Shangte, the supreme god. "Thereafter," we are told, "he sacrificed specially, but with the ordinary forms, to Shangte; sacrificed with purity and reverence to the Six Honored Ones, offered appropriate sacrifices to the hills and rivers, and extended his worship to the hosts of spirits." "This," says R. K. Douglass, Professor of Chinese in King's College, London, "is the first mention we have in Chinese history of religious wor-

ship, though the expressions used ('but with the ordinary forms') plainly imply that the worship of Shangte at least had previously existed. It is to this supreme being that all the highest forms of worship have been offered in all ages. By his decrees kings were made and rulers executed judgment. . . . In all probability there was a time when the worship of Shangte was the expression of a pure monotheistic faith of the Chinese. By degrees, however, corruption crept in, and though Shangte always remained the supreme object of veneration, they saw no disloyalty to him in rendering homage to the powers of nature which they learned to personify, and to the spirits of their departed ancestors who were supposed to guard and watch over in a subordinate manner the welfare of their descendants."

Professor Legge of Oxford, in "The Religions of China," has illustrated this distinction by quoting the prayers of an emperor of the Ming dynasty, which were offered in the Temple of Heaven in the year 1538 A.D., in which he first invokes the spirits of the mountains and the hills, and asks their intercession with the supreme God, whose name he proposes slightly to change, that the change may be acceptable to Him. He then proceeds to pray directly to the God of heaven, whom he addresses as the creator and upholder and ruler of all things. These prayers show how, in spite of the teachings of Confucius, the old monotheism which he ignored still survived, and they show also what great truths underlie the worship offered in the Temple of Heaven in Peking.

In his prayer to the spirits he says: "Beforehand we inform you, all ye celestial and all ye terrestrial spirits, and will trouble you on our behalf, to exert your spiritual power and display your vigorous efficacy communicating our poor desire to Shangte, and praying him graciously to grant us his acceptance and regard, and to be pleased with the title which we shall reverently present."

"This prayer shows," says Professor Legge, "how there had grown up around the primitive monotheism of China the recognition and worship of a multitude of celestial and terrestrial spirits, and yet the monotheism remained." How differently does the emperor proceed when, having thus invoked the interceding spirits, he approaches Shangte directly. He begins: "Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve nor the sun and moon to shine. In the midst thereof there presented itself neither form nor sound. Thou, O spiritual Sovereign! camest forth in thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; thou madest earth; thou madest man; all things got their being with their producing power." After stating the title which he proposes to give to Shangte, he adds: "Thou didst produce, O spirit! the sun and moon and five planets; and pure and beautiful was their light. The vault of heaven was spread out like a curtain, and the square earth supported all on it, and all creatures were happy. I thy servant presume reverently to thank thee." Farther on he says: "All living things are indebted to thy goodness, but who knows whence his blessings come to him? It is thou alone, O Lord, who art the parent of all things."

Professor Douglass charges Confucius with having promoted the spread of polytheism by attempting to suppress the knowledge of the supreme God. He substituted for *Shangte*, (god), *Tien* (heaven); and that change has survived. But the people, feeling a need of some thing less vague, have fallen into the worship of countless other objects, and particularly the worship of ancestors. "But," says the professor, "in spite of the silence of Confucius on the subject of Shangte, his worship has been maintained, not perhaps in its original purity, but with works of reverence which place its object on the highest pinnacle of the Chinese Pantheon. At the present day the imperial worship of Shangte on the round hillock to the south of the city of Peking is surrounded with all the solemnity of which such an occasion is capable."

Dr. J. Edkins, in describing the Temple of Heaven and the solemn worship by the emperor, says: "The altar is a beautiful marble structure, ascended by 27 steps and ornamented by circular balustrades on each of its three terraces. On it is raised a magnificent triple-roofed circular structure 99 feet in height, which constitutes the most conspicuous object in the *toute ensemble*. . . These structures are deeply enshrined in a thick cypress grove. . . .

"On the day before the sacrifices the emperor proceeds to the Hall of Fasting on the west side of the south altar. Here he spends the night in watching and meditation, after first inspecting the offerings. . . . There are no images. At the time of the offering the tablets to heaven and to the emperor's ancestors are placed on the top (upper terrace). . . The emperor with his suite kneels before the tablet of Shangte and faces the north. The platform is laid with marble stones forming nine concentric circles; the inner circle consists of nine stones cut so as to fit with close edges around the central stone, which is a perfect circle. Here the emperor kneels, and is surrounded first by the circles of the terraces and their enclosing walls, and then by the circles of the horizon. He thus seems to himself and to his court to be in the centre of the universe, and turning to the north in the attitude of a subject, he acknowledges in prayer and by his position that he is inferior to heaven, and to heaven alone."

After describing various offerings presented, Dr. Edkins adds: "To heaven alone" (as distinguished from the imperial ancestors) "is offered a piece of blue jade, cylindrical in shape and a foot long, formerly used as a symbol of sovereignty. But the great distinguishing sign of superiority (of Shangte) is the offering of a whole-burnt sacrifice to heaven." This consists of a bullock without spot or blemish. Were other proofs necessary to show the supremacy of Shangte, or the God of heaven, they are found throughout the history of the Chinese dynasties where heaven is often appealed to, or otherwise recognized, as the omnipotent arbiter over emperors as well as people.

The temple-worship of Shangte (for real personality is still recognized, though the name be changed for Tien, heaven) has always been associated with the Confucian system. There is no evidence that it was ever suspended, even temporarily, after Confucius came; and here, in the prayers of the Ming emperor, two thousand years after his time, we find the old name Shangte reasserted.

No more impressive account has been given

of this surviving monotheistic worship in Peking than the following from the pen of Dr. Wm. A. P. Martin, D.D. President of the Imperial College: "Within the gates of the southern division of the capital, and surrounded by a sacred grove so extensive that the silence of its deep shades is never broken by the noises of the busy world, stands the Temple of Heaven. It consists of a single tower, whose tiling of resplendent azure is intended to represent the form and color of the aerial vault. It contains no altar, and the solemn rites are not performed within the tower. But on a marble altar which stands before it a bullock is offered once a year as a burnt-sacrifice, while the master of the empire prostrates himself in adoration of the spirit of the universe. This is the high place of Chinese devotion, and the thoughtful visitor feels that he ought to tread the place with unsandalled feet. For no vulgar idolatry has entered here; this mountain top still stands above the waves of corruption, and on this solitary altar still rests a faint ray of the primeval faith. The tablet which represents the invisible deity is inscribed with the name of Shangte, the supreme Ruler; and as we contemplate the majesty of the empire prostrate before it while the smoke ascends from his burning sacrifice, our thoughts are irresistibly carried back to the time when the King of Salem officiated as "Priest of the Most High God."

"There is no need," he adds, "for extended argument to establish the fact that the early Chinese were by no means destitute of the knowledge of God. They did not, indeed, know him as the Creator (evidently the prayer of the Ming emperor recognized Him as such), but they recognized Him as supreme in providence, and without beginning or end." Whence came this conception? Was it the mature result of ages of speculation, or was it brought down from remote antiquity on the stream of patriarchal tradition? The latter, we think, is the only probable hypothesis."

There has been a long and earnest discussion among missionaries as to how far the identity of Shangte with the true God once made known to men may be traced. Certainly if there be a real succession many attributes have been lost and the conception in any Chinese mind is very dim. Yet is there not at least an important reminiscence, and may not the earnest missionary have the same grounds that Paul had for saying, "Whom ye ignorantly worship, declare I unto you."

Congo Free State, The.—*Origin and History of the Congo Free State, and Henry M. Stanley's Connection with it.*—While the opening of Central Africa, which had so long been an unknown land, to commerce and civilization, has been one of the greatest enterprises of modern times, the hand of God has nowhere been more plainly seen than in the series of events by which this vast territory has been made accessible to the gospel. Henry M. Stanley, a Welsh boy, born in 1840, near Denbigh, Wales, ships as cabin-boy on one of the Cardiff vessels, while still a lad, and arriving in New Orleans, is adopted by a merchant of that city, and given opportunities for acquiring an education. In 1861 he enlists in the Confederate army, and is taken prisoner; he volunteers for service in the United States navy, and becomes acting ensign on an iron-clad. After the war, he engages as a newspaper correspondent in Turkey and Asia Minor; in 1868 he accompanies the British Expedition to Abyssinia, as war correspondent for the New York "Herald." In October, 1869, he is employed by the "Herald" to lead an expedition to learn the fate of Livingstone, the African explorer. He reaches Zanzibar in January, 1871, and in March starts for the interior. He finds Livingstone living near Lake Tanganyika in November of that year. Having explored the northern portion of the lake, he returns to England in July, where he is received with distinguished honor. Previous to this expedition, he had been, like many young journalists, inclined to scepticism; but Livingstone's holy life, devoted Christian character, and earnest prayers had been the means of his conversion. Tidings of Dr. Livingstone's death in Central Africa having been received in Europe and America, Mr. Stanley was invited to lead an expedition to explore the lake region of Equatorial Africa, the whole cost of which was borne jointly by the New York "Herald" and the London "Telegraph." This expedition, one of the most perilous ever undertaken by private enterprise, occupied nearly three years. In conducting it, he had manifested such rare courage, executive ability, self-possession, and tact, that none could doubt his right to be regarded as a born leader of men. He had crossed the continent, explored the great lakes, and traced the Congo from its sources to its mouth. He had lost many of his men from sickness, from drowning, and from the assaults of savage tribes; but he had not only won the ardent love of all his followers, but the respect and homage of the various tribes with whom he had come in contact. He reached the mouth of the Congo in August, 1877, and his "Through the Dark Continent" was published the following year. This expedition and the narrative describing it were among the primal causes of the founding of the Congo Free State.

Leopold II., King of Belgium, conspicuous alike for his vast wealth, his generous and philanthropic spirit, his great attainments in geography, ethnology, and linguistics, and his rare executive ability, had, for some years, been looking for an opportunity to introduce the blessings of civilization, education, and commerce into Central Africa. He had studied the whole subject very thoroughly, and had watched the course of Stanley and his finding Livingstone with interest. In 1876 he had called together a congress of African travellers and explorers in Belgium, over which he presided; and had formed there a *Comité d'Études du Haut Congo* (Committee for the Study of the Upper Congo). This committee determined that active work must be begun at the earliest moment for the regeneration of Central Africa. It was important that the whole course of the Congo and its larger tributaries should be explored; that roads and stations should be established; that numerous hostile tribes, some of them cannibals, should be conciliated; that treaties should be made with all; that this should not be for the benefit of Belgium, or any other single European state, but that, under the guaranty of all the maritime powers, there should be established a great Free State, with freedom of commerce and navigation, freedom of religion and education, and the entire extirpation of the slave trade. It was a vast undertaking—such a one as had never before been

contemplated in the interests of humanity. After the return of Stanley from the Congo, and the publication of his "Through the Dark Continent," there was no question that he was the only man capable of carrying out an enterprise of such responsibility successfully; and the committee, now enlarged into *L'Association International Africaine*, composed of representatives of the United States and the seven leading European powers, granted to him and the expedition under his charge plenary powers to make treaties, to purchase steamers, make roads, build stations, and explore the Congo and its navigable branches, etc., etc., and furnished him with ample funds and supplies for the long and perilous undertaking. Five years (1879–1884) were consumed in this great work. Two years and more were passed before he had overcome the difficulties in his way, and placed his first steamer on the Upper Congo, above Stanley Pool. Twice in this period he was brought to death's door by the terrible coast fever, and the second time his life was only saved by his return to Europe. But he was soon at his work again, more zealously than ever. His mission completed, 22 stations established, steamers placed on the Upper and Lower Congo, and treaties concluded with over 450 "kings" or chiefs, Mr. Stanley returned to Europe, and early in August, 1884, reported in full to King Leopold. A conference of the nations of Christendom was called for November 15th, 1884, at Berlin. It was under the presidency of Prince Bismarck, and had accredited representatives of the highest order from 14 nations, including the United States, Russia, and Turkey. The conference remained in session until February 26th, 1885. This conference received from the African International Association the treaties signed by more than 450 kings in the Congo basin, brought by Mr. Stanley, and the declarations and conventions agreed between the maritime powers represented in the conference and the Association; and in its sessions passed a general Act or deed, declaring the entire freedom of trade, for all nations, from Ambriz to Settee Cama on the West Coast, from the mouth of the Zambesi to the mouth of the Tana River on the East Coast, and including the entire basins of the Congo and Zambesi and their affluents, and the whole region of the great lakes. They also carefully defined the boundaries of the Congo Free State as extending from 4° north latitude to 12° south latitude, including the northern slope of the Lokinga Mountains; and from the Luapola River, the western shores of Lakes Bangweolo, Moero, and Tanganyika, to the 30th meridian of east longitude, while on the west it followed mainly the course of the Mobangi, Liboko, and Congo, including also a small tract on the north bank of the Congo, between Manyanga and Banana. Over this vast territory, comprising about 1,508,000 square miles [about equal to the United States east of the Rocky Mountains], with a population estimated at 39,000,000, it was declared that "Liberty of conscience and religious toleration are expressly guaranteed to the natives, as well as to the inhabitants and foreigners. The free and public exercise of every creed, the right to erect religious buildings, and to organize missions, belonging to every creed, shall be subject to no restriction or impediment whatsoever."

All scientific expeditions were to be entitled to special privileges, which were enumerated. The slave-trade and any traffic in slaves is forbidden, and to be broken up and punished with the utmost severity; and domestic slavery suppressed as speedily as possible. Other provisions in regard to navigation, trade, and the conduct of the Free State, in regard to any of the signatory parties who might at any time be at war with each other, were also enacted. This act was to be ratified by all the parties to it, and has been so ratified since the conference. It was not to be expected that these great results could have been attained without much discussion and diplomacy. The representatives of the United States were the first to recognize the proposed Free State, basing their action on the fact that the African International Association had acquired its title in the only legitimate way—by purchase and treaty from the native owners and rulers of the country. Their action was followed soon after by all the European powers, except France and Portugal. France presently gave its consent, only requiring a treaty of delimitation, by which its rights at Stanley Pool and above, on the north bank of the Congo, derived from exploration and discovery, should be recognized. This was granted; but Portugal was stubborn and imperious in her demands. She claimed, on a grant from Pope Sixtus IV. in 1481, the whole west coast of Africa, from Angola to the river Ogowai—a grant absurd in the first place, since the Pope could not give away territory which he had never possessed, and it was also territory which she had never occupied. It included the whole of the Lower Congo, and shut out from ocean commerce the proposed Free State. England had favored her claim at first, but Prince Bismarck and the United States representatives opposed it strongly, and the other powers also resisted, till finally Portugal compromised the matter, gaining more than was her right, but opening the Congo and the country adjacent to free trade. Another difficulty was the opposition of Turkey and Russia to religious freedom, and the admission, protection, and encouragement of missionaries of all creeds in their work. Mr. Stanley, who was technically a delegate from the United States, made an eloquent speech in their behalf, and the article we have quoted was unanimously adopted.

The 22 or 23 stations reported by Stanley to the Berlin Conference as purchased and established by him in the interest of the Africa International Association, and by it transferred to the Congo Free State, are all on or near the Congo River, beginning at Boma on the Lower Congo, and extending to Stanley Falls Station, about 1,200 miles from the mouth of the Congo River. About 268 miles of this distance is to be traversed by a railroad beginning at Matahdi, opposite Vivi, on the south bank of the river, and extending most of the distance through a gently rolling country to N'dolo, at the upper end of Stanley Pool, where freights can be delivered on steamers which have a river navigation of from seven to ten thousand miles.

These stations thus purchased and made over to the Congo Free State, as well as many others since acquired, and the missionary stations planted, actually command but a very small fraction of the Free State, though from their position they can control it in some degree. The hundred or more large rivers discharging into the left or south bank of the Congo, and the 70 or more equally large affluents of the

great river on its north or right bank, are almost all navigable for a considerable portion of their course. Large and in some cases warlike tribes of varying degrees of civilization inhabit the banks of these streams, many of whom have never seen a white man, and are yet ignorant that white men claim dominion, for their elevation and good, over their broad lands. The case is much the same as it was in the United States 55 years ago, when the white population being almost wholly east of the Mississippi, its government claimed and ruled over territories stretching over the Rocky Mountains and to the shores of the Pacific.

A complete judicial and administrative government has been formed for the Congo Free State, of which Leopold II. is the elected sovereign. His power is exerted by means of three general administrators, who preside respectively over the departments of the Interior, of Foreign Affairs, and of Finances. These three officers form a council, which considers the interests of the country, and submits the conclusions to which they have arrived to the sovereign; if he approves, they issue decrees and make laws. The department of the Interior takes charge of the administration of the police, the development of internal communications, transportation and other service, the public forces, native politics, and the provisioning of the stations. The department of Finances considers all questions relating to imposition of taxes, the expense of improvements, and is endeavoring gradually to introduce a currency in place of barter, now universally practised. The department of Foreign Affairs regulates the connection of the State with foreign countries, the posts, and the administration of justice. The sovereign is the ultimate authority in all disputed questions, and from his decision there is no appeal. The government in Africa is administered by a Governor-General, assisted by an Inspector-General, a Secretary, and the governors of the different provinces. Since Mr. Stanley's return from his last expedition across Africa for the rescue of Emin Pasha, King Leopold has appointed him Governor-General of the Congo Free State, and it is hoped that he may assume office early in 1891, if his health will permit.

The lands of the Free State are divided into three classes. First, those in the actual occupation of the natives, who do not recognize private property in the soil, but hold their lands as long as they choose to cultivate them, but have no permanent title to them. The second class is composed of lands now occupied by foreigners, who hold by a government title. All these titles are registered, and there is no difficulty in the sale or transfer of these lands. The third class consists of lands as yet unoccupied. These to the extent of 25 acres can be occupied by a foreigner, if he comes to an understanding with the natives about them; but he cannot cut timber or open mines without a concession from the government.

There are now (1890) 11 provinces or districts in the Congo Free State, all of them more or less directly connected with the Congo river. The number will doubtless be increased, and some of these divided, when the officers of the government and the missionaries have more thoroughly traversed the as yet unexplored regions lying south of the main river, and those lying north of it and between it and the Mobangi-Welle River. Parts of the latter region are yet in a condition of primitive wildness, while in some of the eastern districts the inhabitants are in constant terror from the raids of the Arab slave-traders.

Missions in the Congo Free State.

I. *Protestant Missions.*—There are now 9 Protestant missions in existence in the Free State, and several others without its boundaries, but within the commercial free-trade area established by the Berlin Conference. The following are the names of these missions, the societies to which they belong, and the date of the commencement of their work:

(1) The Livingstone Inland Mission, founded in February, 1878, at Banana, near the mouth of the Lower Congo, by the Livingstone Inland Mission Society, of which Mr. and Mrs. H. Grattan Guinness, the founders and managers of the East London Institute for Home and Foreign Missions; Rev. Alfred Tilly, of the English Baptist Missionary Society; and others, were active promoters, and Mr. Henry Craven, the first missionary. In 1880 the entire control of this mission was placed in the hands of Mr. and Mrs. H. Grattan Guinness. In the autumn of 1884 the mission, which then had seven stations, four on the Lower and three on the Upper Congo, with twenty missionaries, together with the steam-launch "Livingstone" on the Lower Congo and the fine steamer "Henry Reed" on the Upper Congo, was transferred to the American Baptist Missionary Union, which still maintains, and has materially enlarged it. It had in 1890, 5 stations, 4 outstations, over 400 members, 39 missionaries, and 13 native assistants.

(2) The English Baptist Missionary Society, whose first mission was founded in 1878, at San Salvador, on the M'paso, a tributary of the Congo, in Portuguese territory. This station it still maintains, and has added seven others, four of them in the Upper Congo. It will be observed that both of these missions were founded seven years before there was a Congo Free State, though not till after Stanley's expedition of 1874–1877 had demonstrated the need of missionary work on the Dark Continent.

(3) The Swedish Missionary Society's Mission, originally connected with the Livingstone Inland Mission, occupying the station Mukimbungu, between Isanghila and Manyanga. When the Livingstone Mission was transferred to the American Baptist Missionary Union in 1884, it was arranged that the Swedish Missionary Society should take this station as the nucleus of an independent mission, and extend its work on the right or north bank of the Lower Congo. It has now three stations and about twenty missionaries, and has been very successful.

(4) Bishop Taylor's Mission (American Methodist Episcopal Church), commenced in 1886, intended to plant itself on the largest southern tributary of the Congo,—the Kasai,—but was founded on the principle of self-support and colonization. So far its missionaries have not succeeded in reaching their field of labor or commencing any direct missionary work. There were about twenty-four missionaries under the bishop's own leading, and they brought from America a steamer which was so constructed that the heavier portions of its machinery could not be landed at Vivi or carried up to Stanley Pool, and it has been of no use

as yet. The principle of self-support has proved a failure, many of the agents of the mission having suffered great privations, several dying, and others leaving the Congo; some are scattered around Banana, Vivi, and Isanghila, where they are making a brave struggle to sustain life, by shooting hippopotami and selling the dried flesh to the natives in exchange for the produce of the country. Four of them are occupying an old Free State station at Kimpoko, on Stanley Pool, and attempting a little agriculture and trade; but none of them have been able to spend much time in acquiring the languages or teaching the people. At the last report there had been no conversions, but the bishop was sanguine of ultimate success. The latest report received is that his steamer has been reconstructed, and was launched in the summer of 1890, to ply on the Lower Congo.

(5) The Missionary Evangelical Alliance, called also "Simpson's Mission," also an American organization, has been attempting self-support, and with about the same results. The missionaries of the Alliance have a little place near Vivi, where they live by hunting buffalo and antelopes, smoking their flesh, and selling it to the natives. Of course they have very little time to acquire the difficult languages of the Lower Congo, to translate the Scriptures, or to preach in these languages. Moreover, the climate of Vivi is a very trying one for either Americans or Europeans. They have been here since 1884.

(6) Arnot's Mission, established by Mr. Frederick S. Arnot in 1888 in the southeastern part of the Congo Free State, around the headwaters of the tributaries of the Congo, in what is called the Garenganze country, near the watershed which divides the sources of the Zambesi and Shiré from those of the Congo. Mr. Arnot had explored wearily, for a long time, the Zambesi and Barotse districts, and finally fixed upon this region, which has a fertile soil, a healthy climate, a friendly king, and a people more intelligent and cordial than most of the tribes. The principal objection is, that it is hundreds of miles distant from any base of supplies, and that there are no routes of easy communication by land or water. Mr. Arnot, however, who is an experienced traveller and explorer, of great courage and daring, and fully equipped for his work, has no misgivings, and returns from England to his work accompanied by his wife and other helpers, assured of success.

(7) The London Missionary Society has a mission with two stations on Lake Tanganyika, founded in 1877. The stations are Kavala Island, toward the southern extremity of the lake, and Fwamboon, on the mainland. This mission is probably the oldest one within the limits of the Free State. It was long under the care of Captain Hare, and has endured many trials. It is 800 miles from Zanzibar, and though nearer to the Zambesi and Shiré, that route was too often blocked by the Arabs to be safe. The mission has a steamer, the "Good News," on the lake, and has accomplished much good by its schools and the preaching of the gospel, but the field is a difficult one.

(8) The Congo-Balolo Mission was established in 1889 by Mr. and Mrs. H. Grattan Guinness, or rather by the East London Mission Institute, of which they are the principal managers. It is interdenominational, and has for its field the Balolo country, extending over a large territory in the arch of the Congo, where the Balolo, who all speak the same language, have a population of not less than ten millions. The mission has for its sphere the six southern or eastern tributaries of the Congo beyond Equatorville, viz., the Lualanga, Maringa, Lopori, Ikalemba, Juapa, and Bosira. It joins on the west the field of the American Baptist Missionary Union, transferred by the Guinnesses to them in 1884. The two organizations work in perfect accord. The "Henry Reed" steamer was loaned to the Congo-Balolo Mission for a year till their own new steamer, the "Pioneer," could be transported to the Upper Congo. They have four stations already selected, which were manned by October, 1890. They had at that date 14 missionaries in the field.

9. The Soudan Mission, originating in Kansas, U. S. A., with which Mr. Graham Brooke has been connected, and which is, we believe, to be under the control of the English Church Missionary Society, embraces in its field not only what is generally known as the Western Soudan, but a part of the tract north of the Congo and lying between that river and the Mobangi-Welle River. This mission has been started during the present year, and owes its existence to Rev. H. G. Guinness, though he is not now connected with it. Like the China Inland Mission, it is to be supported by the voluntary contributions of its friends, and the missionaries have no stipulated sum for their support. The region is now claimed by the Mohammedans, and it is said that the missionaries are to adopt the Mohammedan dress. The number of missionaries will probably be large.

The relation of these missions to each other is very cordial, so far as they are brought into proximity. The missions of the A. B. M. Union, of the English Baptist Missionary Society, the Swedish Missionary Society's Mission, and the Congo Balolo Mission are all on or near the Lower and Upper Congo or their larger tributaries, and each is alert to extend a helping hand to the other when needed. The two Methodist Missions—Bishop Taylor's and the Simpson Mission—are regarded with cordiality by the others; but as they have no stations as yet, and are not engaged in direct missionary work, there is no opportunity for reciprocal courtesies. The London Missionary Society's Mission on Lake Tanganyika, and Mr. Arnot's Mission in Garenganze, are so remote as to be inaccessible from the west coast. The Western Soudan Mission is not yet fully organized, and its proposed eastern stations will not probably for some years approach to the vicinity of the Congo.

II. *Roman Catholic Missions.*—Of these there are four, each under different organizations.

1. The Mission du Saint Esprit, at Banana and Boma, under the care of Monseigneur Carrie. There are four priests and two lay brethren at these stations, and some small schools which give industrial training to the children.

2. The Belgian Mission.—Established in 1888 at Kwa-mouth on the Upper Congo, with a second station projected at Luluaburg on the Lulua River, a branch of the Kasai, just on the southern boundary-line of the Congo Free State.

3. A New Mission at Bangola, on the northern bank of the Upper Congo, about 125 miles above Equatorville. This is under the

care of the Jesuits. The Catholic mission steamer "Leo XIII." is plying on the Upper Congo.

4. The Mission of the Pères d'Algérie (Algerian priests), on Lake Tanganyika, in the southeastern part of the Free State. They have 2 stations, Kibanja on Burton Gulf, and Mpala at the mouth of the Lofuku, both on the lake. They are laboring among the Urua tribe, but do not report much success.

The Catholics have several flourishing missions in the Portuguese territory south of the Free States.

Obstacles and Difficulties to be encountered in Missionary Work in the Congo Free State.—These are many, but not insurmountable. The first is the *climate*. This is deadly to most Europeans or Americans who spend any time on the coast or in the lowlands. The Lower Congo, below Stanley Pool, and both its shores, is not a region in which a precious human life ought to be risked for forty-eight hours. Fifty-five missionaries, nearly all of them on this Lower Congo, have died within ten years. When the railway now in process of construction is completed, and the healthier highlands of the Upper Congo can be reached in from six to ten hours from the landing of the steamer, the condition of things will be changed. The Upper Congo is, for an equatorial climate, moderately healthy, but the utmost carefulness is necessary, even there. Business, travelling, or work which requires exposure to the direct rays of the sun, should not be undertaken except in the hours between 4 A.M. and 11 A.M. or between 5 and 10 P.M. Exposure to rains or heavy dews, or anything which will bring on a chill, should be carefully prohibited. Bathing should be practised daily, and all use of alcoholic stimulants avoided, except when prescribed by a skilful and judicious physician. Excessive fatigue must not be permitted. God does not require the sacrifice of life and health except in cases where our duty is made absolutely plain, and the missionary who voluntarily exposes himself or herself to disease and death, without absolute necessity, tempts God.

The vast number of languages spoken by the forty millions or more of the inhabitants of the Congo Free State is a very serious obstacle to missionary labor. There are said to be 168 different languages spoken in this area, and though one of these languages (the Balolo) is spoken by ten millions or more of a homogeneous race, and the philologists tell us that the other 167 are only dialects of the Bantu, yet what good does that do, when neither the missionary nor the native understands Bantu, or can cause themselves to be understood in speaking it to others? Nowhere is a universal speech more of a desideratum.

Slavery and the appearance of the Arab slave-trader, are very real terrors to nearly all these tribes, and sadly interfere with the progress of the gospel; but there is reason to hope that this great crime against humanity will be swept from the face of the earth, and the nation which upholds and practises it will be obliterated, and utterly destroyed.

The traffic in liquor is another blight on the missionary enterprise and the spread of the gospel. It will bring down the just vengeance of God on the nations which permit it. These two terrible crimes must be banished from the earth if Ethiopia is to be brought to own its Lord.

Islam is another source of dread and distress to the missionary in Africa. Already has its baleful standard crossed the African continent. It is so identified with the slave-trade, and so commends itself to the weak and sensuous, as well as the brutal instincts of the African, that there is great danger that he will be carried away by it, and thus be led captive by the False Prophet and dragged down to perdition. The converts from Mohammedanism are few, and generally weak. These and other obstacles are leading the missionaries in this great territory to cry mightily to God for His delivering grace; but we know that the Lord reigns, and that in His own time the kingdoms of earth shall be His, and to Him shall every knee bow, and every tongue confess.

Consolidated American Baptist Missionary Convention. Headquarters, No. 999 St. Mark's Avenue, Brooklyn, N. Y.—The Consolidated American Baptist Missionary Convention was formed in New York in 1840, and at that time included all the colored Baptist churches of the North. Two missionaries were sent to Africa, but were not able to occupy the field permanently. In 1866, on account of its union with the Western and Southern colored Baptists, "Consolidated" was added to the name of the Convention. In 1878, the Southern and Western Baptists withdrew; and the Consolidated Convention was obliged to contract its work according to its receipts, and finally to abandon all except that at Hayti, assumed in 1872, where good work continues to be done. The mission property at Port-au-Prince is valued at $4,000.

Constantinople, the capital of the Turkish Empire, is located at the confluence of the Bosphorus and the Sea of Marmora. The history of this remarkable city is so well known that this article will confine itself to Constantinople as a seat of missionary operations. We shall notice, 1st, its location; 2d, its political relations; 3d, its population; 4th, the missionary work carried on in it.

1. ***Location.***—Constantinople is the natural centre toward which converge the lines of interest, of trade, and population, of Southeastern Europe and Western Asia. Lying partly in Europe and partly in Asia, it partakes of the character of both continents to such a degree that the natives of each find themselves at home in it. The beauty of its scenery is scarcely more marked than are the characteristics that make it a healthy residence at every season of the year, and a convenient center from which influences may make themselves felt in every portion of the empire and even the adjacent countries. The value of its location has been much impaired by the restrictions upon trade of absurd custom-house regulations, and that jealousy of all foreign investments that has characterized the Turkish Government. Produce that was formerly brought from the ports of the Black Sea and reshipped at the Golden Horn for Europe, now goes direct from Odessa, Varna, Poti, and Trebizond. Even Bithynia and European Turkey have found ports of their own at Banderma, Rodosto, and Dédéa Agatch, while Southern Asia Minor, reached by railway from Smyrna and Mersine, has become largely inde-

pendent of the capital. Notwithstanding these disadvantages, however, Constantinople is still the centre, and must continue to be the "key of the East."

Topographically it is divided into three parts: 1. Stamboul, or the city proper, between the Marmora and the Golden Horn, occupying the site of the old city. 2. Galata, Pera, and Hasskeuy, between the Golden Horn and the Bosphorus, dating not farther back than the time of the Genoese occupation, and mostly grown up within 300 years. 3. Scutari and Kadikeuy, on the Asiatic shore of the Bosphorus and Marmora, the latter occupying the site of the Greek Chalcedon. Then along both shores of the Bosphorus and the Marmora stretch villages, largely held as summer resorts of the wealthier Turks and Europeans, though the introduction of steamers connecting them with the city has drawn to them a large number of the poorer classes.

In each section of the city there is an ascent from the sea in many places quite abrupt, so that there is the best of natural drainage, and the general health is excellent. The climate is in general mild through the whole year, the winter being tempered by south winds, while in the summer the prevailing winds are from the north. There is usually some snow, but very little ice. In the summer the thermometer very rarely rises above 90°. While the spring months, April, May, and June, are the most favorable for visiting the city, it is never out of season. The chief drawback to residence is the heavy winds, which are hard for delicate throats and lungs to bear.

The houses were formerly almost entirely frame houses, very poorly put together, which burned like tinder when a conflagration was once started. Successive disasters of this kind have resulted in the use of brick and stone in a great degree, though much that appears to be brick is really only stucco.

2. ***Political Relations.***—Constantinople is the very key to the "Eastern Question," but aside from its wider international importance, its political influence is a most important element in its national life.

It is the seat of all government for the empire (see Turkey). Every local official from Adrianople to Bagdad, from Trebizond to Assouan, feels the influence that binds him to the capital, and this in more ways than the mere reference to responsible chiefs there. Delegated authority in Turkey is almost unknown. The central government keeps its eye not merely upon the pashas, but on every little village mudir; and no one, from the highest to the lowest, can tell when he may be called upon to account to headquarters for some act that it would be supposed was left entirely to his discretion. Hence if any disturbance occurs among the Kurdish Mountains, on the Persian border, it must be settled, not at the capital of the province (vilayet), but at Constantinople. The absolute centralization of the Turkish government in Constantinople is even almost more marked than is that of Russia in St. Petersburg.

The same thing is true of the various hierarchical influences. The Armenian Patriarch resident in Constantinople is subordinate spiritually to the Catholicos at Etchmiadzine (in the Caucasus) and to those at Akhtarmar (Lake Van) and Sis (in Cilicia); but politically he is the head of the Armenian nation, and the supremacy of the Patriarchate is maintained in much the same way as is that of the Porte. So with the Greeks and other Christian communities.

So, again, Constantinople as the seat of the foreign embassies is the centre for those foreign influences which permeate the empire to a degree almost inconceivable to any one not acquainted with the country. If a difference arises between two Turkish subjects in Mosul on the Tigris, the chances are that it will be tried in Constantinople, in the presence of the dragomans of the French and English embassies. If an Armenian is imprisoned in Erzroom, the Russian Ambassador has probably an active interest in either his detention or his release. Some American missionaries in Syria bought a piece of property. They had to prove their title in the courts of Constantinople against the best efforts of the French Embassy.

Thus Constantinople is the centre of the political as well as the governmental interests of the remotest sections of the empire.

3. ***Population.***—The population of Constantinople is variously estimated at from 800,000 to 1,000,000; of these something more than one half are Turks. The Armenians and Greeks number perhaps 80,000 each, the Jews 70,000, while the remainder comprise almost every race of Europe and Western Asia. One very important element is that of the "bekkiars" (bachelors), men who come up from the villages of the interior, spend a few years, and then having amassed a little money return to their homes. The number of these it is impossible to estimate at all accurately. They make up by far the majority of the laboring class, the porters (hamals), boatmen, carpenters, and even the petty tradesmen. They are divided about equally between Turks and Armenians, though there are some Greeks.

In former times each race occupied a distinct quarter of the city. Stamboul had its Turkish, Armenian, Greek, and Jewish quarters, while the Europeans were found chiefly in Pera, and intermingling was almost unknown. Of later years that has changed in a great degree: districts have encroached on each other until in some cases boundary-lines have been practically obliterated.

In like manner other distinctions are disappearing. At one time few Turks were engaged in business. Almost every department of trade was in the hands of the Armenians, Greeks, and Jews, while the Turks were house and land owners, government and military officials, and hangers-on to the pashas. Now they are taking their share more generally in business. Dress, too, has become more uniform, and while the *fez* is everywhere the sign of a subject of the Sultan, it is less and less easy to distinguish the different races. There is a general commingling of the people, each more accessible than ever before to others, whether foreigners or natives.

The languages are as varied as the races. The official language is Turkish, the court language French, while Greek, Italian, German, are almost essential to any one whose business relations are extensive. Armenian is used only among Armenians, who, however, all speak Turkish, while many of them write it. Besides these one hears a perfect jargon of sounds—Bulgarian, Russian, Arabic, Persian, Spanish,

etc.—as he passes through the streets or stops in a restaurant or café.

4. ***Mission Work.***—The above statements will readily explain the importance that has always been attached to the occupation of Constantinople as a centre for missionary operations. The British and Foreign Bible Society occupied it very early, but the A. B. C. F. M. was the first missionary society to send missionaries there (see articles American Board of Commissioners for Foreign Missions, and Armenia), and since 1830 it has been perhaps the most important mission station of that Board. The American Bible Society has also made it the headquarters for its Levant Agency (q.v.). The Church Missionary Society commenced a work designed especially for Mohammedans, but withdrew. Various smaller societies have commenced work, but have given it up, largely on account of the difficulties and the great expense involved. The societies now at work there are the A. B. C. F. M., the Foreign Christian Missionary Society (U. S. A.), the Jewish Missions of the Scotch Established and Free churches, the Society for the Propagation of the Gospel among the Jews, the London Society for the Promotion of Christianity among the Jews. The American and the British and Foreign Bible Societies have agents there, the American Baptist Publication Society supports an Armenian preacher, the Friends of England have a medical mission among the Armenians, and there are two English ladies who carry on a work among seamen and natives in what is known as "The Constantinople Rest." The Society for the Propagation of the Gospel is represented by the rector of a church built in memorial of the English who fell in the Crimean War. Robert College and the Bible House are independent of all connection with mission societies. (See articles on the different societies.)

1. CENTRES OF WORK.—The chief of these are : (*a*) The Bible House ; (*b*) The Scotch Mission House ; (*c*) Robert College ; (*d*) The American College for Girls. Each of the Jewish societies has its own buildings, but the above are the most prominent.

(*a*) *The Bible House* was erected through the efforts of Rev. Isaac G. Bliss, D.D. (see biographical sketch). It stands in the centre of the business part of Stamboul, and is very prominent, both for its location and its fine appearance. It accommodates the offices and storage-rooms of the American Bible Society, the A. B. C. F. M., the British and Foreign Bible Society, and printing and binding establishments owned by Armenians who learned their trade in America. There are also a large service-room, an apartment for missionary residence, a book-store, and stores for rental.

(*b*) *The Mission House* of the Scotch Free Church, situated in Galata, includes two larger schools, an orphanage or home, a dispensary, a missionary residence, and a hall for public service.

(*c*) *Robert College*, situated at Roumeli Hissar, on the Bosphorus, about six miles from Stamboul, near the towers built by Mohammed II. when he captured Constantinople, the site of a Roman temple, and the point where Darius crossed the Bosphorus on his Scythian expedition, is a memorial to the benevolence of a New York merchant, Christopher Robert, and the energy and skill of Rev. Dr. Cyrus Hamlin. Established in 1863 in the premises of the Mission Theological Seminary at Bebek, its present imposing building was erected in 1869. Its present (1890) staff consists of 18 professors and instructors, and 163 students. The whole number of students from the beginning is 1,551 representing twenty different nationalities. Its students represent almost every nationality resident in Constantinople.

Although not connected with any society, Robert College has exerted an incalculable influence for Christian life all over the empire. Among its graduates are many of the most prominent men in Bulgaria, and it is perhaps not too much to say that that nation really owes its existence to the influence exerted by President George Washburn and his associates.

The College is under the direction of a Board of Trustees resident in New York City.

(*d*) *The American College for Girls*, on the heights of Scutari, originated in 1872 in the Home School started in a modest way by Miss Julia Rapelye, in Stamboul. At present it occupies two large fine buildings, with spacious grounds, and has 18 professors and instructors, and 103 scholars, of seven different nationalities. The graduates are taking an increasingly prominent part in the social life of their communities, and are doing much to effect a marked change for the better.

These, however, are only the more prominent points of missionary interest. There are many other scarcely less important preaching places and schools connected with the same or different societies.

2. DEPARTMENTS OF WORK.—(*a*) Evangelistic ; (*b*) Educational ; (*c*) Publishing ; (*d*) Book distribution ; (*e*) Superintendence; (*f*) Political.

(*a*) *Evangelistic.*—There are not less than 13 places where there is public preaching in native languages every Sabbath, and in many there are two or three services. In connection with several there is a Sabbath-school, and there are also weekly evening meetings. The larger number of attendants are Armenians, but there are many Greeks and Jews, and not a few Moslems. There are also a number of preaching services in English. The languages are chiefly Armenian, Turkish, Greek, and Spanish. There is also a large amount of direct pastoral work done, both among the natives of the city and the "bekkiars" (see above). This last work has been especially productive of good results.

(*b*) *Educational* work has been extended widely in Constantinople by all the different societies. Each community has its local schools, generally managed by themselves, with perhaps some help from the missions. Then there are the two colleges mentioned above, and the large schools for Jewish children in Galata, Hasskeuy, and Ortakeuy. The grade of instruction is, as a rule, of the highest.

(*c*) *Publishing* is carried on very extensively both by the Bible societies and the A. B. C. F. M. Printing and binding that it was formerly thought must be done in England or America is now done equally well in Constantinople, and it is possible to find almost as complete sets of editions of the Scriptures there as in London or New York. The mission publications include religious books, school text-books, and periodicals. There are weeklies and monthlies in Armenian, Turkish, (in the Armenian character, and also in the Greek character—(see Caramanlija), and Bulgarian. The monthlies are illustrated child's pa-

pers. The good accomplished by them is immeasurable, reaching as they do the remotest parts of the empire.

(*d*) *Book Distribution.*—Colportage is carried on extensively by the two Bible societies. The men are native Armenians, Greeks, etc., and they find their way into every quarter of the city, and reach many who never attend services. The government has frequently tried to stop their work, but has alway failed, and they keep on, finding increasing success.

(*e*) *Superintendence.*—Constantinople as the centre of the empire is also the centre of mission work. The wide extent especially of the work of the A. B. C. F. M. necessitates a great degree of organization and superintendence. This is located chiefly in the Treasurer's rooms at the Bible House, and there can be learned the particulars of work all over the empire. Much of the business of the Persian and Syrian missions of the Presbyterian Board North also comes here.

(*f*) *Political* work is a phase of missionary life in Constantinople of no small difficulty, but of great importance. The missionaries themselves often have cases affecting their rights as citizens which must be carried to the embassy; and there are innumerable instances when their kind offices are sought in behalf of people who have been for one cause or another imprisoned or persecuted in every part of the empire. This work requires time, tact, patience, and an intimate knowledge of the country and its people, their laws and customs.

While there is much valuable missionary work done in Constantinople, its chief importance after all is as a strategic point. To withdraw or even weaken the force there would be to court disaster in the whole empire. If Constantinople can be held, the Levant must be conquered.

Constitucion, a town of Chili, South America, near the coast, 300 miles south of Valparaiso, connected with Santiago by railroad.

Mission station of the Presbyterian Church North; 1 missionary and wife, 1 native pastor. It is worked as an out-station of Valparaiso.

Coñva, a town on the west coast of Trinidad, West Indies, North of San Fernando. Mission station of the Baptist Missionary Society; 2 missionaries, 12 native helpers. Presbyterian Church in Canada; 1 missionary.

Coonoor, a town of Madras, South India, 6,000 feet above the sea; at the head of the principal mountain pass from the plains. A lovely town and good sanitarium. Climate cool, equable, averaging 62° F. Population, 4,778, Pariah Hindus, Europeans. Mission station of the Reformed (Dutch) Church, U.S.A.; 1 missionary, 2 schools, 102 scholars, 72 church-members: Wesleyan Methodist Missionary Society; 9 church-members.

Copay, a station of the C. M. S. on the northern coast of Ceylon, East Indies, with an organized church, and a teachers' seminary (established in 1847). Included under Jaffna.

Copiapo, a town on the coast of Chili, South America, south of Chanaral, and 400 miles north of Valparaiso; connected with Santiago by railroad. Mission station of the Presbyterian Church North; 1 missionary and wife, 6 out-stations.

Copperamana, a town in the interior of South Australia. In 1866 the Moravian Brethren established a station here among the entirely savage tribes roaming about in that region. But in 1872 it was given up, partly on account of the terrible scarcity of water, partly on account of the utter defencelessness of the place. In 1878, however, Bavarian Lutherans reoccupied the station, and they have baptized 56 natives.

Coptic Version. The Coptic, which belongs to the Hamitic group of the languages of Africa, was once the vernacular tongue of Egypt, but it was superseded by the Greek, more especially by the Arabic, and is now only cultivated by biblical scholars and a very few of the Coptic priests. There are three principal dialects in Coptic, viz., the *Memphitic*, *Sahidic*, and *Bashmuric*. The Memphitic, spoken in the neighborhood of Memphis, is the least pure of the three; the Sahidic or Thebaic, spoken in Upper Egypt, is more purely Egyptian; whereas the Bashmuric, spoken in Bashmur, a province of the Delta, differs from the others chiefly by certain changes in the vowels and in some of the consonants.

The Coptic Old Testament was made from the Septuagint, and in all probability during the course of the second or third century. The New Testament was drawn immediately from the original Greek. No complete edition of the Old Testament has yet been published. The Pentateuch was published by David Wilkins, (London, 1731), by Fallet (Paris, 1854), and by Lagarde (Leipsic 1867); the Psalms (Coptic and Arabic) by the Propaganda Society (Rome, 1744), and by Ideler (Berlin, 1837); critical editions by M. G. Schwartze (Leipsic, 1843), and Lagarde (1875); fragments of Isaiah and Jeremiah by Mingarelli (Bologne, 1785), Münter (Rome, 1786), and Engelbrecht (Copenhagen, 1811). Proverbs was published by Bouriant (in *Récueil de travaux rélig.*, Paris, iii., 1882, 129 *seq.*). H. Tattam published the Prophets with a Latin translation (Oxford, 1836–1852), and Job with an English translation (London, 1846).

The New Testament was published by David Wilkins (Oxford, 1716); the Gospels by Schwartze (2 vols., Leipsic, 1846–47); the Acts of the Apostles, and the Epistles, by P. Bötticher, *alias* Lagarde (Halle, 1852). The Society for Promoting Christian Knowledge published the New Testament in Coptic and Arabic. (2 vols., 1847–52), the text having been revised by Lieder. Of late A. Ciasca commenced the publication of *Sacrorum bibliorum Fragmenta Copto-Sahidica musei Borgiani jussei et sumptibus Sacræ Congregationis de Propaganda Fide, edita.* Vol. I. Romæ, 1885.

(*Specimen verse.* John 3 : 16.)

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ⲛ̀ⲥⲉⲛⲉϩ.

Copts: see Africa; United Presbyterian Church, U. S. A.

Coquimbo, a town on the coast of Chili, South America, north of Valparaiso and south

of Chanaral. Sub-station of South American Missionary Society.

Corapat, a Breklum mission station in Jeypur, Presidency of Madras, British India, founded in 1884. See Breklum Missionary Society.

Cordoba, a town of the Argentine Republic, South America. Formerly the ecclesiastical metropolis of South America, it still retains that character, and the clergy and their connections form the most influential part of the city. Its trade is very important. Population, 28,523. Mission station of South American Missionary Society; 1 missionary.

Corea: see Korea.

Corfu, the largest of the Ionian Islands, in the Adriatic, off the coast of Greece. Area, 431 square miles; population, 106,109. There is no special missionary work, but there is a depot of the British and Foreign Bible Society. (See Greece.)

Corisco, an island on the west coast of Africa, 55 miles north of the equator, and 20 miles from the mainland, near the mouth of the Gaboon River. It is under Spanish rule. Mission station of the Presbyterian Church North, U. S. A. (1850). A native ordained preacher is in charge. Attendance on services about 90, with twice that number at communion seasons.

Corytiba, a town of Southeast Brazil, South America, near the coast, about 500 miles southwest of Rio de Janeiro. Chief town of the Province of Parana. Mission station of the Presbyterian Church North; 1 missionary and wife, 2 native helpers.

Cosihuiriachic, a city of 4,000 inhabitants, in New Mexico, in the foothills of the Sierra Madre Mountains, 75 miles west of Chihuahua, 300 miles south of the Rio Grande. Climate temperate, ranging from 15° to 100°. Population of the district 120,000, mostly Indians and Spaniards. Language, Spanish, except among the Tarahumare Indians in the mountains. Religion, Roman Catholic. Mission station A. B. C. F. M. (1888); 1 missionary and wife, 1 native teacher, 30 communicants, 40 Sabbath-scholars.

Costa Rica, a republic of Central America. Area, 22,000 square miles. Population, 205,730, chiefly mestizoes, negroes, and Indians. Language, Spanish. Religion, Roman Catholic, but not bigoted. Capital, San José, in a beautiful valley in the central part of Costa Rica. Punta Arenas is the port of San José, situated on the Gulf of Nicoya, the best harbor and only port of entry on the Pacific coast. The main range of the Andes, entering Costa Rica from the southeast, traverses its entire territory, widening towards the northwest, and forming a table-land, on which are situated the principal towns and centres of population. The rivers of Costa Rica, although numerous, are of inconsiderable size, the San Juan, which serves as a boundary between it and Nicaragua, being the only one navigable for steamers. It has no lakes of any great importance, but numerous small ones at the foot of the mountain ranges. Costa Rica is of volcanic origin, and therefore subject to frequent earthquakes. The soil is very productive, and, though less rich in minerals than some of the neighboring countries, it contains some rich gold-mines. The climate is mild and delightful in the uplands, hot on the plains, but everywhere healthful, except along the lagoons on the western coast.

Costa Rica has been a republic since 1821, and is governed under a constitution promulgated 1859, but modified frequently since that date. The President holds office for four years. The members of the Chamber of Deputies are also elected for a term of four years, half of them retiring every two years. Instruction is given in primary schools, of which there were 201 in 1888 with 12,733 pupils. Commerce is carried on with the United Kingdom, the United States, and Germany. The exports are chiefly coffee, bananas, and hides. Railroads are being built, 200 miles have already been opened, and 600 miles of telegraph are in operation. No mission work is carried on in the republic.

Cotagiri, a town in the district of Nilagiri, Presidency of Madras, British India. A station of the Basle Missionary Society, with 142 members.

Cotschi (Kotchi), a seaport on the Malabar Coast, Madras, India. Population, 14,000. It was formerly a Portuguese, then a Dutch fortress, and was often visited by missionaries to preach to the natives, and for the sake of the Jews living there. It is now a C. M. S. branch station.

Cotta, a town 5 miles southeast of Colombo, Ceylon, East Indies, formerly a royal residence. It is now the chief station of the C. M. S. since 1822. It has good educational institutions. Within a radius of ten miles from Cotta there are twelve or fifteen markets where the Gospel is regularly preached. Including the Sinhalese work in Colombo, the statistics are: 3 native pastors, 369 communicants, 56 schools, 2,909 scholars.

Cottayam, the capital of Travancore, Madras, South India. Station of the C. M. S. (1817), with a college, 381 students, a theological seminary, a printing establishment, and 6,000 Christians. It is in charge of 3 missionaries, and is a centre for the work in the Alwaye Itinerancy, which covers an area of 1,850 square miles, with a population of 600,000. In the Cottayam Council there are 6 pastorates of the native church.

Coultart, James, a missionary of the English Baptist Missionary Society. Educated at Bristol, England. Sent out to Jamaica February 7th, 1817. Soon after his arrival at Kingston, on account of the failure in health of Mr. Compere, whom he had come to assist, he assumed all the duties of the station. Both he and his wife were soon prostrated by fever and Mrs. Coultart died. After spending several months in England he returned to Kingston, and at once commenced the erection of a chapel to accommodate 2,000 persons. Already within 12 months some 200 had been admitted to the church. The chapel was opened in 1822, over 2,500 persons assembling to attend the exercises. In March 1,600 communicants partook of the Lord's Supper, and his congregation now numbered 2,700 persons. In 1823 some hundreds

were added. Obtaining permission to hold service by candlelight, he had audiences of 3,000, and in 1826 there were 2,000 communicants. A day-school was connected with the mission, whose examinations were attended by the more respectable classes; and when an auxiliary to this institution was formed, the exercises were attended by magistrates and members of the Assembly. A Sunday-school containing 200 children was also connected with the church. After 14 years of most faithful and successful service he returned to England on account of failing health.

Crane, Nathaniel M., b. West Bloomfield, N. J., December 12th, 1805; studied at Williams College for a time, but graduated at Washington College, Pa., 1832. Spent two years in Western Theological Seminary, Alleghany, Pa., and finished his theological course at Auburn, N. Y.; was ordained by the Presbytery of Cayuga 1836, and sailed the same year for India under the A. B. C. F. M. Having labored for seven years in the Madura Mission, his health failed beyond the hope of recovery in that climate, and he returned to his native land. His health being partially restored by a residence on a farm for two years, he commenced preaching in 1848, and continued in the pastoral work till his death, in Iowa, of typhoid fever, September 21st, 1859.

Cranmer, a South American mission station on Keppel Island, one of the Falkland Islands, which has educated and sent forth native missionaries to Fire Island. Occupied 1855; 1 catechist, 1 farm bailiff. An industrial farm, a school and a workshop are conducted, and the natives of Terra del Fuego are instructed in Christian doctrine, and trained to work.

Cree Version.—The Cree language, which belongs to the Algonquin branch of American languages, is spoken by an Indian tribe which inhabits all, or nearly all, the region watered by the numerous rivers which discharge themselves into Hudson Bay. In Canada and in the country on the river St. Lawrence they are more numerous than any other race of Indians; yet in many districts they are so intermingled with other tribes that it is difficult to form a correct estimate of their numbers. There are two dialects of the Cree—the Eastern and Western.

1. *The Eastern.*—This dialect is used by the Cree Indians of Hudson's Bay Territory. For them the Rev. W. Mason, of the Church Missionary Society, translated the entire Bible, which was published in syllabic characters by the British and Foreign Bible Society at London, between 1854–61. A New Testament, translated by Bishop John Horden of Moosonee, was also published in 1876.

2. *The Western.*—This dialect is used by the Indians in Rupert's Land. In this Western or Red River Cree dialect the Gospels of Mark and John were printed in 1855 by the British and Foreign Bible Society. In 1876 the Psalms and the greater part of the New Testament, translated by the Rev. H. Budd, who was aided by Archdeacon Hunter, both of the Church Missionary Society, were published in Roman characters. Altogether, the British and Foreign Bible Society disposed of 33,590 portions of the Scriptures, in whole or in parts, up to March 31st, 1889.

(*Specimen verse.* John 3 : 16.)

ᐅᐢᐱᑦ ᓴᑲᓱ ᑭᓴᑎᑐ ᐊᒋᑭᓂ ᑊ ᑭᑲᑦᑭ
ᒣᑭ ᐅᐯᓴᐞᐃᑘ, ᐊᐞᓵᓗ ᑫᑕᐯᐧᓂᔭᒪᑫ ᐅᑊ ᑭᑦ
ᑎᓯᐞᑘᑎᓂᓱ, ᓴᑊ ᑭᑦ ᐊᓵ ᑲᑭᑫ ᐱᒪᑎᓯᐞᓵ.

(*Roman.*)

Weya Muneto ā ispeêche saketâpun uske, kĕ mâkew oo pauko-Koosisana, piko una tapwâtowayitche numoweya oo ga nissewunatisséty, maka oo ga ayáty kakekā pimatissewin.

Creek, a name given to the Muskoki Indians of North America (q.v.).

Creek Town, a town of Old Calabar, near the Guinea coast, Africa, on the Cross River, 60 miles from its mouth, and 100 miles from Fernando Po. Climate tropical, thermometer ranging from 80° to 130° Fahr., having rainy and dry seasons. Population composed chiefly of negroes. Religion, Fetichism. Social condition very depraved, most of the people being in a state of serfdom, differing, however, from the former slavery and that of the West Indies. Station of the Africa Mission, United Presbyterian Church; occupied in 1844; 1 missionary and wife, 2 female missionaries, 6 out-stations, 2 organized churches, 174 communicants (18 added in 1888), 6 preaching places with an average attendance of 600, 1 ordained preacher, 3 other helpers, 6 Sabbath-schools, 500 scholars, 3 theological students, 140 day-school scholars of both sexes, 5 teachers.

Creole.—All people born in or near the Tropics, of European ancestors. They are generally above the ordinary height, but not proportionately robust. The Creoles are distinguished for the freedom and suppleness of their joints, which enable them to move with great ease, agility, and grace. From the same cause they excel in penmanship, and in everything requiring flexibility of movement. The women are generally very beautiful, and of fine figure. The creole negroes present a marked distinction from those imported from Africa, being much more slender, agile, and graceful, though not less strong or capable of labor, with quicker perceptions and more volatile dispositions. The dialects which have sprung up in America, formed by the corruption of Spanish, French, and English, are generally called creole dialects. (See Mauritius.) The British and Foreign Bible Society works among the 350,000 Creoles of Mauritius. Scriptures, St. Matthew and St. Mark, in Mauritius Creole.

Creolese Version.—The Creole is a dialect of the Danish language, and belongs to the Teutonic branch of the Aryan language-family. It is spoken in Danish West Indies. A translation of the New Testament into this language was published at Copenhagen by the order of the Danish Government in 1781. Another edition of the New Testament, made by Mr. Magens, was published by the Danish Bible Society at Copenhagen in 1818. A translation of the Gospel of Mark, made by Dutch missionaries, was published in 1863 with the aid of the American Bible Society.

(*Specimen verse.* John 3 : 16.)

Want soo Godt ka hab die Weereld lief, dat hem ka giev sie eenig geboorен Soon, dat sellie almael die gloov na hem, no sal kom verlooren, maer sal hab die eewig Leven.

Crete, or **Candia,** an island in the Mediterranean Sea, belonging to Turkey. It is very irregular in form, about 160 miles long, and varying in breadth from 6 to 35 miles. It has suffered all the vicissitudes that have characterized the political history of the Eastern Mediterranean, being the prey of each of the succeeding conquering nations. The population numbers about 200,000, of whom only 70,000 are Turks, the remainder being Greeks. Crete has for many years been a hotbed of insurrection against the Turkish Government, the Greeks, both of the island and of Greece, seeking by every means to secure its being joined to the Greek kingdom. There is no mission work in Crete, though colporteurs of the British and Foreign Bible Society visit the island.

Crimeo-Turki.—The same as Krim. A rude dialect of the Nogai-Turkish language, as spoken in the neighborhood of the Crimea, in Russia, by the Karaite Jews and Tartars. The only Scriptures published are the Book of Genesis, by the British and Foreign Bible Society.

Croatia, a province of the Austro-Hungarian monarchy, forming with Slavonia a kingdom united with that of Hungary. Area, 5,220 square miles. Surface hilly rather than mountainous; well drained and watered. Climate varies in different parts, along the Adriatic being similar to that of Italy, and producing the olive and vine; but in the elevated regions the snow is frequent and lasting. Soil generally fertile, mineral products of little account. Population, 757,477, chiefly Croats, with a few Germans, Magyars, and Jews. Religion, Roman and Greek Catholic. Education almost wholly neglected. Capital, Agram.

The only missionary work is that done by the colporteurs of the British and Foreign Bible Society, who during 1889 sold over 4,000 copies of the Scriptures.

Croatian Version.—The Croatian, which belongs to the Slavonic branch of the Aryan language-family, is, like the Servian, spoken throughout Servia, Bosnia, Herzegovina, Montenegro, Croatia, Slavonia, Dalmatia, etc. The difference between the Servian and Croatian is in the written character. The former use a modified Cyrillian character, while the Croats use the Roman character. The first translation into Croatian or Dalmato-Servian on record is a version of the Gospels made by Bandulovitch and published at Venice in 1613. The entire Bible by the Jesuit Bartholomew Cassio, made in 1640, was never printed, and the version made by the Roman Catholic priest Stephen Rosa was rejected by the pope in 1754. In 1832 the Franciscan monk and professor, Katancsick, completed a version from the Vulgate, which was printed in Roman letters, and adopted at once by the Roman Catholics of Dalmatia and Croatia. When the British and Foreign Bible Society commenced its operations among the Croatians, Mr. Karadçiç was engaged to prepare an entirely new translation, which was completed by Mr. Daniçiç, and published in 1868 at Vienna and Pesth. In 1876 the above Bible Society resolved to adopt the Croat version in the spelling now commonly employed. Dr. Sulek, secretary of the South Slavic academy at Agram, was engaged in removing the Servian idioms and provincialisms which created a prejudice against the version in the minds of the Croats, while Prof. Micklovich helped to prepare the revised text, of which the New Testament was published at Vienna in 1876. A revised edition of the New Testament and Psalms by Dr. Julek, consisting of 10,000 copies, was published in 1877, and a second edition in 1888. Up to March 31st, 1889, the British Bible Society disposed of 88,025 portions of the Scriptures, in parts or as a whole.

(*Specimen verse.* John 3 : 16.)

Jer Bogu tako omilje svijet da je i sina svojega jedinorodnoga dao, da ni jedan koji ga vjeruje ne pogine, nego da ima život vječni.

Croats.—To the Servian branch of the Slavic race belong also the Croats, who inhabit Dalmatia, Slavonia, Croatia, and the western part of Bosnia. The linguistic differences between the Servians and the Croats are insignificant; their chief distinction lies in their religious confession and in their alphabets. The Servians belong to the Eastern or orthodox branch of the Christian Church, while the Croats are almost all Catholics, and use the Latin alphabet in their literature. This distinction has led to a great deal of coolness and even hatred between the two nations.

The Croats appeared on the Balkan Peninsula almost simultaneously with the Servians, and like them they received Christianity first from Rome and then, in the second half of the ninth century, from Byzantium; but, unlike the Servians, they soon fell under the dominion of the Romish Church and accepted Catholicism. Politically the Croats remained independent till 1102 A.D., when they united themselves to Hungary and shared in the vicissitudes of Hungarian history. This union was a free and spontaneous union on the part of the Croats, and the Hungarian kings were styled kings of Croatia, Dalmatia, and Slavonia. The Croatians had a constitution of their own, and the country was ruled over by royal commissioners or *bans*. But in the present century the claims of the Hungarians to domineer over the Croats led to dissensions between the two nationalities, and to the bloody conflicts in 1848–50, since when the relations between them have been strained. The Dalmatian Croats, especially in the little republic of Dubrovnik or Ragusa, attained in the latter part of the 15th, the 16th, and 17th centuries a great literary development. A great number of writers, especially poets, flourished in Dubrovnik, who were educated and trained under the influence of the Italian Renaissance, and who produced some very important poetical works; while here were also born some other men who have gained a world-wide reputation, as the archæologist Banduri, the mathematicians Boshcovitch, Ghetalditch, etc.

Crown Colony, a term used by the British Government to denote those colonies, dependencies, protectorates, and spheres of influence where the Colonial Office in London possesses the control of both legislation and administration, or of administration, the legislation

being in the hands of representative bodies. These colonies vary very much in general form of government, having sometimes two legislative bodies elected by the people, sometimes a council partly elected by the people, partly nominated by the crown, sometimes a simple military governor, but in all the fundamental principle is that of administrative direction from England.

Cuddalore, a town of South Arcot, Madras, India, 116 miles south-south-west of Madras, 16 miles south of Pundicherri. It is one of the largest towns of South India. Climate moderately healthy. Population, 43,545, Hindus, Moslems, and Christians. Mission station of the S. P. G. since 1832; 1 missionary (native), 3 schools, 159 scholars. A Halle station was founded here as early as 1728. A Leipzig station was established in 1858 and has 510 members.

Cuddapah (Kudapa'), a town of Madras, India, 161 miles by rail from Madras city. Climate one of the hottest in the district, unhealthy, malarious; mean temperature in summer 97° F. The town is badly built and squalid in appearance. Population, 18,982, Hindus, Moslems, and Christians. Mission station of the London Missionary Society; 2 missionaries and wives, 105 out-stations, 295 church-members, 32 schools, 560 scholars.

Culbertson, Michael Simpson, b. Chambersburg, Pa., U.S.A., January 18th, 1819; graduated at the Military Academy, West Point, 1839, standing high in character and scholarship; was Assistant Professor of Mathematics in the Academy 1839–40; served, 1840–41, with the rank of lieutenant of artillery at Rouse's Point during the Canada border disturbances. Resigning his commission in the army, he entered the Theological Seminary at Princeton, N. J., graduating in 1843. He was regarded by Dr. Hodge as "among the foremost members of the institution." He sailed for China in 1844 as a missionary of the Presbyterian Board; was stationed at Ningpo 1845–51, and at Shanghai 1851–62. He visited the United States for his health in 1856. Dr. Culbertson's main work for several years was in connection with the translation of the Scriptures into Chinese. During his visit to this country he published a work entitled "Darkness in the Flowery Kingdom; or Religious Notions and Superstitions in North China." He died of cholera at Shanghai, 1862. Dr. Culbertson was highly esteemed by his missionary associates and by the church at home. Dr. Martin, in a commemorative discourse at Shanghai, said: "Of the excellencies of his character I need offer no delineation; they are attested with one voice by all the Protestant missionaries of all ecclesiastical connections in this community. 'Our devoted brother,' they say in a paper adopted a few days after his death, 'was a man of a meek and quiet spirit, and remarkable for his singleness of aim and straightforward energy and industry in his Master's service. He labored in connection with the late Dr. Bridgman for several years with assiduity and perseverance in preparing a revised translation of the sacred Scriptures in the Chinese language, a labor of love, which he regarded as the great work of his life; and it was a source of great consolation to him, just before his departure, that God had enabled him to complete it.'"

Cumberland Presbyterian Church. Board of Foreign Missions. Headquarters, Nashville, Tennessee, U.S.A.—In the year 1818 the Cumberland Presbyterian Church sent evangelists among the Chickasaw Indians. This effort resulted in the establishment, in 1820, of a mission to the Indians. The Rev. Robert Bell and wife were the first missionaries in this first work of the Society among pagans, which has been continued with marked success, carrying on churches and schools, among the Chickasaw, Choctaw, and Cherokee Indians.

In 1857 the Rev. Edmund Weir was sent to Liberia, where he remained for ten years. Work in Turkey was undertaken in 1860, and the Rev. J. C. Armstrong was sent to Constantinople, but owing to troubles at home arising from the civil war, he was recalled.

In 1873 work was commenced on the island of Trinidad, and was continued for several years. The foreign work of the Society consists at present of its missions to Japan and Mexico. In Japan seven stations have been established, at Osaka, Wakayama, Mitani, Hakati, Tanabe, and Shingu. During the past year several preaching places in the neighborhood of these stations have been opened. Boarding and day schools have been established in Osaka, Wakayama, etc. etc. The Mission in Mexico was organized in 1886. At Aguas Calientes a chapel has been built and schools established. Stations have been formed at Guanajuato and Asientos.

The Board also has under its care the home-missionary work of the church.

Cumbum (Kambam), a city of Kurnul district, Madras, South India. Climate very unhealthy; most subject to fever of any town in Madras. Population, 7,170, Hindus, Moslems. Mission station of the American Baptist Missionary Union; 1 missionary and wife, 41 native helpers, 6 out-stations, 19 schools, 305 scholars.

Cunningham, a town of South Africa, in Kaffraria, Transkei. Climate temperate. Population, 3,000. Mission station of the Free Church of Scotland (1868); 1 ordained missionary and wife, 18 native agents, 9 out-stations, 1 church, 550 church-members (49 added in 1888), 10 day-schools, 8 sewing-schools.

Cupang, the capital of the western, Dutch part of the island of Timor, East Indies. The Dutch Missionary Society maintained a station here from 1819 to 1858, and gathered in 860 baptized converts. After the Dutch Government assumed the direction of affairs the number of Christians increased to 2,700; but church life and spiritual life are not always the same thing. A chief from the interior was recently converted, and is very active in propagating the faith.

Curaçao-Negro Version.—The Curaçao is a dialect of the Spanish, and is spoken by the colored population in the island of Curaçao, in the Caribbean Sea. A translation of the Gospel of Matthew into this language was made by the Rev. Mr. Conradi, and published at Curaçao in 1841 by the Netherlands Bible Society. A translation of the Gospel of Mark was published in 1865 by the American Bible Society.

Cuttack, capital of the district of Cuttack, Bengal, East India, 220 miles southwest of Calcutta. Population, 40,000. It is half in ruins, has little trade, and contains no handsome build-

ings. Mission station of the General Baptist Missionary Society; 4 ordained missionaries and their wives, 7 out-stations.

Cyprus, an island, the third largest in the Mediterranean, 60 miles from the coast of Asia Minor and 41 miles from the coast of Syria. It is almost 150 miles long and 55 miles broad, with an area of 3,584 square miles. The greater part of the island is mountainous, a range 7,000 feet high running the whole length of the island. In the mountain districts valuable timber grows, and the vine and olive are cultivated. Magnificent plains well adapted for agriculture and producing cereals, make up two fifths of its surface. The vineyards also produce excellent wine. The climate in general seems to be healthy, though the heat is intense in the central plain, and fevers are prevalent in summer. The winters are short and cold, with very little snow except on the mountain-tops. Population (1881), 186,173, of whom fully three fourths are followers of the Greek Church, and the remainder are Mohammedans and Christians.

By the treaty of 1878 between the Sultan and Great Britain, Asiatic Turkey was placed under British protection, and since that date Cyprus has been governed by an English High Commissioner. The members of the Legislature are elected by all male Ottomans, British subjects, or foreigners twenty-one years of age, who have resided five years and are payers of "Verghis"—taxes. The island is divided into six administrative districts: Nicosia, Larnaca, Limasol, Famagusta, Papho, Kyrenia. The principal towns are: Nicosia, the capital and seat of government, population, 11,536; Larnaca, 7,833; Limasol, 6,006, both important ports; Famagusta, 2,564. Cyprus is renowned in ancient history, and in modern times is of note as the scene of the discoveries of General Cesnola. Under British sway the agricultural and commercial importance of the island is increasing. The government appoints an inspector of schools, and contributes £3,000 per annum to elementary education. In 1888 there were 219 Christian schools, 10,357 scholars; 86 Moslem schools, 3,063 scholars. Weekly newspapers are published in the English, Greek, and Turkish languages.

Mission work was for a while carried on by the Reformed Presbyterian Church, U. S. A., which had a mission school at Larnaca, but it was closed December, 1889, on account of lack of funds. The field invites missionary effort, and is most promising. At Larnaca there is a depot of the British and Foreign Bible Society.

Czech: see Bohemia.

D.

Dacca, a town in Bengal, East India, 150 miles northeast of Calcutta. Formerly capital of Bengal, and a most populous and brilliant city. It is now in size the fifth city in Bengal, but retains none of its former elegance. Population, 79,076. Mission station of the Baptist Missionary Society (1816); 4 missionaries, 5 out-stations, 53 church-members, 84 scholars in the day and Sabbath schools.

Daghestan, a province of Russia, comprising most of the eastern slope of the Caucasus towards the Caspian Sea. Parts of the country are very mountainous, with deep valleys, numerous lakes, streams, and glaciers. The climate in the higher regions is severe; the narrow valleys are fertile; the mines are rich, but only developed to supply the necessity of war; cattle are raised in large numbers. Western Daghestan is the chief abode of the Lesghians, a powerful tribe, chiefly Mohammedans of the Sufi sect. They are virtually independent of Russia, to which their country nominally belongs. Farther north live Tartar tribes of Mongol descent, all of them Mohammedans, more or less nomadic, living principally by the raising of cattle and horses. Most of them are peaceable Russian subjects. The few large towns, among them Derbent, the capital, are situated on the Caspian coast. There is no direct missionary work, though the British and Foreign Bible Society have published the Gospel of Matthew in Kumuki (q.v.).

Dahana, a station of the Rhenish Missionary Society (1878) on the eastern coast of Nias, an island near the west coast of Sumatra, East Indies. The Nias, about half a million, are a lively and active people, fond of dancing, singing, and cutting off each other's heads. They have withstood Mohammedan instruction, and it was partly on account of Mohammedan intrigues that the Dahana station was established. It has 25 communicants.

Dahomey, a section of the Slave Coast, West Africa, between Little Popo and Porto Novo. It is now a Portuguese protectorate, though the king is still absolute monarch. The chief city, Whydah (Glehweh, Fida, Hevedah, Uida), was formerly called Juda, and its inhabitants were said to be Jews, while the river Allala (Efra) was spoken of as the Euphrates. During the slave-trade Dahomey was famous, 16,000 to 18,000 being taken annually from Aguda, as the Portuguese called the city. Along the coast the land is very swampy, but inland it rises to a table-land 1,000 feet high, on which is situated Abomey, the capital. The "city within an enclosure" is surrounded with walls, a deep ditch, and a thick-set hedge of thorny trees, and covers a large area, though the actual space covered by the houses is comparatively small. Formerly the walls of the royal residence were stuck around with human heads or skulls as witnesses of the power of the king. Under the protectorate of Portugal this is no longer allowed. Dahomey has been entirely outside of the reach of Protestant missionary effort, except as the Wesleyan missionaries in Little Popo succeed in reaching the people occasionally. There is a Roman Catholic mission at Agwi.

Dakhani, or Madras Hindustani Version.—The Dakhani is a dialect of the Hindi, and belongs to the Indic branch of the Aryan language-family. For the use of the Mohammedans in the Madras Presidency the Book of Genesis and the New Testament were published by the British and Foreign Bible Society at Madras in 1863, under the care of Messrs.

Dawes and Eastwick. In 1875 Psalms and Proverbs were also published at Madras, the translation having been made by Mr. E. Tell. A revision of the Gospels was undertaken by the Rev. M. G. Goldsmith of the Church Missionary Society, and published in 1885. In the same year an edition of Genesis and Exodus passed through the press, also translated by Mr. Goldsmith. The translator's aim is to bring out with his assistants a thoroughly idiomatic South Indian Hindustani, which differs considerably from North Indian Urdu.

(*Specimen verse.* John 3 : 16.)

اور خدا کہا کہ آسمان کي چوڑان میں روشنیاں ہوویں
کہ دن کو رات سے خدا کریں اور وے نشانیوں اور زمانوں
اور دنوں اور برسوں کے باعث ہوویں ۔

Dakota Version.—The Dakota belongs to the Sioux or Dakota branch of American languages, and is used west of the Mississippi. The Dakota Indians were first made acquainted with Bible truth through a history of Joseph, by G. H. and S. W. Pond, published at Cincinnati in 1839. In the same year were published "Old Testament Extracts," by J. Renville and T. S. Williamson, who also published the Gospel of Mark in that year. Other parts of the Bible followed in 1842; and in 1865 the New Testament, as translated by Dr. S. R. Riggs, was published by the American Bible Society at New York. The complete Bible, translated by Drs. T. P. Williamson and S. R. Riggs, was published by the same Society in 1879. One of the translators estimated that he spent on an average fully thirty minutes on each verse he has translated.

(*Specimen verse.* John 3 : 16.)

Wakantanka oyate kin cantewicakiya, heon Cinhintku iśnana icage cin wicaqu, qa tuwe awacin kinhan owihanke kte śni, tuka owihanke wanin wiconi yuhe kta.

Dakotas: see Indians of North America.

Dalhousie, an English sanitarium in the mountain region at the entrance of Cashmeer, Punjab, Northern India. The Church of Scotland has a station here; evangelistic services among the natives and among the troops are carried on, and a boys' school has been opened.

Dalmatia, one of the provinces of the Austrian Empire, occupies a narrow strip along the eastern shore of the Adriatic, between Croatia on the north and Albania on the south. Herzegovina and Montenegro bound it on the east. With its adjacent islands it is the most southern crown-land of the Austrian Empire. Area, 4,940 square miles. The coast is steep and rocky, but numerous bays afford good harbors and ports. Spurs from the Dinaric Alps cross the interior, reaching an elevation of 6,000 feet in Mount Orien, while on the north the Belebech Mountains rise to a height of 5,000 feet. There are few rivers of any importance; with the exception of the Kerka and the Cettina, most of them are mountain torrents which dry up during the summer heat. The numerous lakes which are found are but temporary pools, and also dry up in summer. The climate is warm and in general healthy, the mean temperature being 60° F.; 28 inches is the average rainfall, but a wet year is usually followed by a dry one. Most of the land is given up to pasture. The little that is cultivated produces cereals, grapes, hemp, and potatoes. Olive-oil, wine, and salt are the principal exports. The population (1888) is estimated at 521,638; with the exception of about 10 per cent, the people belong to the Morlacks or Dalmatians proper. The remainder are Italians, Albanians, and Jews. Full liberty of faith and conscience is secured, and every religious body has the right of ordinary public worship or instruction. The majority of the population belong to the Roman Catholic and Greek churches, but the Evangelical-Lutheran, the Evangelical Brotherhood, the Gregorian-Armenian, and the Jewish churches are recognized by the state. Education is carried on in elementary schools and gymnasia, and attendance is compulsory between the ages of six and twelve. Dalmatia furnishes nine representatives to the Reichsrath or Imperial Diet. The principal cities are Zara, the capital; Benkovacz, Cattaro, Curzola, and Imoski.

During the reign of Augustus, Dalmatia was a Roman province, and was renowned as the native place of the Emperor Diocletian. He beautified Salona, the capital, with magnificent buildings. In the seventh century the Slavs conquered it, and in the eleventh century the Hungarians were the ruling race. By the treaty of 1797 it was given to Austria, and since that time, with the exception of the Napoleonic period, Austrian rule has been supreme.

Dalmatians or Morlacks are a people belonging to the Servian race, and speak a dialect of Slavonic called the Illyric. Physically they are a fine race, tall, well developed, with regular features and dark complexions. Those living on the coast are excellent seamen, noted for their daring and bravery. They were the chief strength of the military prowess of Venice during the Middle Ages. The violent storms and perilous navigation on the Dalmatian Archipelago developed to the highest degree their vigor and skill. The Morlacks of the interior are lovers of liberty and independence, brave soldiers, who have withstood successfully the aggressions of the Turks. They are noted for hospitality, while at the same time deceitful, rapacious, and addicted to drunkenness.

Mission work among the Dalmatians is confined entirely to the colportage of the British and Foreign Bible Society, who publish the entire Bible in the Servian and Croatian dialects.

Damascus, a city of Syria, about 60 miles from the Mediterranean. One of the oldest cities in the world, and especially honored by the Moslems, who call it *Sham-el-Kebeer*, Damascus the Great, or *Sham-es-Shereef*, Damascus the Holy. The Arabs consider it one of the four terrestrial Paradises. The view of the city as one descends from the range of Lebanon is very beautiful, the surrounding gardens almost concealing the city itself, except as the minarets rise above the mass of houses. Inside, however, it is very like other interior Oriental cities, with narrow streets and miserable houses. The population, numbering about 150,000, is almost entirely Moslem, the Christians (19,000) and the Jews (5,000) being not only few in numbers, but weak in influence. At the time of the Druse massacre, in 1860, almost the entire Christian

and Jewish population was either slain or driven from the city. Since then they have returned in some numbers, but the city is overwhelmingly Moslem, and the seat of much Moslem fanaticism. Various efforts have been made to do mission work in Damascus, chiefly among the Jews, by the United Presbyterian Church of America and the Irish Presbyterian Church. At present the Irish Presbyterian Church Jewish Mission has 1 missionary. There are 2 preaching places in the city, and 7 out-stations, 14 schools, 705 scholars. The Edinburgh Medical Missionary Society also has a missionary, who works in the city in the winter and in the mountains in the summer. The London Society for the Jews has also a missionary, who conducts a school with 32 scholars.

Dammer, a small island among the Southern Moluccas, East Indies. The older inhabitants are Christians, but have no minister to take care of them; the younger would probably like to become Christians, but have no teachers to instruct them. Since the Dutch Government in 1842 declared the missionaries "unnecessary," and took charge itself of the Christian church, things go on in Dammer as in Aru, Babber, Celebes, etc.—Christianity dies out and Islam grows stronger.

Danish Missions.—The first evangelical mission from Denmark to heathen lands was begun under Ziegenbalg and Henrik Pleutschau, who were ordained in Copenhagen in 1705, as missionaries of the Lutheran State Church to India. The next year they arrived in Tranquebar and began work among the Tamil-speaking people. The mission was known both as the "Danish Tamil" and the "Danish Hallsk Mission," from the fact that many of the missionaries were educated in Halle, by the friends of the old Pietists' Mission. In 1714 the Royal College of Missions was opened in Copenhagen for the training of missionaries for its own work; but the mission was still so distinctively German that it never became popular, and the death of Frederick Schwartz in 1798, who for nearly fifty years had been devoted to it, put an end to its prosperity. It was not long before the rationalistic tendencies of the Kings College so hampered the work that it was decided that the mission in Tranquebar should be given up. In 1825 the king declined to send any more money, and ordered work to be done only where there was a good prospect of success. By the year 1843 the English had gained control of all the stations, Christopher Knudsen being the last Danish missionary on the field; and in 1847 the Mission College Government in Copenhagen gave over all their church buildings to the "Leipsiger Mission Society." When this Mission College was in its prime it supported not only the "Old Tamil Mission," but "Von Westens Finmark Mission," and the mission of Hans Egede in Greenland.

Beside the work of the state church through the Mission College for Heathen Missions, in the last of this century much work was done by Danish missionaries in the service of foreign societies, most of them among the Moravians. Ten were sent to Surinam, fourteen to Tranquebar, eleven to Labrador, of whom two had been in Greenland; seven to Danish West Indies, nine to English West Indies, one to North America, three to South Africa, one to the Mosquito coast, one to Australia. Altogether 53 Danish missionaries have been in the Moravian missions.

The best known apostle in Greenland was Jans Haven, who died 1796, at Hernnhut. In 1843 the "Northern Schleswig Mission" was founded to help the Moravians in the Danish West Indies, although later Southern Jylland was separated from Denmark. This Society still has its branches in Jylland, from which it received donations as late as 1888. While the work declined more and more in the Mission College, in this century's first decade a dim light burned in Denmark. One little company of ministers and believers had gathered together in Fyen, and like-minded people in Southeast Jylland and Schleswig drew near to the Hernnhut mission at Kristiansfeld, because they found here in this consecrated place that which they had so much missed in their old homes. This society published from 1801–1804 a "Magazine Evangelical for Danish Truth Lovers," which from 1805–1806 was published under the name of "Christian Monthly Journal." The Society did nothing for heathen missions, and it went out of existence when the "Danish Mission Society" was formed in 1821.

The mission movement in the beginning of this century began in England, and going on to Germany gave rise to the mission societies in Basle and Berlin. It reached Denmark also, and inspired priest Bone Falck Ronne to found the "Danish Mission Society," June 17th, 1821. Its motto was, "Be not fearful: only believe" (Mark 5: 15). This Society seemed to him a necessity, for the Mission College was not kind, and the strength of the free workers was very great. In 1823, on a journey to Fyen, Ronne had asked many of the priests to hang up boxes in the parsonage for free gifts to the mission. Bishop Plumb indicted him in the court of chancery, and Ronne was rebuked. The ministers had to take down their boxes, and Ronne was thankful for such slight punishment. The Danish Mission Society began to help the Greenland Mission by books, letters, and donations, but the acts of the Mission College became more oppressive. They denied the mission in many ways, and would not allow the missionaries to write to any one else but the college about their work.

When missionaries announced themselves for the work of the Society they were obliged to be educated in the Moravian Seminary or in the Mission College. The society in self-defence in 1874 founded two seminaries, which were united in 1875. L. Bertelsen, the first convert, was ordained by a Danish priest. The Danish Missionary Society supported for a little while from 1827 J. W. Cappellen, a Norwegian, in the Basle Missionary Institution. In 1829 two men, P. P. Jäger and Andreas Riis, were sent out from Basle, and in 1832 arrived at Ussu, near Christiansborg, in Danish Akraland. Jäger soon died, but Riis worked for 13 years, first at Akra and later at Akropong, for four years the only missionary at this station. He returned to Norway, where he spent his last days in mission work.

His brother's son kept up the mission for three years. When Denmark sold her African possessions to England, then the Danish Society went over to the "Grundtvigianers'" hands. The mission work went on independently, and yet not very successfully. In 1842 the minister L. G. Hass and the seminarist E. M. Kold

began a mission in Smyrna. They worked among Mohammedans and Jews, and among the Greeks and Armenians. A great deal of money was spent on this mission, but it was given up in 1847. In 1848 the society sent out a Swede, candidate Glasell. His poor health prevented him from ever becoming a missionary, and they helped a theological candidate. Wiseing, who was sent out by an English society in 1827, in whose service two others, Rosen and Hanberg, had already gone. All three went to South India, and were the first to be sent to the Danish part of Africa, where they worked from 1808–1822, when they decided to work with the Basle Missionary Society. In 1826, by kingly permission, the Danish Society was allowed to send out a missionary, and in 1827 he was ordained in Copenhagen. Four Basle missionaries went with them, together with Davuna, the son of a negro chief, who had been baptized in Copenhagen, and who had helped the distinguished linguist, Professor R. K. Rask, in his "Guide to the Akra Language," with additions to the "Akvanbuisk," published 1828, at the Society's expense.

Three of the Basle missionaries died the year after. In June, 1860, at a meeting held in Nyburg, it was decided that the Danish Society should become the leader in all mission work in Denmark, and that Unions should be formed, and that the bishop should issue a call to the ministers to interest themselves in the matter. Two years later a mission school was founded, and the Danish Mission Society became an independent work. In 1863 a delegate was sent from Germany to inquire if the Danish Mission Society would take the independent mission at Bethanien in Tamilland, which Missionary Ochs had begun, after he had left the Leipsic Society on account of a difference between himself and the missionaries on the question of caste. Ochs was at that time in Europe, and came to Denmark, when the Danish Missionary Society promised to help him in India with gifts and workers.

This was the beginning of the New Danish Tamil Mission. It began a mission in 1882 among the Tamil-speaking Malays in the Sjervarog Mountains. In 1864 a large number of Danish missionary friends interested themselves in other mission work. A Greek Danish Missionary Society was founded by Victor Block in 1863; they planned to unite with the Greek Catholic Church, and with this do a work among the Mohammedans. When the Danish Missionary Society would not consider this, they founded the Greek Danish Missionary Society, and Otto Larger was sent out as missionary. In 1867 Pastor Block went with him to Athens, and the next year the mission was given up. In 1872 the first scholars of the Danish Missionary Society, Loventhal and H. Jensen, went to Vellur in India. They worked together till 1874, when Jensen went into the Danish Missionary Society's service, Loventhal carrying on an independent mission.

Danish Missionary Society. Headquarters, North Olslu, Denmark. Founded June 17th, 1821, by Bone Falck Rönne. Motto, "Be not fearful: only believe." It is a church society of all the Danish church people, and is conducted by a home committee, with headquarters at Gladsaxe Sjolland. A. V. Holme, President. Its own particular work is among the Tamils in India, but it works harmoniously with other missions. Its own missionaries are all ordained, and those who have been on mission ground for three years direct the affairs of the Society on the mission field. A yearly report must be sent to the home committee in Denmark. They have now ten members, and a conference was held in 1887. This Society has on its list Danish Greenland Mission, Danish Malay Mission, New Danish Tamil Mission, Northern Santal Mission. It has also assisted the Loventhal Mission.

GREENLAND MISSION.—Founded in 1721 by Hans Egede, now supported by the Danish Missionary Society. Egede's family were from Sjaland, in Denmark, but he was born in Norway. At the age of twenty-one he was a minister in Vaagen. His brother-in-law had in 1677 made a journey to Greenland, and his report of the degradation of the inhabitants in the southern part, who were entirely cut off from the privileges of the gospel by the difficulties of travel, touched Egede's heart, who considered himself related to them by a common ancestry. The salvation of these people became his only ambition, and for 13 years he prayed and planned, keeping his desire to himself, until the publication of a pamphlet, 1710, written by himself, entitled "A Proposition for Greenland's Conversion and Enlightenment." This he sent to the Bishops of Bergen and Trondhjem. A storm of opposition rose against him among his friends and relatives, and for an instant, overcome by the prayers and tears of his wife, he repented of his plans and the steps he had taken. "God saved him in this hour of temptation by His word, Matthew 10:37, and he became a prisoner to God's will." "His distinguished wife soon came to the same mind and stood heroic by his side." In the year 1717 he laid down his work in Norway, and with his wife and four children went to Bergen and from there to Copenhagen, 1719, to lay before the king and the Mission College "God's business, which now had become his life's business." With the help of 18,000 k. from his friends and 600 k. of his own money, he started for Greenland with a few colonists in the ship "Haabet" (Hope), May 3d, 1721. The voyage lasted over eight weeks, and they were in great danger of being wrecked. They landed, and he built his house with the help of the natives, and preached his first sermon in Greenland from Psalm 117. He was three years learning the language. The second year he founded the colony Good Hope. His first assistant was Albert Tap, and from 1725 his eldest son, Paul Egede, now 18 years old, was his greatest helper. New Year's Day, 1725, the first convert, Fred. Christian, was baptized, who later became a Greenland teacher.

On the accession of Christian VI. to the throne the protection afforded by Frederick IV. was withdrawn, and Egede was deprived of his salary of 600 kroners, which had been granted him by the king. The colony and his colleagues left Egede almost alone in this desert. He appealed to the king, who so far relented as to send 2,000 rix dollars for the support of the mission. But now, to add to his misery, the small-pox broke out, and Fred. Christian was among the first to fall.

After the epidemic, of 200 families only three were left. The strain upon health and spirits was too severe, and he returned to Denmark to

work there for the people he so loved. Just before leaving, his brave wife died; and taking her body with him, he and his son Nils and two daughters bade farewell to the land that for 15 years had been so full of trouble to him. Through his influence the king founded a seminary for the education of teachers and missionaries, and Egede was appointed superintendent. In 1740 he was made Missionary College director for all the work in Greenland. This caused him much suffering, for they were not particular enough in choosing missionaries, and the work languished. The lack of concord between Egede and the Missionary College increasing, he retired to his own quiet home. He died in the merchant city Stubbekjoping, on November 15th, 1758. His son Paul Egede succeeded him as director in the seminary.

The result of the work in succeeding years was that all Greenland became Christian, although the people in many cases still cling to their old customs. The Danish Missionary Society continues its interest in and superintendence of the work, having one missionary with several native assistants in their employ.

New Tamil Mission.—Founded in 1861 by Missionary Ochs, in the southern part of the Presidency of Madras, among the Indian Tamil-speaking people. Headquarters in Copenhagen, and sustained by the Danish Missionary Society. Work, chiefly evangelistic. Has 4 stations, 3 churches, 2 schools.

After the caste difficulties with the Leipzig Society, Missionary Ochs visited Denmark, and made an agreement with the Danish Missionary Society for aid in the New Danish Tamil Mission. He then went to Pattambakam, and founded a station at Bethanien, two Danish miles from the coast. In 1869 Anderson was sent to his assistance, and a station was established south of the river Ponar, not far from the village of Tukulur, called Siloam, with a mission house and a school building which was turned into a church. Anderson labored here for 12 years, when he gave up on account of his health. In 1882 Missionary Ihle became mission director. The people were then suffering from famine, and their hearts were opened to the truth by the care of the missionaries for their temporal wants. Many were baptized. At this time the Baptists decided to give up their mission, and the Danish Mission bought of them the school at Tiruvanammalai, four and one half Danish miles from Tirukovalur. In 1886 a church was built in Sengalmodu, "Johannes Church," and about the same time a church was consecrated in Siloam, and two native ministers were ordained—Mathems and Tesudasen. The missionaries suffered many trials, and not the least of them was the ignorance of some of the native teachers, who did much harm. Missionary Ihle suffered so much from the climate that he was obliged to return home, and Missionary Anderson took his place.

In 1887 Herman Jensen began work in the villages of Arcot, Ranipet, and Sallasapet. These three villages contain 100,000 inhabitants. Jansen worked principally in Ranipet. He combined with his street preaching the practice of medicine, and at one time had the valuable assistance of Missionary Ihle. He, however, became so ill he had to suspend his labors, and on going to Madras with his wife after his recovery he worked there. Jensen arrived there just at the time of the caste troubles among the five working classes—the goldsmiths, coppersmiths, ironsmiths, carpenters, and masons. He visited in these Hindoo homes, and his influence was very great. He received great assistance from John Lazarus, a native Christian, the fourth generation in his family. His father had been in the London Missionary Society's service. He went through a four years' course in the University of Madras in the higher Tamil, and is celebrated among all the missionaries in Madras. Jensen and Lazarus preached in the streets daily, and although Jensen went home to Denmark, Lazarus still went on with the preaching, most of which was done at night. Missionary Phillips of the London Society is the only other one who has done this.

The mission work in Blacktown being almost entirely school work, the mission friends felt that a church was much needed. They tried to raise money, but it was a hard struggle until the English Government finally gave the Danish mission land and 15,000 kroners to help them. This move has given the mission more popularity in Madras.

Madras has a station called Ponnere, north of the city, and the village Gumidinpundi, two Danish miles from the coast and five miles north from Madras, has been chosen for a new station, and a catechist has been sent there (O. J. Devaneson), to work under the direction of the missionaries.

Two native assistants, Solomon and Visvasam are engaged in street preaching. They were educated in the American Missionary Seminary in Madura, and speak the Tamil and the Telugu languages. Two Bible women have begun work among the women also. In 1888, N. P. Hansen, from Jylland, Denmark, left his work there and went with his family to Madura to do mission work. They were accompanied by two deaconesses, who went to work among the women in Madras. In 1888 two houses were purchased for the missionaries.

Malay Mission. Founded 1883, by the Danish Missionary Society, to Malays in India in the Sjervaroj Mountains, and among the Kullier people who work on the coffee plantations. The Danish missionary Kofoed was sent out to India in 1881, and in 1882 commenced a mission at Jerked. In 1886 he moved to Assampur, where he built a school. At the three stations Assampur, Mulivi, and Kilijur there are meeting-houses.

In 1888 the small-pox so depopulated the country that the mission was given up.

Loventhal's Mission. Headquarters, Vium, Denmark. Founded 1872 by Loventhal and H. Jensen (Copenhagen); work evangelistic and independent. The headquarters of its committee of direction is at Vium, near Viborg. President, A. S. Lund. The committee has nine members (all men of the Grundvigsk belief), with three head directors. The principal committee has many smaller committees connected with it for raising funds. The foundation of the Society is Baptism; its motto, "Be born again;" and it is a mission to the common people. The directors simply raise money, and do not give advice nor instruction to the missionaries, who work independently. Loventhal and Jensen went out to India in 1872, and founded a station at Vellur (see review Danish Missions), 20 Danish miles by rail southwest from Madras. Loventhal's desire is to have the hea-

then retain their manners and customs as much as possible. He has no schools, and travels from place to place. He has 3 Hindu assistants, ordained by Jensen in 1880. His principal aim is to baptize the natives, whom he accepts if they seem honest in their desire to believe as the missionaries do. Out of 100 Hindus and 8 Pariahs he has baptized, only 20 remain true to the Christian life.

Red Karen Mission (founded 1884) to the Red Karens at Pobja. An independent mission, in charge of L. Schreuder of the Askof High School. Has no committee of direction. Sustained by private subscriptions and funds from the Grundvigsk Society.

Hans Paulsen (a farmer) had a dream which inspired him to become a missionary, and turned his attention to a mission among the Red Karens. He interested a friend, Hans G. Jensen, and after completing their education they were helped by their friends and the Grundvigsk Society. They went out in 1884 to Rangoon, India, and spent some time in study. A home was built at Uahdo. When H. Paulsen could make himself understood, he went in 1886 to a small city of the Red Karens, Pobja, and was allowed to work there. His mission soon came to a close, for he died in the same year. Jensen suffered very much from the climate, but remained. He was not successful in learning the language well enough to preach in it, but he was able to talk to the people.

In 1866 J. K. Knudsen, the son of a carpenter, born in Holstebro and educated in America, came to his assistance from Denmark to Toungu. About this time Andrea Gehlart, a woman doctor, was sent out to care for Missionary Jensen. It was his earnest desire to go back to Pobja, and she started with him, but he died on the journey. She buried him, and then returned to Toungu, where Knudsen was, and worked in an orphan home, in Rangun. In 1888 R. Madsen, a Dane, went out and joined Knudsen at Pobja. They were both soon very ill, and Madsen went home to Denmark; Knudsen stayed at Toungu. The outlook for this mission is now (1888) very dark. The American Baptists have sent a native Red Karen to found a school at Pobja.

Northern Santal Mission.—Northern Santal Mission is under the direction of Missionaries Böresen and Skrefsrud, as president and treasurer. The mission receives its income through committees in Europe—an English committee in London and Liverpool; for Scotland, in Edinburgh, Glasgow, and Dundee. In Norway, besides one central committee in Christiana (with B. Pauss as president), smaller committees in Lillehammer, Skien, Drammen, Arendal, Kristianssand, Bergen, Trondhjem, and Tromsö. Sweden has committees in Stockholm (president, Pastor Leuwgren), Upsala (president, Professor Rudin), Goteborg (Pastor Wieselgren, president). They receive help from Denmark through the Danish Mission Society. The Danish Missions president is Pastor V. Birkedal; the Copenhagen president is Count A. Moltke. There are several smaller unions and some women's unions that work for the Santal Mission. The most important of these smaller ones are: Nöragers' Mission Union (under Count Moltke, of Nörager), Rosenvold Mission Union (under Count Rantzau, of Rosenvold). The head treasurer for Denmark is theological candidate V. Jacobson, in Copenhagen. (See also Indian Home Mission to the Santals).

The founder of this mission was Böresen, whose father was a Norwegian carpenter. Böreson was born in Denmark. In 1852 he went to Berlin to work in a lace factory. Here he was very lonely, because he could not understand the German language. While reading his Bible the parable of the Prodigal Son touched his heart; he was at once convicted of his own sins, and prayed to God for forgiveness. After some years spent in preparation he applied to the Gossner Society to be sent to the Kols in North India. He was accepted, and went in November, 1864. Before Skrefsrud became a missionary he was imprisoned for some offence, and while in Christiania he read of the Missionary Fjellstadt. His interest was awakened, and he applied for admission to the mission school, but could not get in. He went to Berlin, and there met Böreson, who proved a friend to him. He went to the Gossner Mission School, and was sent out to the new station Perulia. Böresen and Skrefsrud went out with the understanding that they were to work at the same station, but on the death of Gossner they were to be separated. They would not consent to this, and left the Society's service to found a mission for themselves in Santalia in 1867, where they joined a Baptist missionary who had been working on his own account since 1869. This was the first station, Ebenezer, and the chief one up to this time.

A Norwegian named Bucholdt began to think of the mission work after reading an account of John Williams of the South Sea Islands, and entering the seminary at Skeens he became a teacher. Skrefsrud visited Norway in 1874, when Bucholdt met him and returned with him to Santalia, and worked in the girls' school in Ebenezer. He was ordained in 1888, and is now director for the station Shandarpur. Pastor Berg, the son of a Norwegian minister, went with Skrefsrud to Santalistan in 1883.

Extension of the Northern Santal Mission, begun in 1867. The first baptism took place in 1869. About this time the head chief of the Santals began to oppose the missions. He was taken prisoner by the English, and his followers thought this a punishment from the Christians' God. Martheopargana soon after this became a Christian, with many of his people. A school for boys and girls was founded at Ebenezer.

In 1880 the Colony of Assam was begun. The Santals were so poor and the country so densely populated, that the missionaries set about to improve the condition of the people. Skrefsrud took seven Santals with him to explore the country. Assam was decided upon, and the consent of the English Government was obtained, the land given, and the colonists removed to Assam, a fruitful country, where the mission has flourished. Seven villages were built under one government, and a native priest, Siram, is working there among his own people. Five Santals have been ordained, and they translate and compose hymns in the language. Böreson has the direction of both Santalistan and Assam. Skrefsrud is the leader in the literary work, in school-books, religious history, and language. For two years a committee was at work in publishing Santal literature. In 1887 Skrefsrud visited the Mech people, who

are the aborigines of the country, and have their own language. They live north from Assam, near the Himalaya Mountains. The Santals from Assam have begun mission work among them, and Skrefsrud has four Mech boys in his school in Ebenezer, one from Raj-Bungri, a race east from Assam. The first convert, Teklo, is now working among his own people, with two Santals, Singrai and Nuka. Their headquarters are in a Mechlands village, Radsjadhabü, 16 miles northwest from Assam. Here they have a meeting-house.

Danish Mission School.—This school was founded near Copenhagen in June, 1862, with six scholars, under the direction of Dr. Rordan. Its course was to be six years, but the first two scholars, Andersen and Thompsen, went, after studying three years in the Danish school, to India to complete their studies under Missionary Ochs, where the theological department was under Bishop H. V. Styhr. Very soon dissensions arose in the school, and the result was that the scholars went away and the school was closed. Of these scholars two—Lowenthal and H. Jensen—began their own mission. H. K. Paulsen went to Radsjamundri; I. A. Pedersen, the year after, was sent out in the Society's service. One of them gave up and went to America. H. E. Smith went to Radsjamundri. After the closing of the school the scholars were educated in private in Copenhagen, where they gained knowledge but not training to fit them for their work. In October, 1887, three scholars were educated in a private home under Pastor H. Ussing in Aarhus. After their course is finished the scholars go to the king's minister, and by kingly permission are examined in a written and oral examination by two theological professors and two Copenhagen ministers. Those who are fitted are ordained by the kingdom's bishop. The others are sent out unordained, and after studying some time in India they may be ordained by the Conference bishop.

Danish Version.—The Danish belongs to the Teutonic branch of the Aryan language-family, and is used in Denmark, whose population in 1888 was 2,130,000. Hvidtfeld (died 1609) states in his "Danmarks Krönike," that in different monasteries translations of the Old Testament, especially of the Prophets and the Psalms, were to be found. Such a translation, containing the first twelve books of the Old Testament, made after the Vulgate, is found in a manuscript of the year 1470. From this manuscript the principal books were edited by Prof. Christian Molbech, Copenhagen, 1828.

The first Danish version of the New Testament, translated by Hans Mikkelsen of Malmo, and executed under the patronage and at the command of King Christian II., was published at Leipsic in 1524. The first translation of the Psalms appeared at Rostock in 1528; the translator was Frans Wormordsen, lector at Malmo. An improved version of the New Testament appeared in 1529 at Antwerpen, made by Christen Pedersen.

A second edition followed in 1531, besides a new translation of the Psalms. The Danish reformer Hans Tausen (died 1561 as Bishop of Ribe) translated the Pentateuch, which was published at Magdeburg, 1535, 1536, and 1537; and P. Tidemand published the Book of Ruth in 1539. In 1550 the whole Bible was issued in Danish, at the instance of Christian III., at Copenhagen, under the care of Christen Pedersen, aided by other learned professors. This version closely followed Luther's. A reprint was made in 1589. In 1604 King Christian IV. appointed Bishop Hans Povelsen Resen (died 1638) to prepare a version according to the original texts. The New Testament was published in 1605, and the entire Bible in 1607. A revised edition was issued by Bishop Svaning, Resen junior, and P. Wintrup in 1647. The College of Missions established at Copenhagen issued several editions of Svaning's text, 1717, 1718, 1722, and 1728. After the mission press had been destroyed by fire in 1728 and the Orphan House had obtained the exclusive privilege of printing the Danish Bible, several editions were issued between 1735 and 1745. A new translation of the New Testament was published in 1780, and another by O. H. Guldberg, minister of the State, in 1794. In 1815 a commission of revisal was appointed, and in 1819 the New Testament was published at Copenhagen, Bishop Münter and Professors P. S. Müller, J. Möller, B. Thorlatius, and Rev. J. P. Mynster having made the revision. In 1872 the revised Old Testament, as prepared by C. Rothe, Kalkar, Martensen, and Hermansen, was published, which was adopted by the British and Foreign Bible Society, with the exception of a few of the marginal expositions, which appeared to savor too much of the nature of comments.

Of other translations we mention an edition of the entire Danish Bible by J. Chr. Lindberg, 1837–56; by Profs. Hermansen, Fr. Helveg, C. Levinsen and Dr. Kalkar, 1847. Up to March 31st, 1889, the British and Foreign Bible Society circulated 997,350 portions of the Scriptures.

(*Specimen verse.* John 3: 16.)

Thi saa haver Gud elsket Verden, at han haver givet sin Søn den eenbaarne, paa det at hver den, som troe paa ham, ikke skal fortabes, men have et evigt Liv.

Dapoli, a town of Bombay, on the Bhima River, Western India, 85 miles southeast of Bombay city, 5 miles from the sea. One of the healthiest places in India. Mission station of the S. P. G.; 1 missionary, 12 native helpers, 8 schools, 221 scholars.

Darfur, a country of the Soudan. (See Africa.)

Darjeeling (Darjiling), a town of Bengal, North India, 360 miles from Calcutta by rail. It is a hill station (7,000 feet) and sanitarium, which is rapidly becoming very popular. Population, 7,018, consisting of Nepalis, Lepchas, and Bhutias, each speaking its own language, and Plain-men, speaking Bengali, Hindu, and Hindustani. Condition of people good. Mission station of the Established Church of Scotland (1870); 2 missionaries, 1 missionary's wife, 2 other ladies, 18 native helpers, 13 out-stations, 4 churches, 189 members, 21 schools, 904 scholars.

Darling, David, b. 1790; sent by the London Missionary Society to the South Seas in 1816. Stationed at Eimeo and Tahiti, making various missionary tours from Bunaania. In 1834 he went to Marquesas to commence a mission on those islands, returning the next year to Tahiti. He assisted in translating the Scriptures into the

Marquesan language. Returning from a visit to England 1852, he made his home in Tahiti till 1859, when he retired from active service and settled at Sydney, where he died December 6th, 1867.

David, Christian, b. in Moravia, early in the 18th century, his father a Bohemian, his mother a German. Of himself he says: "I was quite a zealot for the Roman Church. So superstitious was I, that if an old woman crossed me in the early morning, or a hare ran across the path, I deemed myself unlucky. Great indeed was the darkness which lay upon me till it pleased God in His mercy to direct me, poor, blind, and miserable, into the right way." Finding little sympathy among Lutherans of the National Church, and being unsafe from the Jesuits, after various wanderings he went to Görlitz, where he was much strengthened by intercourse with "Rev. Mr. Schäfer and other children of God." He now "felt stirred" to visit his native land, which he did twice, preaching "repentance and faith in the Lord Jesus." Persecution followed, and the Brethren solicited him to find some place for them where they might dwell. Returning to Görlitz, he for the first time met Count Zinzendorf, who on hearing his statement said to him: "If you will come to me, I will give you a place to dwell in; money I have not, for I too have hitherto been an exile. With what I had I have purchased an estate, and if it is agreeable, you may come in God's name and settle there. If you are seeking God, I shall be glad to receive you." Of this Zinzendorf writes: "Christian David was so intent on the Moravian emigration, that, when engaged in wainscoting the saloon of my house at Berthelsdorf in 1723, and had about finished his work, he left his tools, and set off, without hat, a journey of nearly 200 miles, to Moravia, to lead back emigrants. He made eleven or twelve journeys in all, and though often in the most imminent danger from the officers of justice who rode in search of him, he was passed by or preserved from them in the most wonderful manner." The removal to Berthelsdorf began in 1722 with ten persons, and within seven years 300 others had joined the little company, and built the town called Herrnhut. In 1733 Christian David accompanied the first Moravian missionaries to Greenland. After various journeys in the service of the church and another voyage to Greenland, he in 1748 accompanied the great missionary colony to Pennsylvania. In August, 1749, after revisiting Greenland, he made another visit to America, and assisted in building the chapel-house at Nazareth, Penn. He died at Herrnhut, 1750.

Day, Samuel Stearns, b. Ontario, Canada, May 13th, 1808; graduated Hamilton Literary and Theological Institute; sailed as a missionary of the American Baptist Missionary Union to the Telugus, India, September 20th, 1835. He was stationed first at Vizagapatam, then at Chicacole, and in 1837 at Madras. In Madras he spent three years preaching in Telugu and English, and organized an English church, of which he was the pastor. Having made several tours into the Telugu country, he fixed upon Nellore as the most suitable place for a mission, and in 1840 removed thither with his family. His health failing, he returned home in 1845. Finding the executive committee on his arrival discussing the propriety of abandoning the mission, he earnestly protested against giving up that field. The committee decided to await further indications of Providence, and his health being partially restored he returned in 1848 to Nellore. His health again failing, he returned in 1853 to the United States. For two or three years he was an agent for the Society in Canada. After years of great physical suffering, he died September 17th, 1871, at Homer, N. Y. Mr. Day was the founder of the Telugu Mission. Amid many discouragements and obstacles he continued to labor, in firm faith that the gospel would triumph in that heathen land.

Dehra, Dehra-Dun District, Northwest Provinces, India, 47 miles east of Saharanpur. Prettily situated in a mountain valley more than 2,300 ft. above the sea. Population, 18,959, Hindus, Moslems, Jains, Christians, etc. Mission station of the Church Missionary Society; 1 missionary and wife, 1 school, 101 scholars. Presbyterian Church North; 1 missionary and wife, 3 other ladies, 19 native helpers, 1 school, 83 church-members.

Delaware Version.—The Delaware, which belongs to the Algonquin branch of American languages, is spoken by the Delaware tribe of Indians. The Rev. Christian F. Dencke, a Moravian missionary, stationed at New Fairfield in Upper Canada, translated the Epistles of John, which he forwarded in 1818 to the American Bible Society, by which they were published shortly afterwards.

(*Specimen verse.* 1 John 2: 2.)

Woak necama guliechtagunenanall kmat, tauchsowoagannenanall, taku kiluna nechoha, schuk ulaha wemi elgigunkihaki omattauchsowoaganowa oliechtonepanni.

Delhi, a town of Punjab, North India, 113 miles from Agra, 954 from Calcutta. Noted for its wonderful old palaces and magnificent old buildings, in some respects the most beautiful and curious in the world. No city in India has finer thoroughfares than Delhi; most of its houses are of brick, well built, and substantial. Population, 173,393. Mission station of the Baptist Missionary Society; 4 missionaries, 2 native helpers, 2 out-stations, 52 school-children, 486 church-members. S. P. G. and Cambridge Mission (1853); 9 missionaries, 9 ladies, 93 native helpers, 1 church, 163 communicants, 29 schools, 1,251 schoolars, and, since 1877, a flourishing college, which exercises a considerable literary influence among the higher classes. Evening service is held in open air in front of the school-houses, and is very well attended, especially by women of the lower classes. As Delhi was the former residence of the Great Mogul, many Turks, Afghans, and Mongols have settled here, and life among the upper classes has a decidedly Mohammedan character. The rich and distinguished Hindu ladies live secluded in their Zenanas, but Zenana missionaries are generally well received. The neighboring village, Rampur, inhabited by weavers, is entirely Christian.

Demerara, a river and settlement in British Guiana (q.v.). A mission field of the London Missionary Society; 1 station, Ebenezer (q.v.), and 3 out-stations, having 5 native preachers, 196 church-members, 2 Sunday-schools, 255 Sabbath-scholars, 200 day-scholars. In 1878 the Moravian Brethren commenced work among

the emigrants from the Barbadoes, as a branch of the Barbadian Mission, and with stations at Graham's Hall and Beterverwachtung; 2 native missionaries, 341 communicants, 2 schools, 179 scholars, 2 Sunday-schools, 237 scholars.

Deoband, a town in the Mussorie district, Bengal, East India, not far from Lahore. Mission station of the Methodist Episcopal Church North; 1 missionary, 1 single lady, 3 church-members, 1 school, 34 scholars.

Deoli, a town in Rajputana, Northwest Provinces, India, 70 miles southeast of Ajmere. Climate tropical. Population, 3,000, including Rajputs, low-caste Hindus, and Minas. Languages, Hindi, Merwari. Religion, Hinduism. An enterprising place, with a brisk trade. Mission station of the United Presbyterian Church of Scotland (1871); 1 missionary and wife, 3 native helpers, 1 out-station, 1 church, 17 members, 8 schools, 275 scholars.

Depoh, a village 20 miles south of Batavia, Java, East Indies. It was Christianized in 1714, and was the seat of a Dutch Missionary Society (Nederl. Zeuding.) station from 1834 to 1852. In 1878 the Rhenish Missionary Society established a seminary here for the education of native teachers.

Dera Ghazi Khan, a town in the Punjab, North India, near the Sulaiman Hills. It contains many mosques, a fine bazaar. The population of 22,309 consists of Hindus, Moslems, Sikhs, Christians. Mission station of the C. M. S., which is trying to reach the Hill Beluchees, a nomadic race living in rustic simplicity, who roam the hills. The Gospel of Matthew is the only portion of the Bible so far translated into Beluchee. It has 1 missionary, 1 native pastor, 10 communicants, 1 school, 57 scholars.

Dera Ismail Khan, a town of the Punjab, North India, 4½ miles west of the Indus River, 200 miles west of Lahore, 120 miles north of Multan. A well-planned town, with houses of modern construction, but very badly drained. It contains few buildings of interest, but is one of the most aristocratic towns in Punjab, with a large number of resident native noblemen. Population, 22,164, Hindus, Moslems, Sikhs, Jains, etc. Mission station of the C. M. S.; 1 missionary and wife, 2 schools, 322 scholars, 1 native pastor, 17 communicants, 1 high-school, 300 scholars, 1 day-school, 49 pupils.

Dervish, a Mohammedan mystic. Etymologically the word signifies a mendicant, one who begs from door to door, and may be understood literally, or in a figurative sense as implying that the dervish is a suppliant at the door of God's mercy. A Turkish proverb says, "The Christian's lazy man becomes a monk, the Muslim's a dervish." (*Kristianin tenbeli keshish olour, Musulmaninki, dervish*). But the class of men comprised in the widest application of the word dervish are rarely mendicants and never monks. They prefer to call themselves *Ehli Tesavvuj,* or followers of Theosophy or Sufism.

In theory, the orders of dervishes number twelve, all of which claim to have derived their doctrine and practice from four orders reputed to have been instituted by the four Caliphs who were companions of Mohammed, from whom they are supposed to have derived the "mystery." But in fact there are many more than twelve orders, and there is no evidence of the existence of mystics among Muslims before the 9th century. The present system of Mohammedan mysticism appears to have arisen about the 11th and 12th centuries, when the most eminent dervish teachers flourished in Eastern Persia and Bokhara.

Among the more prominent of the orders of the dervishes now known are the Mevlevi (whirling dervishes), the Rufayi (howling dervishes), the Nakshbendi (seers of lights and visions), the Bektashi, the Kadiri, the Khalveti, the Shazili, the Kalenderi (mendicants), etc. All who belong to any of the orders are known in common parlance as *Sufis,* or pious people.

The various dervish orders differ from one another in method of development and in the interpretation of the terms of mysticism, and their doctrines range from the most extravagant Pantheism and Gnosticism to the quieter mysticism of the Christians of the middle ages. The theories which underlie the whole dervish system are in outline as follows: The soul emanates from God and must return to Him. Men commonly suppose that the return of the soul to God occurs after death, but to certain ones has been revealed the "mystery" that, in spite of the opposition of the world and the flesh, there is a "way" by which the soul may return to God while yet in the body. By following the "way" the soul is blessed with manifestations of the perfections of God, and, becoming insensible to earthly things, in an ecstasy of delight it attains to union with God; this ecstatic condition becoming at length the normal condition of life, its subject becoming intoxicated with God and seeing God in all things. The saint (*veli*) who has attained this condition of unbroken union with God is believed to be used as a channel for the exercise of the Divine power, shown in the healing of the sick, the foretelling of events, the exchange of thought with those at a distance, etc. These miraculous exhibitions of power do not depend on the will of the man through whom they are exhibited; hence they continue after the death of the saint, and reward those who have recourse to his grave. Both before and after death such saints are believed to have a place in the Divine system by which mundane affairs are controlled, which is a regular hierarchy of governors, of whom one or two are placed in a position resembling the Gnostic Demiurges, with power only less than infinite. For this reason the deceased saints of the dervish orders are always addressed in prayer by their followers.

The method by which union with God is to be attained is differently taught in the different orders, but the principle substantially followed by all divides the process into three exercises: (*a*) The purification of the mind from earthly thoughts and desires; (*b*) The concentration of the mind upon the being of God or His attributes; (*c*) The repeated recitation of the names of God. In some of the orders the purification is sought by penances and ascetic austerities; this is especially the case in the Arabian orders. In other orders repentance for sin and prayers to God are relied upon to fill the mind with such a desire for spiritual things as will supplant earthly desires. The *zikr* or recitation of the name of God is silent in some orders, but becomes a wild shout in others. Thus the Whirling Dervishes as they spin round, and the

Howling Dervishes as they shout in frenzied tones, are alike engaged in the *zikr*, which is supposed to bring them into ecstatic union with God at those public services to which travellers in oriental countries flock as to one of the "sights" of the place. The *zikr* is assisted by certain mechanical exercises, such as the holding of the breath, doubling back the tongue on the roof of the mouth, etc. Some of the orders use drugs or even spirituous liquors as an aid to religious fervor.

The organization of the Dervish orders is a purely voluntary association, guarded in some orders by secret signs and passwords. For the convenience of assembly a chapel or *Tekke* is built in some suitable place, and endowed by legacies of rich men. To this place all Muslims may resort for worship. Here may reside such members of the order as have a vocation to do so, for such time as they choose. In the *Tekke* they are under the absolute rule of the elder or Sheikh, who represents in that place the *Pir* or founder of the order. No member is forced to live in the *Tekke*, and all may have their families near at hand if they choose. All the members are "brothers" (*Ikhvan.*) The specific method in use is the "way" (*Tarikat*). The man who inclines to walk in the way is a novice or "seeker" (*Murid*), and after he has learned to escape the bonds of the flesh he becomes a "walker" (*Salik*). Any *Salik* of long experience may be a *Murshid* or instructor of novices, and is eligible to the office of Sheikh, or director of a *Tekke;* this office is often hereditary.

The Mohammedanism of the Koran, being essentially a religion of outward observances, keeps the eyes of its followers fixed upon the minute deeds of self, and has little for spiritual natures. The dervish system appears as an exotic addition to the doctrines of the Koran, with the object of giving to Muslims a satisfaction for spiritual aspirations which they must otherwise lack. The regular religious doctors and theologians of Islam frown upon the dervishes. But tens of thousands of Muslims seek spiritual content in the dervish orders, trying one after another of the systems, and still ever groping after the "way" and the "perfect guide" who shall give them rest to their souls.

The literature of the Dervishes is a rich field for research, comprising the finest poetical works of the Persian and Turkish authors. Jellaluddin, the author of the Mesnevi, was a Mevlevi dervish, as was Saadi. Jami was a Nakshbendi. The modern works of the better class of dervishes contain much that is spiritual and lofty and inspiring.

Devon (or Pas), a town in Canada. A. C. M. S. mission station in the Saskatchewan district, Northwest America; 170 church-members, 2 schools, 56 scholars.

Dharwar, a town of Bombay, India, 288 miles southeast of Bombay city. Population, 27,191, Hindoos, Moslems, Jains, Christians, Parsis, etc. Mission station of the Basle Missionary Society; 3 missionaries, 2 missionaries' wives, 14 native helpers, 90 communicants.

Diarbekir, a city of Eastern Turkey, on the Tigris, the ancient Amida, and called by the Turks *Kara* (black) *Amida*, on account of the walls, which being built of black basalt, have a peculiarly forbidding aspect. The population (40,000) is composed of Turks, Armenians, Syrians, Koords, etc. Being the capital of the province and the centre for trade, it has always been an important place, and was for many years the seat of the British military consul for Koordistan. Mission work was commenced early in the history of the Turkey missions, but it was confined for many years chiefly to passing visits of missionaries to Mesopotamia (see Armenia and A. B. C. F. M.). When fully occupied as a station the work progressed rapidly, and a strong, self-supporting church was formed among the Armenians. Work is also carried on among the Syrians or Jacobites of the city and the surrounding villages, conducted by the missionaries from Mardin.

Dibble, Sheldon, b. Skaneateles, N. Y., U.S.A., January 26th, 1809; graduated Hamilton College 1827, Auburn Theological Seminary 1830; ordained Utica, October 6th, 1830. Sailed the same year with the fourth company of missionaries to the Hawaiian Islands. He was stationed at Hilo till 1836, when, on account of ill-health, he was assigned to the Seminary at Lahainaluna, on Maui. Mrs. Dibble died February 20th, 1837. In November of that year he sailed for America, where he made an extended tour, delivering lectures upon the islands and the missionary work. An abstract of these was published, entitled "Hawaiian History" (New York, 1839). He returned with his second wife in 1839. Mr. Dibble was "among the foremost of the mission educators." He translated part of the Old Testament, prepared eight text-books on grammar, natural history, and Scripture history in the Hawaiian language; and wrote a "History of the Sandwich Islands Mission" (New York, 1839) and a "History of the Sandwich Islands" (Lahainaluna, 1843). He died at Lahainaluna, Hawaiian Islands, June 22d, 1845.

Dikele Version.—The Dikele or Kele belongs to the Bantu family of African languages, and is used in the region of the river Gabun. A translation of the Gospel of John, prepared by the Rev. Albert Bushnell of the Presbyterian Gaboon Mission, was published at New York by the American Bible Society in 1879.

(*Specimen verse.* John 3 : 16.)

Nadiambilindĭ Anyambiĕ a midinh pĕnzhe nyi na thadinh thatĭ thŏ tha yĕ miyĕ Miana ngwĕi ngwadikika, na mutyi jĕshĕ ngwa yĕ bundliĕ a tyi magwa, nji a bĕ' na thaki' th' adukwa jeshĕ.

Dinajpur (Dinajpore), a town of Bengal, East India, 210 miles north of Calcutta. There are no temples, and but one mosque in the place. Population, 12,560, Moslems, Hindus, etc. Mission station of the Baptist Missionary Society; 2 missionaries, 8 out-stations, with 130 communicants.

Dinapur, a town in Bengal, East India, on the Ganges. Population of town and cantonment, 37,893, Hindus, Moslems, Christians, etc. Mission station of the Baptist Missionary Society; 1 missionary, 7 native helpers, 218 school-children, 8 church-members. S. P. G.; 1 school, 25 pupils.

Dindigul, a town in Madura, Madras, South India, 30 miles northwest of Madura. Con-

nected by railroad with the chief towns of the Presidency. Population, 14,182, Hindus, Mosiems, Christians. Mission station of the A. B. C. F. M.; 1 missionary and wife, 3 churches, a medical mission, school, and seminary.

Djimma, a town in Abyssinia, Africa, and station of the Swedish Evangelical National Association.

Doane, Edward Topping, b. Tompkinsville, Staten Island, N. Y., U. S. A., May 30th, 1820; graduated at Illinois College, Jacksonville, Ill., 1848; Union Theological Seminary 1852; ordained 1854, and embarked June 4th, the same year, a missionary of the A. B. C. F. M. for Micronesia, arriving February 6th, 1855. Though circumstances made it necessary for him to be transferred temporarily to the Marshall Islands and to Japan, yet the people of Ponape, where he was stationed, had his heart, and to them he returned and for them labored with unwearied gentleness and courage, and with cheering success. In 1887, when the Spanish forces occupied the island, Mr. Doane was seized, put in the hold of a vessel, and sent as a prisoner to the Philippine Islands. The natives were so roused by this unwarrantable act, that, being without Mr. Doane's influence to restrain them, they rose and took the life of the Governor. Through the efforts of Julius Voigt, the United States Consul at Manila, he was liberated by the Spanish Government, and was returned with apologies to his station. His influence throughout the islands was increased by what had happened. Though his health declined, he clung to his work till the spring of 1890, when he was conveyed by the "Morning Star" to Honolulu, where in two weeks he quietly breathed his last, at the house of the Rev. Dr. Hyde, on the 15th of May. The evening before he died, too weak to utter many words, he said to Dr. Lowell Smith, "I am trusting in Jesus." Rev. Luther Gulick, the only survivor of the early company of missionaries on Ponape, except Mr. Bingham, writes: "I was in Ponape when he arrived in 1855, and soon learned to love and admire him. He was disinterestedly attached to missionary work, and his hopefulness was very marked. He was in many respects a model missionary, cheerful, manly, and sensible." He had been 35 years a missionary of the American Board.

Dober, Leonard, a missionary of the United Brethren to the Danish West Indies. He was a potter by trade. His attention was called to this field through a conversation with a servant of Count Zinzendorf, who came with him to Copenhagen in 1731 to attend the coronation of Christian VI. Anthony stated that he had a sister who desired some one should be sent to instruct them in the way of salvation, and had been praying to God to help them. Whoever went to these poor people on the island of St. Thomas must become a laborer to work among them; and Leonard Dober offered himself to be sold as a slave, if necessary, in order to reach them. It was a year before anything was done. When it was determined by lot, Dober was selected, and went to Copenhagen accompanied by Nitschman, who was to go with him to St. Thomas and then return to Herrnhut. The Brethren knew very little at this time of missionary undertakings, and gave them only these instructions: "In all things follow the guidance of the Spirit of Christ." They set out on their journey of 600 miles to Copenhagen, with only their staves in their hands, and only six dollars in their pockets. In all this long way they met many pious people, but no one approved of their undertaking, or gave them the least encouragement, excepting Count Zinzendorf and the Countess of Stallberg. The latter told them that "the adorable Redeemer, in whose cause they were engaged, was worthy that His servants should sacrifice not only their comforts, but their lives, for His sake." They were told at Copenhagen that it would be impossible to get a vessel to go to St. Thomas, and if they succeeded in getting there no one would permit them to teach the slaves. Even Anthony retracted all he had said in regard to his sister and her companions. Nothing could shake their determination, and their steadfastness of purpose raised up some influential friends for them among the royal family, councillors of state, and two of her majesty's chaplains. They arrived in St. Thomas, December 13th, 1732, after a voyage of ten weeks. They immediately found Anthony's sister, who, with her companions, rejoiced to see them. A letter had been written without their knowledge to a wealthy planter named Lorenzen, who kindly received them into his house and gave Nitschman work at his carpenter's trade, by which he supported not only himself, but Dober. For four months they worked happily together, when Nitschman had to return to Europe. On his departure Dober was left destitute of any livelihood, for there was no clay on the island suitable for the making of pottery. He was for a time tutor to the governor's son, but this interfered with his missionary work among the negroes, and he asked to be dismissed. He then went to Tappus, a small village, where he lived in great poverty. In 1733 a famine and riots, which lasted six months, made his work almost impossible. The only cheering thing was the news that helpers were coming from England. They arrived the 11th of June, and two months later Dober returned to Europe, to fill the office of superintending elder in the congregation at Herrnhut.

Dobrudja, the portion of the Balkan Peninsula on the right side of the Danube, extending from Silistria and Varna to the mouth of that river, offering the most accessible military route from the north to Constantinople. The country is flat, containing several large swamps and lakes on the coast. Some parts are very fertile, and produce good crops of grain; others are covered with grasses. The herbage dries up early in summer, and flocks of sheep and herds of buffaloes go to the borders of the Danube for pasture. Population consists of from 16,000 to 20,000 families of Bulgarians, Tartars, Cossacks, Turkomans, Armenians, Greeks, and Jews, who support themselves by the raising of cattle and bees, by the manufacture of salt, and by fisheries. The most important towns are Tultcha, Kustenji, Baba Dagh, and Hirsova. The Russians commenced in this district their operations against Turkey in 1828, and again in 1854, when they gained an important advantage by securing Matchin, one of the towns of Dobrudja. It was restored to Turkey by the treaty of peace in

1856. Some missionary work is done by the Methodist Episcopal Church North, and the British and Foreign Bible Society send colporteurs to the different cities.

Dodd, Edward Mills, b. Bloomfield, N. J., U. S. A., June 22d, 1824; graduated at Princeton College 1844; graduated at Union Theological Seminary, New York, 1848; sailed in 1849 for Smyrna as a missionary of the A. B. C. F. M., to the Jews at Salonica. His health having failed in three years, he returned to the United States; but on its recovery he again sailed for Smyrna in 1855, where, having learned the Turkish language, he labored for eight years among the Armenians. The Jewish mission was given up. In 1863 he was transferred to Marsovan, with special reference to his taking charge of the girls' school. His sudden death from cholera occurred two months after the school was opened, on August 20th, 1865.

"His first missionary language was the Hebrew-Spanish, of which he had a fine command, and he was still able to use it. When transferred to the Armenian work, he learned the Turkish, which he used with more than ordinary correctness. He devoted considerable attention to Turkish hymnology, and contributed more largely to the collection of Turkish hymns now in use than any other person."

Dogri Version.—The Dogri, a dialect of the Punjabi, belongs to the Indic branch of the Aryan language-family, and is used by a people inhabiting the mountainous or northern districts of Lahore. The late Dr. Carey, assisted by some pundits, prepared a translation of the New Testament into this dialect, which was published at Serampore in 1824, but never reprinted.

Dohnavur, a town and district in Tinnevelly, India, giving name to a church council of the South India Mission of the Church Missionary Society, founded in 1827 by a special gift of Count Dohna. It includes 70 villages, 6 churches, 565 communicants, 35 schools, 789 scholars.

Dole, Daniel, b. Bloomfield (now Skowhegan), Maine, U. S. A., September 9th, 1808; graduated Bowdoin College, Maine, in 1836; Bangor Theological Seminary 1839; sailed as a missionary of the A. B. C. F. M., November 14th, 1840, for Honolulu. On his arrival he was appointed principal of the Punahon school, and when the school was incorporated as Oahu College, he became the president, which position he held till 1855. He then removed to Koloa, still continuing his labors as a teacher, in which capacity he was very successful. "He will be remembered," says the Honolulu "Friend," "not only as a teacher, but as a preacher in Honolulu, Koloa, and other parts of the islands. He was a pure-minded, thoughtful, scholarly, devout Christian missionary." He died at Koloa, Kauai, August 26th, 1878.

Domasi, a town of Eastern Equatorial Africa, on or near the east shore of Lake Nyassa, not far from Blantyre. Mission station of the Established Church of Scotland (1884); 3 missionaries, 1 physician, 3 church-members, 140 scholars.

Domburg, an important government plantation, lying on the western bank of the Surinam river, in Surinam, South America, about twelve miles above Paramaribo. At and near the village there is a population of about 1,200 persons connected with the Moravian Church, and many heathen in the surrounding districts, but hitherto no place of worship. A large church is now in process of construction.

Domingia, a town of Rio Pongas, western coast of Africa, at the junction of the Rungalong and Fallelan rivers. Mission station of the S. P. G.; 1 missionary.

Dominica, one of the British Leeward Islands, West Indies. Area, 291 square miles; population, 29,500, of whom the majority are Roman Catholics. Previous to 1759 it belonged to France. Sugar, fruit, cocoa, and timber are the chief products. Mission station of the Wesleyan Methodists; 651 church-members.

Dondo, on the Coanza River, west coast of Africa, 180 miles from its mouth, is a noted trading centre, at the head of steamboat navigation. Population, 5,000, mostly negroes. It is a station of the Bishop Taylor's Mission (q.v.), where property worth $5,000 has been secured, and much hard preparatory work has been done. Three missionary heroines are buried there.

Doty, Elihu, b. 1812; graduated at Rutgers College 1835, and the Theological Seminary at New Brunswick, N. J., U. S. A., 1836; was ordained the same year as a missionary to the heathen. He was a member of the first mission sent by the Reformed Dutch Church and the A. B. C. F. M. to Java, where he labored from 1836 to 1840, when he was transferred to Borneo, and labored among the Dyaks till 1844. Thence he was removed to China, and was connected with the Amoy Mission till his death. Mrs. Doty died October 5th, 1845. Mr. Doty left Amoy for America, November 12th, 1845, with his two motherless children and the two of Mr. Pohlman, arriving at New York, March 6th, 1846. He returned to Amoy with his second wife, August 19th, 1847. He left China for home in 1865, and died at sea in March, four days before the arrival of the ship at New York.

"Mr. Doty was an excellent Chinese scholar and preacher; an indefatigable, courageous, self-denying laborer; a man of singular frankness; and was closely identified with the mission at Amoy from its origin."

Dowlaishvaram, South India, a town in the Godaveri district, Madras, 32 miles by the shortest canal from Cocanada, and 4 miles south of Rajahmundry. Population (1881), 8,002, Hindus, a few Moslems, and Christians. When first built the town was a place of much importance; at present it is a permanent station of the district engineering staff, and the government workshops here turn out much work for the Public Works Department. The town is connected with Madras and with several points on the coast, by numerous navigable canals. Mission station of the Evangelical Lutheran General Council; 1 missionary, 52 communicants; 1 boys' school, 46 scholars; 1 girls' school, 26 scholars.

Druses, a peculiar race and sect living in North Syria, among the slopes of Mount Lebanon and Anti-Lebanon. There are also some settlements in the Hauran and a colony at Safed, Palestine. They are found as far north as Beyrout, as far south as Tyre, and as far east as Damascus. About 120 towns and villages are occu-

pied exclusively by them, and together with the Maronites (q.v.) they compose the population of over 200 more. They are estimated at 65,000 men. Deir-el-Kamar, about 15 miles southeast of Beyrout, is their chief town.

The origin and ethnographical affinity of the Druses is by no means settled. The most credible theory is that they have sprung partly from the Cuthites, by whom the devastated cities of Samaria were repeopled under the rule of Esarhaddon; partly from the warlike Mardis, who were brought to Lebanon in the time of Constantine; and partly from the Arabs, who have made so many incursions in this region; with, perhaps, a little of the blood of the Crusaders mingled with this Mohammedan ancestry. Whatever their origin, their nationality is distinct from the close of the tenth century. They speak Arabic as correctly as the people of Mecca; they possess a knowledge of the Chinese Empire, with which their own traditions connect them; and they exhibit a refinement in conversation and manners, an appreciation of education, especially that of women, which is in striking contrast to the other Syrian races with which they are surrounded.

Hakim Biamr Allah, Caliph of Egypt, who began to reign 996 A.D., is the reputed author of their peculiar religion. Twenty-five years of tyranny wild and terrible leave little doubt of his insanity, under the influence of which he claimed to hold direct intercourse with the Deity, and proclaimed himself the Incarnation of God.

His claims were made known in a mosque at Cairo by one Darazi, but they were received with such bitter hostility that Darazi fled to the mountains of Lebanon, where he taught the new faith, and the word Druse is supposed by some to be derived from this first apostle. Hamze, the vizier of Hakim, is regarded as the real founder of the sect, for he formulated the creed, and succeeded in gathering together a large body of adherents.

The Druses believe in one and only one God, who is without form or substance, incomprehensible, without attributes, but before whom man is dumb and blind. Ten times has this God revealed himself in human form, and Hakim was the tenth and the last. A fixed number of human beings exist which can neither be added to nor subtracted from, and all who are living now have lived before, and will continue to live in other forms until the end of the world. At the death of one man the soul occupies a new body, and will be of noble or base rank corresponding to the deeds done in the life before. After myriads of years, when the soul has been purified from every stain, there will come a time of total rest. The Druses do not acknowledge the claims of any other religions, but they countenance an outward profession of any religion whenever it may be expedient, and unite with the Mohammedan in his prayers and washings with the same indifference with which they sprinkle holy-water in the Maronite churches. This apparent apostasy is due to the fact that no converts are desired or permitted, and the faithful are enjoined to keep their religion sacred and concealed, if necessary. Seven commandments of Hamze take the place of the seven great points of Islam. These are: 1st. Truth in words (only between Druses); 2d. Care for the safety of each other; 3d. Renunciation of all other religions; 4th. Separation from all who are in error; 5th. Recognition of the unity of "Hakim, our Lord;" 6th. Complete resignation to his will; 7th. Obedience to his orders. They do not pray, for prayer is an impertinent interference with the Creator. There is none of the fatalism of Islam, however, for they recognize the freedom of the human will. A special class, called Akals, are distinguished from the rest of the Druses by their deeper attainments in the mysteries of the creed. The Akals are supposed to be of exceptional sanctity, or ability. Polygamy is not permitted, but divorce is freely allowed. About the year 1860 a dissension sprang up between the Druses and the Maronites, which culminated in the atrocious barbarities that called the attention of all Europe to these warring races. Punishment was inflicted upon them by the French troops, and the commissioners of France and Turkey drew up a new constitution, signed in 1864, under which the Lebanon is ruled by a Christian governor appointed by the Porte, and since that time the Druses have peaceably tilled the soil, raising mulberries, olives, and vines, and manufactured silk.

Dualla Version.—The Dualla, which belongs to the Bantu family of African languages, is spoken in the Cameroons. The Rev. A. Saker, of the Baptist Missionary Society, translated the Gospels and the Acts, which were published by the Baptist Translation Society in 1868; parts of the Old Testament by the same translator were published in 1870 by the British and Foreign Bible Society.

(*Specimen verse.* John 3 : 16.)

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tenge na mo, a si manyami, 'ndi a ma bene longe la bwindia.

Dudhi (Singrowli), a town in Northwest Provinces, India, about 100 miles directly south of Benares. Has a native pastor and church among the agricultural population, under the care of the London Missionary Society.

Duff, a town of Northeast Kaffraria, South Africa, northeast of Cunningham. Mission station of the Free Church of Scotland; 1 missionary, 6 out-stations, 1 church, 142 communicants, 6 schools, 310 scholars.

Duff, Alexander, b. April 25th, 1806, in Perthshire, Scotland. He entered the university of St. Andrews at the age of fifteen, and studied under the celebrated Chalmers. The Church of Scotland having awakened to the duty of sending the gospel to the heathen, Dr. Duff was appointed its first missionary, and embarked at the age of 23, October, 1829, for India. During his voyage he was wrecked twice, first on a reef of rock while rounding the Cape of Good Hope, again on the coast of Ceylon, and barely escaped a third near the mouths of the Ganges. In the first wreck he and his wife lost everything, including his library, plans of operation, and many valuable manuscripts. He reached Calcutta after a voyage of eight months. One of the chief objects he had in view in going to India was the establishment of a Collegiate Institute which should confer the highest education on native youth. His school was to be conducted on two great principles, first, that the Christian Scriptures should be read in every class able to read them, and to be used as the entire foundation and pervading salt

of the school; second, that as the vernaculars of India could not supply the medium for all the requisite instruction, the sciences of the west should be taught through the English language. This was against the opinion of the government, all learned Orientalists, and the most experienced missionaries in Bengal, that it should be in Sanskrit. With the assistance of Rammohun Roy, who entered fully into Dr. Duff's views, the school was opened July 12th, 1830, under a banian-tree, with five young men, but was soon removed to a commodious building. The instruction was in English, and the Bible held a chief place. Before the end of the first week there were more than 300 applicants. Of these 250 were received. At the end of the first year a public examination, attended by a large number of Europeans and natives of high rank, gave great satisfaction. The next year the number of applicants was more than trebled. In 1839 Dr. Duff wrote: "The five who entered the first day have since swollen to an average attendance of 800. The Governor-General, Lord Bentinck, considered the ablest and most enlightened Governor-General India has possessed, did homage to it by publicly proclaiming in the face of all India that it had produced unparalleled results." The number of pupils was soon increased to a thousand. Among the first converts were two from the educated and influential class. One was Babu Krishna Banerjea, a Brahman of high social position, editor of a newspaper, afterwards a minister of the English Church, and a distinguished professor in Bishop's College, Calcutta. His influence on natives of all classes, especially the educated, has always been great. The other was Gopeenath Nundi, who afterwards became a missionary in connection with the American Presbyterian Mission in the Northwest Provinces, and in the time of the Sepoy mutiny, when threatened with death, nobly testified for Christ.

In 1834 Dr. Duff returned home in ill-health. On its restoration he made a tour through Scotland, and greatly increased the interest in the missionary cause by his thrilling appeals and the report of his successful work. The degree of doctor of divinity was at this time conferred upon him by the University of Aberdeen. He returned to India in 1839. At the disruption in the Church of Scotland in 1843 he cast in his lot with the Free Church, abandoning his beloved and prosperous institution, its valuable library and apparatus, and for twenty years conducted missionary work under that body. He built a new institution from the foundation, and equipped it as well as the old had been. The influence of his work continued to increase. Interesting conversions took place. In 1846, on the death of Dr. Chalmers, he was offered the office of principal and professor of theology in the Free Church College in Scotland, and though urged by Presbyteries, Synods, and General Assembly, to sacrifice his own predilections and accept, he declined, begging them to "allow him to retain, in the view of all men, the clearly marked and distinguishing character of a missionary to the heathen." In 1850 he again returned home to work for the missionary cause, and sought to arouse the Free Church to more earnest efforts for India. In 1851 he was elected moderator of the General Assembly. In 1854, under the auspices of Mr. George H. Stuart, he visited the United States, where, as also in Canada, he addressed thousands on the missionary work in India. The University of New York honored him with the degree of LL.D. Returning to India in 1857, he opened his school for high-caste girls in the house of a Brahman. At the first examination, attended by distinguished native gentlemen, who expressed great satisfaction, 62 were on the roll. In 1864, his health having utterly failed, he took a final leave of India. He received on his departure from Calcutta from all classes of the community, native and European, heathen and Christian, emphatic testimony to the great value of his services rendered for nearly thirty-five years in India. During the fourteen years spent in Scotland he urged with great eloquence upon the churches their duty to give the gospel to the millions of India. His correspondence was extensive, many letters being to native converts and Hindu students. He had the chief management of the foreign work of the Free Church. In 1873 he was again elected moderator of the Assembly. In 1867 he was appointed professor of evangelistic theology in the college of the Free Church, which office he held for eleven years. He died at Sidmouth, Devonshire, February 12th, 1878, aged 72. He has been well described as "a man of dauntless will, consummate eloquence, impassioned piety, great self-reliance." His published works are: "New Era of the English Language and Literature" (1837); "Missions the Chief End of the Christian Church" (1839); "India and Indian Missions" (1839); "The Indian Rebellion, its Causes and Results" (1858). "The Calcutta Review" was mainly established by him.

Duke of York's Islands, a group of islands belonging to what, since 1884, has been styled the Bismarck Archipelago, Melanesia. They are visited by Wesleyan Methodists from Fiji and Tonga; 435 church-members.

Duke of York's Island Version.— The Duke of York's Island language belongs to the Melanesian family of languages, and is used by the inhabitants of the Duke of York's Islands, south of New Ireland. In 1885 the British and Foreign Bible Society published at Sydney the Gospel of Matthew, the Acts of the Apostles, and the Psalms, prepared under the auspices of the Australian Wesleyan Missionary Society.

Duke Town, a town in Old Calabar, on the Bight of Biafra, West Africa, 100 miles from Cameroons and Fernando Po. Climate hot, unhealthy. Population, 10,000. Language, Efik, into which both the Old Testament and the New have been translated. Religion, fetichism. Social condition degraded; slavery still exists. A great obstacle to mission work is the existence and workings of a secret order among the natives called Egbo. The character of the people is similar to that of the natives of Creektown (q.v.). The missionaries have the confidence of the chiefs, and the schools are well attended. Mission station of the United Presbyterian Church of Scotland; 1 ordained missionary and his wife, 2 European colporteurs, 1 single lady, 3 native helpers, 1 church, 93 church-members, 3 day-schools.

Dulles, John Welsh, b. Philadelphia, Pa., U. S. A., November 4th, 1823; graduated at Yale College with high honor in 1844, and at Union Theological Seminary, New York, 1847; married Harriet Winslow, daughter of Rev. Dr. Miron Winslow; ordained October

2d, 1848; sailed as a missionary of the A. B. C. F. M. the same year for Madras. He was stationed at Royapoorum, having charge of the church and schools. In 1850 he made a tour with Rev. Henry Scudder through a part of Southern India with a view of establishing an out-station to the Madras mission, and on their advice Arcot was selected, and afterwards became the field of the Arcot mission. Mr. Dulles was well fitted by talents, education, acquisition of the language, and genial manners for the missionary work. But his own ill-health and that of his wife compelled them to relinquish the field, and they returned in 1852. For three years after his return he served the American Sunday-school Union as Secretary of Missions. He then became editor of the "American Presbyterian." In 1856 he was appointed Editorial Secretary of the Publishing Committee of the Board of Publication in the New School branch of the Presbyterian Church, appointed to the same position in the reunited church in 1870, and on the resignation of Dr. Schenck in 1885 was elected General Secretary of the Board. In 1854 he wrote "Life in India,", which was published by the American Sunday-school Union, and has had a large sale. In 1872 the degree of D.D. was conferred upon him by Princeton College. In 1880 he visited Palestine, and on his return wrote "The Ride through Palestine," an instructive and interesting book. Dr. Dulles died at his home in Philadelphia, April 13th, 1887.

Duma, a town on the northern peninsula of Ternate, one of the Moluccas, East Indies; a station of the Utrecht Missionary Society (1866), with 160 baptized members among the natives.

Dumagudiem, a town in Madras, South India, on the Godaveri River, 15 miles above Bhadrachalam, 116 miles north of Rajamundry. Population, 2,121, chiefly Kois. Mission station of the Church Missionary Society; 1 missionary and wife, 7 schools, 121 scholars. A converted native, Razu, has labored with great success in the adjacent villages of Nisano, where he has formed a congregation of over 400 members, of which he takes pastoral care. The Gospel according to Luke and 1 John have been translated into Koi.

Durban, chief town of Natal, East South Africa, 3 miles from its harbor on Port Natal Bay, 45 miles east-southeast of Pietermaritzburg. It contains several public buildings of importance, and has a large trade. Population, 5,581. Mission station of S. P. G.; 1 missionary. The Wesleyans have also labored here with great success among the imported coolies, to whom they preach in Hindustani and Tamil.

Durbhanga, India, a town in the Behar district, Bengal, on the state railway, 44 miles north of Bark. It is a thriving place, though built on low and almost swampy ground, and has fine public buildings. Mission station of Gossner Missionary Society (Germany).

Dutch Version.—The Dutch belonging to the Teutonic branch of the Aryan language-family, is spoken not only in Holland, with its 4,390,857 inhabitants, but also in the Dutch colonies, in the colony of Cape of Good Hope, etc. The first complete edition of the Scriptures in Dutch was published at Antwerp in 1526, by Jacob van Liesvelt. Several successive editions followed. At last the printer was condemned and beheaded because in one of the editions he ventured to say that "the salvation of mankind proceeds from Christ alone." Liesvelt's Bible was supplanted by a new translation of the New Testament published at Embden by John van Utenhove in 1556, and by his Old Testament published in 1562. In 1587 Paul Harkius published a Bible according to the Geneva version; and an edition with the notes of Tremellius, Junius, Beza, and Piscator was issued at Amsterdam and Arnheim in 1614. As all these editions were more or less a version of a version, the need for a translation made directly from the sacred originals was felt more and more, till at last the necessary steps were taken by the Synod of Dort (1618–19) to procure a translation which was made from the original texts. The commission appointed by the Synod for that work commenced the translation at Leyden in 1626, and in 1637 the first edition of the so-called States-General version was published.

For the Lutherans of Holland, Ad. Vischer published in 1648 a new translation according to Luther's version, which is still in use. For the Remonstrants, Chr. Hartsocker published in 1680 an edition of the New Testament professedly made from the Greek. G. Vissering provided the Mennonites with a New Testament with notes, which was published at Magdeburg in 1554, again in 1854. The Jansenists were furnished with a translation by A. van der Schueren, 1618, and Ægid de Witt, 1717.

The New Testament was also published by C. Cats, 1701; van Hamelsveld, 1789; and van der Palm, 1818.

A revised edition of the authorized version, made in accordance with the orthographical system of Prof. Siegenberk, was published in 1834, but was not adopted in later editions, which were published with a modernized orthography. The versions circulated by the British and Foreign Bible Society are the States-General, Luther's, and Schnur's New Testament. The British and Foreign Bible Society disposed, up to March 31st, 1889, of 2,046,515 portions of the Scriptures, besides 5,000 copies of the Dutch-English New Testament.

(*Specimen verse.* John 3 : 16.)

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren Zoon gegeven heeft, opdat een iegelijk, die in hem gelooft, niet verderve, maar het eeuwige leven hebbe.

Dutch East Indies is the name given to the territory in Asia under the sovereignty of the Netherlands. The East India Company created by the Dutch in 1602 conquered the territory and ruled it for nearly two centuries, but since 1798 the Company has ceased to exist, and the mother-country rules the possessions which are situated between 6° north and 11° south latitude, and between 95° and 141° east longitude, comprising Java, Madura, island of Sumatra, Rian-Lingga Archipelago, Banca, Borneo, Celebes, Moluccas, Timor Archipelago, Bali, Lombok, and New Guinea, to 141° east latitude, with a total area of 719,674 square miles, and a population of 28,906,172, of whom 21,716,177 are natives, 225,573 are Chinese, 15,463 Arabs, and 50,792 Europeans, mostly Dutch or of Dutch descent. Religious instruction is given by both the Roman Catholic and Reformed Church In

1886 there were in Java and Madura 11,229 Christians among the natives and foreign Orientals, and in the remaining islands 225,375. In 1887 there were in Netherlands India 67 missionaries of various societies.

Dutch Missionary Society. Headquarters, Rotterdam, Holland.—The Dutch Missionary Society was organized in 1858, at Rotterdam, Holland, and began its work in Western Java, among the Sundanese. The first missionaries sent out, in 1863, were soon followed by others. The prevailing religion of the Sunda districts, as well as of the other portions of Java, is Mohammedan, and the missionaries, as is the case with all who labor among Mohammedans, meet with much opposition. At first their labors seemed almost hopeless, but before long they were encouraged by seeing many of the Sundanese receive Christianity. The work is carried on at present from 8 chief stations and 10 substations, the 7 European missionaries being assisted by 24 native Christians. At some of the stations there are schools. Since the foundation of the Society the entire Bible has been translated by one of its missionaries into the vernacular; a grammar and dictionary, stories from the New Testament, a confession, arithmetics, readers, and some volumes of a lighter kind have also been published in Sundanese. The income of the Society is now between £3,000 and £4,000. In its general outlines experience of all the Dutch societies is very similar: they labor against many discouragements, and with little appearance of success. Nevertheless they persevere, hoping that they may yet see that their work has not been in vain.

Dutch Reformed Missionary Society. Headquarters, Rotterdam, Holland.—The Dutch Reformed Missionary Society was founded at Amsterdam in 1859, by the Rev. Dr. Schwartz, missionary of the Free Church of Scotland to the Jews in that city. The original intention was to form a society for the propagation of the gospel among the Jews living among the heathen and Mohammedans in the Dutch (Indian) colonies, and through them to reach the heathen and Mohammedans. The government, however, out of deference to the Jews in Holland, refused to recognize the proposed Society, and it was resolved to commence work among the heathen and Mohammedans in the island of Java. Additional cause for this resolve lay in the fact that the old Netherlands Missionary Society (q.v.) had become rationalistic in spirit and and action, their missionaries being decided rationalists, who allowed the so-called advanced "modern" teaching in their mission schools and churches. A number of the supporters of this Society had withdrawn from it about 30 years before, forming the "Utrecht Mission Society" and the "Netherlands Mission Society," neither of which, however, though founded on orthodox principles, accepted the confession of the Dutch Reformed churches, and the new Society was therefore formed to act in conformity with the recognized standards of these churches. The required legal recognition was procured in 1860.

The Society acts upon the principle that the churches, and not societies, should propagate the gospel in heathen and Mohammedan lands, and preach it to the Jews, and that private individuals should engage in mission work only when the church neglects its duty and privilege; and one of the fundamental rules of the Society is to give up its work as soon as the churches of Holland will take it up. The policy of the Society is not so much to establish stations as to plant churches. Being Presbyterians themselves, the missionaries prefer that these shall be Presbyterian churches, holding by the same principle as the mother-church. These principles, however, are not enforced; but the Heidelberg Catechism, translated into Javanese, is given to the native Christians, and churches are gradually formed according to Presbyterian lines.

During the years 1878–84 the Society passed through a great struggle in financial and other matters, but since 1884 it has greatly increased in strength, contributions have come in freely, a heavy debt has been paid off, and in every way its life has revived. The present Secretary of State for the Colonies, Mr. L. C. W. Keuchenius, and his brother at Batavia, have for many years furthered to their utmost the cause of Christ among the Javans and Malays in Dutch India; and in May, 1888, the former published a document, stating that the Dutch Government would value it highly if the mission societies in the Netherlands would put forth their utmost efforts to increase the number of missionaries in Dutch India, and to counteract the influence of Islam among the heathen in the Indian Archipelago. Thus the doors to missionary efforts have been thrown open through the length and breadth of Dutch India.

Missions.—The field of the Society's labors is Central Java, and the principal station is Poerworedjo, where there is a flourishing church, and connected with it a training-school for native evangelists, teachers, and preachers. Buildings have lately been erected with accommodations for sixty pupils, besides homes for European and Javan teachers. The institution bears the name of "Keuchenius School," in honor of the Secretary of State. Two missionaries labor here, and a third is stationed at Banjoemas, where there are a church and school in fair condition. Within the last few years a most remarkable movement has taken place in Djocjakarta, which is still under the rule of a sultan, who is, however, a vassal of the Dutch Government. Until the proclamation above mentioned, no missionary was allowed to preach the gospel to the natives, or be in any way engaged in missionary work, without a special government license, which was only granted for a particular residency opened for the mission work by resolution of the governor-general in council. Djocjakarta was not so "opened," and no missionary was allowed to preach the gospel there. Notwithstanding, the gospel found its way in. A Javan official of high rank was converted to Christianity and baptized (in Poerworedjo), and after that the truth spread from *desa* to *desa*, so that in 1888 there were 8 native churches, with a membership of over 1,000. The Christians suffered some persecution from the Mohammedan rulers and people until the Dutch Government interfered, and until the whole country was opened were obliged to go to Poerworedjo for the ordinances of baptism and the Lord's Supper. Now all this is changed, and the prospects for missionary work are very cheering. The mission has now 53 churches, with a membership of 5,000 in the four residencies: Tegal (1860); Pekalongan (1860); Banjoemas (1865); and Bagelen

(1869); and Djocjakarta. Within the past year a medical mission has been opened in connection with the Society, under the charge of a missionary physician from the Medical Mission Institute in London. Annual income of Society about £1,400.

Dwarahat, a town in the Northwest Provinces, India, in the Kumaon district, not far from Pithoragarh and Naini-Tal. Mission station of the Methodist Episcopal Church North; 1 missionary and wife, 19 native helpers, 22 church-members, 2 churches, 4 schools, 180 scholars.

Dwight, Rev. H. G. O., D.D., son of Seth Dwight and Hannah Strong Dwight, b. at Conway, Mass., U. S. A., November 22d, 1803, but reared at Utica, N. Y. Graduated at Hamilton College 1825, and at Andover Theological Seminary 1828. Appointed missionary of the A. B. C. F. M. while yet in the seminary, and spent a year in an agency of the Board among the churches. Ordained at Great Barrington, Mass., July, 1829, and shortly afterwards married Miss Elizabeth Barker of Haverhill, Mass. Sailed from Boston for Malta in 1830. With Rev. Eli Smith he explored the northern parts of Asiatic Turkey, the southern part of the Caucasus, and the western parts of Persia, from May, 1830, to May, 1831. This tour of exploration, which was performed on horseback from Constantinople, the two missionaries being dressed for the sake of safety in the Turkish robes and turban, prepared the way for the missions of the A. B. C. F. M. among the Armenians of Turkey and the Nestorians of Persia. In 1831 Dr. Dwight was associated with Rev. William Goodell in the establishment of the mission at Constantinople. He studied the Armenian language, and was soon on the most friendly terms with the Patriarch and leading men of the Armenian Church. In 1837 his wife and one of his sons died of the plague, and in 1838 he returned to the United States to recuperate after his terrible experience. In 1840 he married Miss Mary Lane of Sturbridge, Mass., and returned to Constantinople. His ceaseless activity brought him impaired health, and in 1848 he was obliged again to go to the United States for treatment and rest. In 1851 he was back again in his field of labor. In 1860 his home was again broken up by the death of his wife; and in 1861 he made an extended tour through the regions which he had explored with Dr. Smith thirty years before. In the autumn of the same year he went to the United States, full to overflowing with the story of the wonderful changes of which he had seen the fruits in his long tour. While occupied in telling this story to the churches, he had occasion to journey by rail through Vermont, and was killed by a railroad accident near Shaftesbury, January 25th, 1862.

The department of labor in which Dr. Dwight was chiefly engaged was the direct expounding of the gospel to assembled hearers or to individuals whom he sought out in their houses or shops. In the performance of this hand-to-hand work, which he loved, he was tireless, not only going about the city continually, but making extended tours along the coasts of the Sea of Marmora or in the neighboring regions of Bithynia, Thrace, and Macedonia. He also gave much time to the preparation of books and tracts in Armenian, and occasionally to the editorial care of the weekly newspaper published by the mission in Armenian. His correspondence was voluminous, including in its sphere men of all ranks in Turkey, in Europe, and in England and Scotland, and it all centred about the one idea of the development and support of the great work of reform to which his life was devoted. During the persecutions which followed the adoption of evangelical views by some of the Armenians, Dr. Dwight took a leading part in the publication of details of the persecutions, in order to bring aid to the sufferers from abroad, and was energetic in the steps taken to secure the intervention of the British Government in behalf of religious liberty in Turkey, with the ultimate result of the recognition, by the Sultan, of Protestantism as one of the tolerated creeds of the empire.

In personal character Dr. Dwight was of marked spirituality. His conversation and his letters alike showed him to be eminently a man of God. His executive ability was very great, and was consecrated entirely to the interests of the cause to which he had given himself so wholly. He was remarkable for his sound judgment, particularly in times of perplexity or danger, and possessed an unfailing tact and courtesy in dealing with men. These traits made him a leader in the councils of the mission, gave him very great influence among the native communities, to whom his name is precious, and endeared him to the hearts of many in different parts of Europe and America.

The published works of Dr. Dwight are: "A Memoir of Mrs. E. B. Dwight," 1840; "Christianity Revived In the East," 1850; and a revised edition of the same, called "Christianity in Turkey," published in London in 1854. He also furnished part of the material used in "Researches of Smith and Dwight in Armenia," 1833. He was a contributor to the "Journal of the American Oriental Society," furnishing such articles as "A Catalogue of Armenian Literature in the Middle Ages," "Notes on the Armenian Names in the Vicinity of Mount Ararat," etc. He was also a frequent writer for the periodical press both in England and in America.

Dyak Version.—The Dyak (also Dajak) belongs to the Malaysian language, and is spoken by the people of Borneo. A New Testament, translated by Mr. Aug. Hardiland of the Rhenish Missionary Society, was published at Singapore in 1846. A new and revised edition was published at Borneo in 1858. The Old Testament, also translated by Mr. Hardiland, was published by the Rhenish Missionary Society at Amsterdam in 1858, and in the same year also the Netherlands Bible Society published the whole Bible in Mr. Hardiland's version.

(*Specimen verse.* John 3 : 16.)

Krana kalotä kapaham Hatalla djari sinta kalunen, sampei iä djari menenga Anake idjâ tonggal, nakara gene-genep olo, idjä pertjaja huang iâ,-âla binasa, baja mina pambelom awang katatahi.

Dyer, Samuel, b. January 20th, 1804, at Greenwich, England; educated at Gosport, and Missionary College, Hoxton; sailed, April 11th, 1827, a missionary of L. M. S., for Malacca, but went to Penang, where he remained three years. In 1835 he removed permanently to Malacca. His most important work in China was the in-

vention of movable metallic type for printing the Chinese Scriptures. He labored under every disadvantage, having only once seen the process of type-founding in England. He personally superintended all the work, and the type that he cast were remarkable for their beauty and finish. So great was the improvement over the old Chinese method of printing, that the Bible formerly printed in half a dozen volumes was reduced to one, and the New Testament to less than ninety pages. He also took an active part in the translation and revision of the Chinese Scriptures. While acting as Secretary to the General Convention of Missionaries at Hong Kong in 1843, he was attacked by fever, and died on his way home at Macao.

E.

East London Institute for Home and Foreign Missions. Headquarters, Harley House, Bow, London, E.

History.—The East London Institute was founded in 1872, by Mr. H. Grattan Guinness, with a view to increase the number of missionaries among the heathen and in the darker regions of Christendom, by providing for the education and training of the many young men and women who, while earnestly desirous of engaging in missionary work, have neither the leisure nor the means to acquire this training, nor the ability to go forth at their own charges. This Institution helps to fit such persons for service in heathendom, or in other needy spheres, by offering them freely a course of suitable study and practical training. It then introduces them to the field for which they seem best adapted, and if need be sustains or helps to sustain them in it. It seeks also, and in order to this, the diffusion of information by press and platform as to the world's wants and the Lord's work, so as to deepen in the hearts of Christians at home practical compassion for the heathen, and a sense of responsibility to give them the gospel. Mr. Guinness' project was put into execution in an old fashioned house on Stepney Green, and during the first year 32 students were received. Greater accommodations were soon required, and a second house was taken, which also proving inadequate, necessitated the renting of a third, while a wing was added to "Harley House." The present college, with accommodations for 50 male students, was opened in 1879; and a branch college in North Derbyshire, with equal facilities, was completed about the same time. There are also in connection with the Institute a "Training Home" for young women, and several Mission Halls.

The Institute is broadly catholic in its principles and practice, and is as comprehensive as it is possible to be within the limits of evangelical truth, training men of all evangelical denominations, all nationalities, and all classes, for all societies, all lands, and all spheres of Christian effort. During the sixteen years of its existence more than 3,000 young men have applied to be received at the Institute; of these about 800 have been accepted, and 500 are now laboring in either the home or foreign field. These students have been of various nationalities; not only English, Scotch, Irish, and American, but French, German, Italian, Spanish, Swedish, Danish, Russian, Bulgarian, Syrian, Egyptian, Kaffir, Negro, Hindu, Parsee, Koordish, and Jewish; and also of various denominations. The large majority of those who have gone out as missionaries are now connected with about twenty different societies and associations, while a number are working independently as self-sustaining missionaries. Graduates of the Institute may now be found in various parts of the home field, and in China, India, Syria, Armenia, Egypt; in France, Spain, Portugal, Italy; on the east and west coasts of Africa; in Natal and Cape Colony; in Prince Edward's Isle, Cape Breton, Canada, and the Western States of America; in the West Indies, Brazil, and the Argentine Republic; in Australia and New Zealand. The especial object of the Institute is to send evangelists to "the regions beyond" those already evangelized. Over 100 students are now in training at the Institute.

The entire property of the Institute is vested in a body of trustees. Regularly audited accounts are published annually. The Institute has few regular subscribers, but is sustained by the free-will offering of Christian friends. The annual expenditure has been for several years about £12,000. The services of the Director and of the Secretary are rendered gratuitously.

Extension of Work.—In 1878, through the efforts of Mr. Tilly, Dr. Guinness, and a few others, the Livingstone Inland Mission, of which a sketch will be given later, was founded. In 1880 it was made a branch of the Institute, and was carried on by the Directors until 1884, when it was transferred to the American Baptist Missionary Union. The policy of the A. B. M. U. is one of concentration and radiation from a centre; while the idea upon which the L. I. M. was organized was a chain of stations to reach far into the interior. The Union felt that the L. I. M., with its extreme stations 800 miles apart, would give them room enough and to spare for several years to come, and they were unwilling to extend operations beyond the equator. The Directors of the Institute, on the other hand, were constantly asking what of the region beyond, with its tens of millions of people yet to be evangelized? And at length, in 1888, they resolved to take up the African work again, extending it farther up the Congo and along the tributary rivers. Thus the Congo Bololo Mission was formed to be in perfect harmony with, but independent of, the A. B. M. U. (see Bololo Mission). The latest development of the work of the Institute is the Soudan Pioneer Mission, a result of Dr. Guinness' recent tour in the United States.

Missions.—Livingstone Inland Mission.—Even before the great "water-way" to the heart of Africa had been discovered many persons longed to send the gospel into the interior, far beyond the points upon the coasts then occupied. One of the directors of the Baptist Missionary Society, the Rev. A. Tilly of Cardiff, having an intense desire to do something for Central Africa, invited the co-operation of the Directors of the East London Institute in an attempt to send a few evangelists right into the interior. The

sympathy and financial aid of the Messrs. Cory of Cardiff and James Irwine of Liverpool also having been enlisted in the spring of 1877. it was resolved that no time should be lost in sending out volunteers for an inland mission; and upon the publication of Mr. Stanley's letters in the autumn of that year it was further decided to attempt an entrance into Africa by the new route, the friends above named forming themselves into a Committee for the conduct of the enterprise, to which was given the title, The Livingstone Inland Mission. The mission was to be evangelical but undenominational, and it was hoped at first that it might be made self-supporting; but subsequent experience abundantly proved that the climate of the Congo, at any rate in the cataract region, is such as to preclude the possibility of European self-support. Agriculture is out of the question, and the only other means—trade—inevitably obscures the character of a Christian mission, and gives it a most undesirable aspect of self-interest in the eyes of the heathen; therefore the idea of self-support was soon relinquished by the Committee. Funds to start with having been contributed chiefly by the Committee, volunteers for this dangerous pioneer work were furnished by the Institute. Mr. Tilly acted as Secretary for the first three years, but in 1880 the work had so increased as to require more time than he could spare from his pastoral duties, and Mr. and Mrs. Guinness were asked to undertake the sole responsibility of the mission, and its support, as a branch of the East London Institute, the Committee to resign all share in its management, and act only as an advisory council. Mr. and Mrs. Guinness assented to this plan, and the mission was thus conducted, Mrs. Guinness being secretary until its transfer to the A. B. M. U. in 1889. The pioneer of the mission, Mr. Henry Craven, of Liverpool, reached Banana, at the mouth of the Congo, in February, 1878. He was accompanied by a Danish sailor (who afterward proved unfit for the service, and was quickly recalled). A merchant resident at Banana gave them a passage in a trading-vessel to Boma, about 70 miles up the river. Beyond this point the only conveyance was by native canoes; and at Yellala Falls, 100 miles up the river, all navigation ceased, and all above it, save for Mr. Stanley's letters, was an absolute *terra incognita*. After a short delay the missionaries purchased a canoe, and made their way to some native settlements on the south side of the rivers Masuka and Nokki. Then began the usual experiences of all who try to live in Central Africa; but notwithstanding them all, a landing-stage was built at Matadi, at the end of the lower river navigation, and the first permanent station formed at Pala Vala, a town some 15 miles inland, built on a plateau 1,600 or 1,700 feet above the sea-level, and in the midst of a considerable population. The king of the place was friendly, gave land for a house and garden, and countenanced the settlement of the white men. By the beginning of 1879 Mr. Craven had acquired the language sufficiently to be able to preach a little to the people, had translated the commandments for them, and wrote that the truth was beginning to tell upon their hearts Later on, two boys were sent from this station to England for training, and are now successful helpers in the mission.

In the summer of 1878 Messrs. Telford and Johnson joined Mr. Craven. Within six months the former died of fever, but the vacant place was soon filled by another brave young volunteer. By the end of this year ten missionaries had been sent out, and the third station of the mission planted at Banza Manteka, since the scene of the first great awakening on the Congo. As the missionaries made their way up the river the obstacles and difficulties increased, and the question of transport became a very serious one. The natives for many reasons could not be relied upon as carriers, and *Kroo-men*, only to be obtained by importation from Sierra Leone, were the sole dependence. To hire them, very large supplies of barter goods were needed; consequently more transport, and hence greater expense. Experience had by this time shown that the stations, far from becoming self-supporting, had been too slenderly supplied with resources and helps, and the Committee plainly saw that if the mission was ever to be planted upon the upper river, stronger and better equipped detachments must be sent out. Much earnest prayer was made that He under whose providence the new world had been opened up would also provide the men and means to evangelize it, and in answer to these prayers, and as the result of much hard work, an expedition better organized and better supplied than any previous one left England in March, 1880. Its leader was Adam McCall of Leicester, who had had much experience of travel in South and South Central Africa, and was in every respect well qualified for his work. Four other students from the Institute had volunteered to go out under his lead. The party reached the mouth of the Congo in April, and though at first things looked bright, soon began the usual African experience of delays, disappointments, and fevers. The new recruits found that Mr. Kergow, who had come out the previous year, was ill at Matadi; Mr. Richards was laid up with fever at Boma; and many another circumstance tried faith and patience: but throwing all his cheerful energy into the task, and seconded most heartily by his colleagues, McCall pressed through the initial difficulties, and got his party, Kroo-men, donkeys, —brought in the vain hope of making transport easier,—and all up as far as Boma. Here they were met by the heavy tidings that Mr. Petersen, all alone among the heathen, with none to nurse, none to prescribe, to soothe, or to comfort, had died of fever at Banza Manteka. He had been but a little more than a year on the Congo. On the 25th May the party were ready to proceed up the river to its farthest navigable point, just below the Falls of Yellala. The very difficult journey was accomplished, and with a view to the convenience of landing goods and travellers a station was erected at Matadi Minkanda, a rocky point above the M'poso River, and just opposite Vivi. This party had started with the hope of being able to go right on to Stanley Pool in one dry season, but many things detained them, and by the time they reached a place in the territory of Manyanga, called Bemba, the rainy season was fully upon them, the river was tremendously swollen, tornadoes and storms were frequent, and it was evident that little more could be done that year in the way of advance. While they waited, they learned what they could of the language, made friends with the people, and collected their goods at that point to be ready for a fresh start as soon as the weather permitted, for, notwithstanding all perils and hardships, their determination to

reach the interior never faltered. This most interesting story of this mission can only be glanced at here, and the merest outline of it given; therefore all details showing the heroism of the little band of volunteers must be passed over. The year 1881 was a most important one in the history of the mission at home in London and on the field in Africa. A great step forward was made possible by the advent of the little steam-launch "Livingstone" in May of that year. With the "Livingstone" arrived four more young volunteers for the work, and a little later another party of five, making twenty-four since the starting of the mission. But, alas! death had again visited the little party, while the health of several was broken, and four others had been recalled because of want of fitness for the work; so the staff, for all the large reinforcement, was no greater at the end than at the beginning of the year. Among those who returned home on furlough were the first missionary on the Congo, Mr. Craven, and his wife, who had gone out a year later: they brought with them three native children—two lads and a little girl. Mr. Craven's furlough was even more useful to the mission than his presence in Africa, for now he had time to reduce the Fioli language, a branch of the great Bantu family, of which he had gained considerable knowledge, to writing, and to prepare in it Bible stories and reading-books for the children in the schools. As soon as well enough, he set about preparing a small dictionary, and when the native lads could speak English fairly well, Mr. Guinness made use of them to assist him in studying out the grammar of their language; and after many months of careful, persevering study and work with these boys, succeeded in preparing a small elementary grammar, which was of the greatest use to the missionaries, until they could themselves with fuller knowledge prepare a better one. In the mean time the work in Africa passed through many vicissitudes. In January one of the missionaries died, others were very ill of fever, and in February Matadi station was utterly destroyed by a tornado; but to offset these troubles hopeful signs of progress appeared in the stations of Palabala and Banza Manteka. The new station at Banana was erected during the summer of this year, and Mr. McCall pushed forward with great energy, and amidst great difficulties, the work of the mission; but his health, which had for some time been failing, utterly broke down in the autumn, and he was compelled to leave the country. He was able only to reach Madeira, where he died in November. In the same month occurred the death of Mrs. Richards, who had joined her husband at Banza Manteka in 1880. The fact that five deaths had taken place in the mission within four years caused much serious thought to friends of the mission, some of whom questioned the propriety of continuing it; but, remembering the similar experiences of the Church Missionary Society, the London Missionary Society, and the Baptist Mission on the Congo, the Directors could find no argument for the abandonment of their work, or the cessation of effort to evangelize the interior of the Dark Continent. Therefore, the mission was not abandoned; and in May, 1882, a party of six, including a medical missionary and two ladies, left London for the Congo. Considerable advance was made up the river during this year. Sufficient goods and provisions having been collected at Bemba, three of the missionaries, with a good gang of Kroo-men, went up to Stanley Pool by the north side of the river, a journey of 160 miles, thirty of which had been cleared by Stanley, who was just now building the station of Leopoldville, on the south shore of the Pool. The road was in places fairly good and easy, in other parts extremely difficult—"like climbing up and down a church tower." On account of its difficulties and the great scarcity of provisions, the north side of the river was definitely abandoned, and two new stations, the sixth and seventh planted by the mission, were founded on the south side of the river, at Mukimbungu, a little out of the direct line to Stanley Pool, and nearer to the river, and Lukunga, about 30 miles farther on, beyond which point the carriers absolutely refused to go. The burning of Bemba station, and the deaths of three more missionaries were the great calamities of this year. In regard to the latter, the brave men remaining wrote to the Directors: "We are not in the least daunted by these deaths. Forward is the order, and, with God's help, forward we will go!"

The fifth year of the mission, 1883, was more encouraging than any previous one, though not without its sorrows. Dr. Sims had by this time reached the Upper Congo, and had obtained from Mr. Stanley, whom he met on his way up at Manyanga, a piece of land for a station in the new settlement of Leopoldville—which was already becoming a considerable village, the first European settlement on the Upper Congo. To the missionaries it was a place of profound interest, the key of Central Africa, the goal of five years' arduous labor, the starting-point of a navigable water-way extending for many thousands of miles all over the interior of the Dark Continent, of a road that was practicable and open, and on which the mission could be independent of gangs of carriers,—and their past experience had immensely enhanced their appreciation of the last consideration.

With the erection of a good station at Stanley Pool, the first task of the mission was accomplished. The doubtful dream of 1878 had become the established fact of 1883. A chain of stations had been formed past the Middle Congo, the various tribes on the road had been conciliated, the language had been learned, and some fruit had been gathered (the first converts had been baptized in 1882), and the millions of the interior were now no longer beyond the reach of Christ's ambassadors. The next task was the transportation of the mission steamer, the "Henry Reed,"—a gift to the mission from Mrs. Reed of Tasmania,—from London, where it had been constructed, to Stanley Pool. The weight of the boat and machinery complete was about 14 tons,—over 500 man-loads,—and it was no easy matter to carry it all up over rocky mountain paths, and through many a rushing, bridgeless river for hundreds of miles, nor to rebuild the vessel under African suns on the Upper Congo. In order to bolt the 160 plates into one vessel again 16,000 rivets had to be driven; the machinery and all internal fittings had to be reconstructed, and the vessel painted with several coats to resist the water action of the tropics; but all was successfully accomplished, and a tenth station was built—Equator Station—700 miles from the coast, which carried the work of the mission into the great interior. It was at this

point, in 1884, that the mission was transferred to the A. B. M. U. (q.v.). At the time of the transfer seven stations were in working order, namely, Mukimocka, Palabala, Banza Manteka, Mukimbunga, Lukunga, Leopoldville, and Equatorville. The "Henry Reed" was afloat on the Upper Congo, and twenty missionaries, four of them married, formed the working staff of the mission.

Since the foundation of the work nearly fifty had volunteered for it and had been sent out. A few proved unfit and were recalled, some were broken in health, and eleven had given up their lives on the Congo.

Congo Balolo Mission—In 1888 Mr. John McKittrick of the L. I. M. returned home on furlough, bringing with him from the advanced outpost of the mission, Equator station, where he had been at work, an intense interest in the Balolo and zeal for their conversion, and also a living specimen of the race, a Balolo boy named Bompole. The result of this apparently accidental visit was the Balolo Mission. Until about eighty years ago the dwellers on the southern bank of the Upper Congo were of the peaceful Bantu tribe. At that time a great nation came travelling westward, and took possession of the left bank of the stream, turning out the former occupants, and bringing in a new language, customs, and people. The powerful invaders were significantly called Balolo, Iron-people, or, as we should say, *the strong tribe.* Similarly, Ba-konga, means "hunting people;" Ba-bwande, "travelling people;" Ba-teke, "traders," etc., etc. (See "The New World of Central Africa," by Mrs. Guinness.)

The country which the invaders conquered, and have since kept and dwelt in, is nearly five times as large as England, and fills the horseshoe bend of the Congo—extending from the Lomami in the east to Lakes Mantumba and Leopold on the west, and from Lopori on the north, to the head-waters of the Bosira and Jaupa on the South.

The Balolo are more civilized than the natives of the Lower Congo. Being expert in the working and smelting of brass, they produce axes, planes, hoes, spades, and other useful implements of architecture, and thus are able to clear away the tangled undergrowth of the forest and to cultivate maize and mandioca. "Every village has its smithy, if not its spreading chestnut-tree," and the smith is held in high repute among his townsmen, for besides the implements of toil and the weapons of war, he is skilled in the production of bracelets, necklaces, and other ornaments. The Balolo canoes are swift and serviceable, and are manned by practised paddlers; a considerable flotilla is attached to every town; the towns are large, the streets straight and regular, and the large, commodious houses are built of palm fronds. In places where the banks of the Congo are very steep and high, ingenious zigzag paths have been cut in the sides of the declivity by the natives, and the way made still less difficult by ladders of curious construction. In their physical frames, as in everything else, these Upper Congo natives are a contrast to the dwellers on the lower river. Stanley visited these people and described them, but the missionaries of the L. I. M. were the first persons to make their acquaintance from the station at Equatorville.

When the new mission was resolved upon, Mr. McKittrick was liberated by the A. B. M. U., in order that he might become the leader of the first party to the Balolo country and to prevent delay in starting, the L. I. M. steamer, the "Henry Reed," was lent to the Balolo Mission for a year. A farewell meeting was held for the pioneer party of the Congo Balolo Mission, at Exeter Hall, in March, 1889. Many speeches were made—one at least unexpected and unpremeditated. It was spoken by Bompoles' dark lips, and in his high, shrill voice. Hundreds of listeners in the great hall were hushed into silence to hear the few and ignorant words framed into broken sentences, for Bompole's vocabulary was very limited, and of grammar he knew nothing. The little lad said his people, "wanted gospel," and then asked, "Isn't it a shame—shame to keep gospel to yourself? Not meant for English only! Isn't it a shame? My people wanting gospel! Isn't it—isn't it a shame?" Was ever the cause of foreign missions more forcibly put? The mission band sailed from England on the 18th of April, 1889, and reached its destination on the Lulonga River in the middle of August—four months only to accomplish what ten years before could not have been done at all! How different the experience of this party from that of the pioneers of the L. I. M.! The hearty co-operation of the missionaries already in the field not only facilitated the journey, but also averted the danger from exposure and inexperience, to which the earlier workers in so many cases had succumbed. No fatal illness occurred on the journey, and the missionaries have since their arrival continued in good health. Early in 1890 the second party arrived, and with them the mission's own steam-launch, the "Pioneer," which had been built in London, and was to be reconstructed, as the "Henry Reed" had been, at Stanley Pool; 11 missionaries were now in the field, and two stations, Lulong and Ikan, had been planted. A third party of Balolo volunteers has since gone out to form the John Wallis Alexander Station on the Maringa, and a fourth to found the Berger Station, probably on the Jaupa, will soon be ready to start. The sphere of the Balolo missions comprises the six southern tributaries of the Congo beyond Equatorville—the Lulonga, Waringa, Lopori, Ikelemba, Jaupa, and Bosira, presenting together about 2,000 miles of navigable waterway.

The basis of the Congo-Balolo Mission is interdenominational, "simply Christian," and thoroughly evangelical. Members of any of the evangelical churches are welcomed as workers in it. Its management is in the hands of the Directors of the E. L. Ins., who are assisted by a council at home and a standing committee of senior missionaries in Africa.

The general support of the mission is undertaken by the Directors; the support of individual missionaries being in some cases defrayed by Y. M. C. A.s, Y. W. C. A.s, circles of local friends, the churches of which the missionaries may be members, and in other ways.

The Pioneer Soudan Mission.—During Dr. Guinness' recent tour in the United States he presented the destitution of the vast region which is known as the Soudan, in which there are about 125,000,000 of people absolutely neglected, before the Y. M. C. A.s of Kansas and Nebraska, and in each State about twenty of the foremost men volunteered to go as pioneers; and the "Soudan Pioneer Mission" was founded, with a branch in each of the towns in which Dr. Guinness' meetings were held.

Several young men from the Y. M. C. A. of St. Paul, Minn., and thirty colored men from the Southern States, have since offered themselves for the Soudan.

In October, 1889, a meeting in behalf of the mission was held in Topeka, Kansas, after which three of the volunteers for the Soudan, Messrs. Mail, Helmick, and Kingman, spent several months in visiting the larger cities and colleges of Kansas, and also some of the large cities in Illinois, Minnesota, Wisconsin, Indiana, and Arkansas, and aroused much interest in the mission. In January, 1890, upon the invitation of Mr. Graham Wilmot-Brooke, Mr. Kingman sailed from New York for England, to join the Wilmot-Brooke party for the Soudan. Mr. Kingman accompanied the party as far as Liberia, and there gained much information in regard to the Soudan and the essentials for missionary work there, which greatly helped those who were to join him in their preparation. On May 22d, 1890, a party of eight, including two ladies, and two young men from the Y. M. C. A. of St. Paul, Minn., who went with the pioneers of the "Upper Congo Missionary Colony," sailed from New York for Africa. The entire party go out "in faith," with no promise of financial support except such as they find in the Bible.

Ebenezer.—1. A town of West Cape Colony, Africa, on the Olifant River, northwest of Clan-William. Mission station of the Rhenish Missionary Society; 1 missionary, 4 out-stations, 280 church-members, who contribute half of the expenses of the mission.—2. On the west side of the Sinoe River, Africa, is one of the stations of Bishop Taylor's self-supporting mission. The king of the tribe has proclaimed Sunday as God's day, on which his people are not to work, but must go to His house and hear His Word. A new house has just been built, and the property is worth $800: 1 missionary, 1 school, 20 scholars.—3. A town in the district of Alfredia, Natal, South Africa. Mission station of the Hermannsburg Missionary Society, with 100 church-members.—4. A town in the district of Tratoria, Transvaal, South Africa. Mission station of the Hermannsburg Missionary Society, with 315 church-members.—5. A city of Bengal, India. The chief seat of the Indian Home Mission to the Santals, founded in 1867 by the Dane, Böresen, and the Norwegian, Skrefsrud. It has 3,385 church-members, several out-stations, a colony in Assam, a seminary, etc. The mission is self-supporting. The two greatest evils the missionaries had to fight against here were not the perverseness and degradation of the Santals, but the Hindu usurer and the English-whiskey dealer: against the former, the English Government was not unwilling to lend its aid, but there was no other means by which to fight the rum-shops than by preaching temperance to the natives.—6. A town in British Guiana, South America. Station of the London Missionary Society, with six native preachers, and 285 church-members.—7. A town in the Wimera district, Victoria, Australia, 200 miles northwest of Melbourne. Station of the Moravians, begun in 1859. Has 1 married and 1 unmarried missionary. The mission buildings are on a plot of ground given by the government. The success of their work far exceeded the anticipation of the missionaries, and the mission is still growing in all its branches.

Ebon, the largest of the western or Ralik chain of the Marshall Islands, Micronesia, 350 miles northwest of Apaiang. Mission station of the A. B. C. F. M., with a seminary, a printing establishment, 3 native ordained pastors. The whole New Testament has been translated into the language of the island: 3 schools, 178 pupils, 198 church-members. The German occupation of the islands has proved an annoyance in many ways. Ebon was fined $500, and then assessed for a tax as great as that for other islands twice as large.

Ebon Version.—The Ebon, which belongs to the Micronesian branch of languages, is spoken in the Marshall Islands by about 15,000 people. In 1857 two missionaries from the American Board, the Rev. George Pierson and Edward T. Doane, settled upon the island of Ebon. Portions of the Gospel of Matthew translated by the two missionaries were printed on the island in 1858; other portions were published in 1862. The Gospel of Mark, translated by Mr. Doane, was printed at Honolulu in 1863. The Rev. B. G. Snow, who succeeded Mr. Doane, besides revising the Gospel of Mark, prepared the other Gospels and the Acts. The remaining books of the New Testament were translated by the Rev. E. M. Pease, who carried through the press of the American Bible Society in New York an edition of 1,500 copies of the entire New Testament in 1885. The Book of Genesis was translated by the Rev. J. F. Whitney, and 400 copies were printed by him at the mission press on the island in 1877 and reprinted at New York in 1882.

(*Specimen verse.* John 3 : 16.)

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

Ebuta-Meta, a town at the mouth of the Ogun River, Gold Coast, West Africa, opposite Lagos. Is visited by missionaries of the Church Missionary Society. It has a congregation of the Lagos Native Pastorate Association, which was founded by fugitives from Abeokuta (q.v.), and numbers (1888) 1 pastor, 300 communicants, 1 school, 11 scholars.

Eckard, James Read, b. Philadelphia, November 22d, 1805; graduated at the University of Pennsylvania 1823; studied law and practised in Philadelphia and Pittsburg till 1831; graduated at Princeton Theological Seminary 1833; ordained at Philadelphia, and sailed the same year for Ceylon as a missionary of the A. B. C. F. M. He was stationed at Panditeripo. In 1835 he removed to Madura, and was connected with the new mission. Returning home in 1843 on account of the ill-health of his wife, he spent two years in Georgia under the Home Missionary Board, and from 1844 to 1846 was Principal of Chatham Academy, Savannah. Returning north in 1847, he received several calls to churches which he declined, but accepted in 1848 the call to the Second Presbyterian Church in Washington, D. C. While here the degree of D.D. was conferred upon him by Lafayette College. He was Professor of History and Rhetoric in Lafayette College, Easton, Penn., from 1858 to 1872. After that he lived in Germantown, and later with

his son, pastor of the church in Abington, Penn. He died there suddenly, March 12th, 1887. The writer of this knew Dr. Eckard well, having been with him in the seminary, and for several years associated with him in the Ceylon Mission. He was highly esteemed by the mission as a faithful worker. With his brethren he was always the courteous gentleman and genial companion.

Ecuador, one of the South American republics, lying, as its name implies, on either side of the equator, is bounded by Colombia on the north, on the east by Brazil, on the south by Peru, and on the west by the Pacific Ocean. Boundary disputes with Colombia and Peru which are still unsettled render it impossible to define its exact limits. Area, 118,630 square miles, divided politically into 17 provinces. With its lofty plateaus and intervening valleys it affords every variety of climate. Descending from the snow-capped mountains a temperate climate is met with, which then increases to tropical warmth as the plains are reached. The rainfall, especially at the head-waters of the Amazon and its tributaries, is excessive. Earthquakes frequently occur, and there are at least 16 volcanoes. The population, estimated at 1,000,000, includes pure-blooded Indians (6 per cent), mixed races (3 per cent), and whites of Spanish descent. The government is modelled after that of the United States of America. There is a president, vice-president, senate, and house of representatives. The capital, Quito, has a population of 30,000, and Guayaquil is the principal commercial city. The religion of the republic is Roman Catholic, and all other religions are excluded. Primary education is gratuitous and obligatory. There is only one railway in course of construction, but there are 1,200 miles of telegraph lines. Quito is connected with Guayaquil, with the Republic of Colombia, and by cable with the rest of the world.

Eden, or **New Eden,** a town in Jamaica, West Indies, pleasantly situated upon the Manchester Mountains, commanding a fine prospect. The climate is exceedingly hot and unhealthy. The first station of the Moravians in Jamaica. It was opened in 1820, and has had great success. At present a native missionary and his wife are in charge.

Edengudi, formerly **Caldwell's Station,** a town in the Tinnevelli district, Madras, South India, situated on the sea-coast. A station of the S. P. G., with 690 members.

Edina, a town in the Bassa-district, Gold Coast, Africa, at the mouth of the St. John's River, northwest of Buchanan and southwest of Bexley. Mission station of the Methodist Episcopal Church (North); 5 native helpers, 200 church-members, 1 Sunday-school, 140 scholars.

Edinburgh Medical Missionary Society. Headquarters, 56 George Square, Edinburgh, Scotland.—In 1841 the Rev. Peter Parker, M.D., a medical missionary from America, who had labored for many years and with much success in China, passed through Edinburgh on his way to the United States. During his brief stay in that city he was the guest of the late Dr. Abercrombie, who became so greatly interested in the intelligence received from him, especially with his experience of the value of the healing art as a pioneer to missionary effort, that he invited to his house a few friends to hear Dr. Parker's account of his work, and to consider the propriety of forming an association in Edinburgh for the promotion of medical missions. A public meeting was held on November 30th, when the following resolution was adopted and the Society formed: "That this meeting, being deeply sensible of the beneficial results which may be expected to arise from the labors of Christian medical men co operating with missionaries in various parts of the world, thus giving intelligent proofs of the nature and practical operation of the spirit of love, which, as the fruit of our holy religion, we desire to see diffused amongst all nations, resolve to promote this object and to follow the leadings of Providence, by encouraging in every possible way the settlement of Christian medical men in foreign countries, and that for this purpose a society be formed under the name of the 'Edinburgh Association for Sending Medical Aid to Foreign Countries.'" It was at the same time resolved that "the objects of the Association shall be to circulate information on the subject, to endeavor to originate and aid such kindred institutions as may be formed to prosecute the same work, and to render assistance at missionary stations to as many professional agents as the funds placed at its disposal will admit."

Dr. Abercrombie was chosen president, and till his death in November, 1844, he took the warmest interest in the operations of the Society. Others there were of great eminence, whose names are identified with its origin. The Rev. Dr. Thomas Chalmers and Professor Alison were elected vice-presidents at the inaugural meeting. Dr. James Begbie, Professor Sir George Ballingall, Dr. William Beilby (who succeeded Dr. Abercrombie as president), Professor Syme, Dr. John Coldstream, Mr. Joseph Bell, Dr. Ormond, Dr. Handyside—all well-known and honored names—are found among the first list of directors.

At the second annual meeting (November 28th, 1843), it was resolved that the association should be designated "The Edinburgh Medical Missionary Society."

For the first year the income of the Society was only £114, and at the close of its first decade the annual income had never exceeded £300. Until 1851 the funds of the Society were mainly expended in diffusing medical missionary information.

Lectures on the subject of medical missions were delivered by several of the directors, and afterwards were published and widely circulated; prizes were offered for the best essays on this subject, and every available opportunity taken to advocate the claims of this new and interesting department of missionary service. From time to time grants of money for the purchase of medicines and instruments were made to the few medical missionaries then at work in the foreign field.

In reviewing the first ten years of the Society's history the report of the Society for 1852 thus speaks of the work accomplished during the first decade: "We feel satisfied that the subject of medical missions is gradually becoming more familiar to the public mind, that there is a growing interest in its favor, and that at no distant day its importance will be universally seen and acknowledged. Let us look

upon the last ten years as the vernal period of the Society, during which we have been mainly occupied in preparing the soil and scattering the seed; and let us anticipate a season, not far distant we trust, when the silent and unseen germinating process which is now advancing will declare itself by a sudden growth of fresh and vigorous manifestation."

As the results of medical missionary work become more widely known and generally appreciated, it was quite natural that this parent society should be called upon to supply men for the field.

For several years the aid rendered to students was merely pecuniary.

Dr. Handyside, who had learned in his benevolent work how much more readily and efficiently the sick and suffering could be reached by the gospel when the body was first relieved, made an experiment by opening (November 25th, 1853) the "Main Point Mission Dispensary," which was the first home medical mission in Great Britain, and the origin of the Society's Training Institution.

In 1858 the attendance of patients had so largely increased that it became imperative to secure more suitable and commodious premises. Seeing "To Let" over a whiskey-shop,—No. 39 Cowgate—the place was secured by Dr. Handyside and in a few days it was transformed into a medical mission dispensary.

Progress was rapidly made, and on November 18th, 1861, the "Cowgate Mission Dispensary" became the "Edinburgh Medical Missionary Society's Training Institution." By this advance the second decade of the Society's history was made memorable.

The Society in other respects during this period made gradual but decided progress. It commenced, together with the Free Church of Scotland, a medical mission in Madras, and conjointly with the London Missionary Society it supported for four years a medical missionary at Mirzapore, and also established a medical mission in Ireland, supporting the medical missionary there for six years. In addition to this work, several well-known medical missionaries were helped forward by the Society.

By publications, by public meetings and lectures, much was done by the Society during these years to promote an interest in the cause, and its income rose from £350 in 1852 to £1,250 in 1862.

Under the superintendence of Mr. W. Burns Thomson, F.R.C.S.E., who, while agent of the Society from 1860 until 1870, labored with much success and enthusiasm to promote the cause of medical missions, the training institution soon became not only thoroughly efficient, but likewise a powerful and much-blessed local benevolent and evangelistic agency. In the report for 1865 the following reference is made to the progress of the work: "A general retrospect of the period since the amalgamation of the Dispensary with the Society calls for thankfulness and praise; for it is known by those mainly engaged in the work that many of the lowest and most degraded resorting thither have not only heard the gracious offer of the gospel, but have become partakers of the salvation which is in Christ Jesus.... Year by year the value of the Institution as a training-school for missionaries is becoming more and more apparent, and it would be difficult, we imagine, to find a band of more devoted and accomplished young men than those who have already issued from its walls."

Increased accommodation was secured by leasing the adjoining premises, and thus an added step was taken in the development of this important department of the Society's work.

Soon after the much-felt loss by death (1864) of Professor Miller, a memorial fund was raised of above £2,000, with which the convenient and commodious house 56 George Square, now known as the "Miller Memorial Medical Mission House," was purchased and furnished, and made over to the Society as a residence for the superintendent and students.

Medical mission dispensaries were also opened in Glasgow, Aberdeen, Liverpool, London, Manchester, and other centres; and wherever these have been established they are recognized as powerful auxiliaries to home-mission work.

In 1861 the income of the Society was £590; in 1871 it amounted to £1,314. The decade of the Society's history 1871–81 is, however, the period during which it made the greatest progress. In 1871 there were only seven students; in 1881 there were sixteen. At the beginning of 1886 there were upwards of 170 qualified medical missionaries in active service at home and abroad. In 1881 the income amounted to £5,506; while also, during the decade, above £15,000 were raised for special objects, independent of the Society's general income.

The erection of the new and commodious premises in which the work is now carried on marks the beginning of a new era in the Society's history. On the site of the "Old Whiskey Shop" now stands the "Livingstone Memorial Medical Missionary Institution," a most fitting memorial of the great African explorer whose name it bears, and who was both a medical missionary and a corresponding member of the Edinburgh Medical Missionary Society. At the laying of the corner-stone (June 9th, 1877) Rev. Dr. Robert Moffat (the father-in-law of Dr. Livingstone) remarked that a medical missionary was a missionary and a half, or rather, he should say, a double missionary; that it was impossible to estimate the value of a missionary going out with a thorough knowledge of medicine and surgery.

At a bazaar the same year nearly £5,000 were realized, the expenses being only £388, which were more than met by the entrance-money. It was a Christian enterprise, no raffling or objectionable features being permitted.

The Livingstone Memorial with its furnishings cost nearly £10,000; this amount was provided before the building was completed. The ground floor contains the janitor's residence, the laboratory, consulting-room, vaccination or class-room, and a waiting-room comfortably seated for one hundred and fifty. The east end of the room is adorned with a beautiful stained-glass window, the gift of several hundreds of the poor patients themselves; the centre represents our Lord healing the sick; on the one side are these words: "Himself took our infirmities;" on the other, "And bare our sicknesses." A handsome marble bust of Dr. Livingstone and an oil-painting of Dr. Moffat ornament the dining-hall. The third floor is occupied by the library, and bed-room parlors of the students.

The wide-spread and successful efforts made to raise the funds necessary for the erection of

the Livingstone Memorial gave a great impulse to the cause of medical missions.

Besides the Nazareth Medical Mission and that at Madras, the Society established (1874) a most successful medical mission at Niigata, Japan, and more recently a mission in Damascus. It has also helped to inaugurate the Belleville Medical Mission in Paris, and in the last few years has remitted upwards of £2,000 in grants for the purchase of medicines, instruments, etc., to medical missionaries laboring in India, China, Africa, Turkey, Syria, Egypt, Rome, and in other lands and islands of the sea.

There is a growing appreciation of this form of benevolent agency. The days of apologetic pleading have passed, and objections which formerly prevailed are now never heard.

In 1885 there were in active service upwards of 170 qualified medical missionaries, and the number has been steadily increasing, while missionary periodicals bring the news of medical missionary triumphs in all parts of the world.

Efaté, the southernmost, and also the most beautiful, island of the middle group of the New Hebrides, Melanesia. It has about 6,000 inhabitants, all of whom speak the same language. Mission station of the Presbyterian Church of Canada; one missionary and wife, 93 school children. Here, as everywhere in the archipelago, the natives were made miserable by the frauds, the crimes, the abominable passions, and the horrible diseases which European traders introduced among them. Later on they took their revenge. The first missionary who visited Efaté, 1839, was slain and eaten. Others met with the same fate. Now, however, there are five Christian villages in the island, with 380 communicants. Mark and John have been translated into the Efaté language. (See New Hebrides Mission.)

Efatese, a term very commonly used to designate the language of the island Efaté, in the New Hebrides. (See Faté.)

Efik Version.—The Efik, which belongs to the Negro group of African languages, is vernacular to the people living by the old Calabar River, West Africa. Mr. Hugh Goldie translated the New Testament, which was published by the National Bible Society of Scotland at Edinburgh in 1862. In 1868 the same Society issued at the same place the Old Testament, translated by Mr. Robb.

Egede, Hans. (See Danish Mission to Greenland.)

Egedeminde, a town in the northern circle of Greenland. Station of the Danish Missionary Society. The whole circle numbered, in 1883, 4,278 Greenlanders in 76 settlements, all of whom are Christians.

Egypt (Misr), a country in Northwestern Africa, extending from the Mediterranean to Wady Halfa, about 800 miles up the Nile from Cairo. It is a tributary state to Turkey, and is governed by a Khedive. The title of the governor was originally that of Vali, but was changed to "Khidewi-Misr," or more commonly Khedive. Previously to 1884 the sovereign of Egypt claimed rule over territories extending almost to the equator (see article Soudan). After the rebellion of the Soudanese those provinces were practically abandoned, although still nominally Egyptian, and the present boundary at Wady Halfa was provisionally agreed upon. In addition to the territory immediately including the valley of the Nile and section between that and the Red Sea, there belong to Egypt certain oases in the Libyan desert, and a small province, El-Arish, in Syria. The total area is 400,000 square miles, but the cultivated and settled area is only 12,976 square miles, lying along the Nile valley and in the Delta, and depending for its fertility entirely upon the annual overflow of the Nile. During the remainder of the year, whatever of irrigation is necessary is obtained by a system of small canals filled from the river. The climate is hot and unhealthy, the temperature varying from 32 to 84 degrees; but the heat is very oppressive, and the sand in the air causes a great deal of ophthalmia. Along the borders of the Mediterranean, near Alexandria, there are a number of towns where people from Cairo and farther up the Nile are in the habit of going for a time during the heat of summer. Egypt is divided into two sections: Lower Egypt, including the districts of Alexandria, Damietta, and Rosetta in the Delta; Cairo, the Isthmus of Suez, and the Province of El-Arish. Upper Egypt covers the section south of Cairo, and includes the districts of Kosseir, Fayoum, Minieh, Beni-Souef, and Assiout. For mission work see articles United Presbyterian Church of the United States and Church Missionary Society, and the biographical sketch of Miss Mary Whately. (See also Africa.)

Ehlobane, a town in North Zululand, Southeast Africa. Mission station of the Hermannsburg Missionary Society (1882).

Ehlomohlomo, a town north of the river Ukulatuzi, East South Africa, under the authority of the Boers. Station of the Hermannsburg Missionary Society among the Zulus. Besides Ehlomohlomo and Bethel, there are three other stations, Eniyati, Ekuhlengeni, and Esihlengeni, which together have thirty members.

Ehst, synonymous with Esthonian, or the root-word of Esthonian (q.v.).

Ekhmeem (Akhmim), a town of Egypt, in the Province of Girgeh, on the east bank of the Nile, between Girgeh and Assioot. Mission outstation of the United Presbyterian Church, U. S. A.; (1879); 4 native workers, 40 church-members.

Ekjowe and **Ekombe,** towns in East South Africa, south of the river Uhmlatuzi, under British authority. Stations of the Norwegian Missionary Society among the Zulus. Have, together with Ungoji, 120 church-members.

Ekombela, a town in Southeast Transvaal, East South Africa, between Entombe and Ehlomohlomo, northeast of Utrecht. Mission station of the Hermannsburg Missionary Society.

Ekuhlengeni, a town in South Zululand, East South Africa. Mission station of the Hermannsburg Missionary Society.

El Bayadeeyya, a town in the Province of Assioot, Upper Egypt. Out-station of the United Presbyterian Church (1879); including

three sub-stations, it has 1 organized church, 115 communicants, 2 schools, 68 scholars.

Eleuthera, one of the nineteen islands included in the Bahamas or British West Indies. Area, 132 square miles; population, 5,500. Station of the Wesleyan Methodist Missionary Society; 2 missionaries, 8 chapels, 1,120 church-members, 8 Sunday-schools, 1,218 scholars. S. P. G. (1849); 1 missionary, 407 communicants. Baptist Missionary Society; 3 evangelists, 3 stations, 212 church-members, 216 sabbath-scholars.

Elim.—1. A town in the extreme south of Cape Colony, South Africa, about 80 miles southeast of Gnadendal. Station of the Moravian Brethren among the Hottentots, founded in 1824, in order to reduce the number of inhabitants at Gnadendal, which had become overcrowded. It has gathered a congregation of 1,500. The Hottentots are described as very easy to impress and always ready with the tongue, but less capable of any real development, and always in need of watching. Still the work of the three married missionaries and their wives, who are now stationed at Elim, is very successful and encouraging.—2 A town in Northern Transvaal, South Africa. Station of the Mission Romande (Free Churches of French Switzerland) founded in 1879, from Valdesia. It has 215 church-members.—3. A town in the circle of Alfredia, Natal, South Africa. Station of the Hermannsburg Missionary Society, with 100 church-members.

Eliot, John, b. 1604, in Nasing, Essex Co., England. He had eminently godly parents, "by whom," to use his own words, his first years were "seasoned with the fear of God, the Word, and prayer." He was educated at the University of Cambridge in 1623, where he acquired a thorough knowledge of the original languages of Scripture, was well versed in the general course of liberal studies, had a partiality for philology, and was an acute grammarian. On leaving the university he became an usher in the grammar-school of Rev. Thomas Hooker. To his connection with him he traces his conversion. "When I came to this blessed family," said he, "I saw as never before the power of godliness in its lively vigor and efficiency." Mr. Hooker having been silenced for nonconformity, became an exile in Holland, and thence emigrated to New England. Mr. Eliot resolved to devote himself to the ministry, and, being exposed to the tyranny of Laud on account of his nonconformity, followed Hooker with sixty others in the ship "Lyon" which reached Boston, November 3d, 1631. Some of his brethren who contemplated going to America exacted from him a promise that, if they came, he would be their pastor. On his arrival he supplied the place of Mr. Wilson, the pastor of the Boston church, absent in England. In the following summer the young lady who was betrothed to him, and had promised to follow him soon, arrived, and in October they were married. In 1632 the brethren whom he had left came and settled in Roxbury. Mr. Eliot was installed as their pastor, continuing in that relation till his death, nearly sixty years. In 1639 he was appointed with Welde and Mather, by the civil and ecclesiastical leaders of the colony, to prepare a new version of the Psalms. This Psalter, issued in 1640, was the first book printed in America. It was entitled "The Psalms in metre, faithfully translated for the Use, Edification, and Comfort of the Saints in public and private, especially in New England." It was called "The Bay Psalm Book," but afterwards "The New England Version of the Psalms." The book passed through twenty-one editions. Soon after Eliot was settled in Roxbury he became deeply interested in the Indians, and the legislature having passed an act for the propagation of the gospel among them, he resolved to learn their language that he might preach to them. Through a young Pequot, who had learned a little English, and whom he had received into his family, he obtained some knowledge of their language. He soon became sufficiently familiar with its vocabulary and construction to translate the ten commandments, the Lord's Prayer, some texts of Scripture, and a few prayers. In October, 1646, he made his first visit with three others to their camp near the site of Brighton, on the border of Newton, and preached to them assembled in the wigwam of Waban, their chief, —the first sermon ever preached in North America in a native tongue. The service continued three hours, the Indians asking many questions. Two weeks after he made a second visit, when an old warrior asked with tears if it was not too late for him to come to God. In another fortnight he made a third visit, when a deep, serious interest was manifest, though many Indians had been incited by the powwows against him. These powwows, conjurers or juggling priests, violently opposed him. At this third visit Waban was so impressed that he gathered his people at the evening camp-fire, and talked to them about what they had heard. Desiring to civilize as well as Christianize the Indians, Eliot had those to whom he had preached gathered into a community on the site of their old camping-ground. This was about five miles west of Boston, and to it, at the suggestion of the English, they gave the name Nonantum, signifying *rejoicing*. Eliot exerted great influence over them with rare tact and sagacity to encourage them to adopt the modes of civilized life. A simple civil administration was established, and in 1647 the General Court established a court, over which an English magistrate presided. With social and industrial improvements they were trained with the aid of some native helpers in religious duties. These Indians received the appellation of "praying Indians."

Another place for religious meetings and instruction was Neponset, within the limits of Dorchester, among a body of Indians, whose chief was the first sachem to whom Eliot preached. A sachem at Concord now induced his people to petition for a tract near the English, that they also might be instructed. Their request was granted, a teacher given them, and religious services were commenced. They adopted a code of rules regulating their civil and religious duties and their social comfort. In 1648 Mr. Eliot visited Pawtucket, 35 miles southward, where was a powerful chief. He and his two sons gave evidence of true conversion, and desired Mr. Eliot to live with and instruct them, offering him the choicest location. About this time came an earnest request from a chief living 60 miles from Roxbury, the present site of Brookfield, that Mr. Eliot would

come and teach his people. As the journey would take him through a region where his life would be in danger, a sachem through whose country he must pass came with twenty of his warriors to escort him. He set out on horseback. The exposure and fatigue severely taxed his strength. "I have not been dry," he states, "night or day from the third day of the week until the sixth, but so travel, and at night pull off my boots to wring my stockings, and on with them, and so continue. But God stepped in and helped." Not only did the sachems violently oppose him and persecute the praying Indians, but he had received no aid or cheer from others. His own countrymen even aspersed him. It was declared both "in Old and New England that the whole scheme was to make money, and that the conversion of the Indians was a fable." But despite the opposition of the sachems, the apathy of most of the English and the hostility of some, he pursued his work with heroic faith. But in 1649 Christians in England were so stirred by the fame of his work, that a society, entitled "The Society for the Propagation of the Gospel in New England," was formed, and incorporated by Parliament. Collections were made throughout England and Wales, and liberal supplies were sent. This Society sent Eliot £50 per annum to supplement his salary of £60 at Roxbury. Eliot had long desired to have all his converts gathered in one settlement, the Indians favored the scheme, and the funds received from England made it practicable. A site was chosen on the Charles River, 18 miles from Boston, and a tract of 6,000 acres set apart and named Natick. All the praying Indians except one tribe were here gathered in 1650. The town was regularly laid out, a house-lot assigned to each family, a large building erected to serve for a church and school room. The governor with several others visited Natick, and were highly gratified. An Indian preached before the governor "with great devotion, gravity, decency, readiness, and affection," and a psalm lined by the Indian schoolmaster was sung "in one of our ordinary English tunes melodiously."

Mr. Eliot now began to train native preachers and teachers. The converts were formed into a church in 1660. His plan of gathering all the converts to the one mission at Natick failed, and 13 other towns of praying Indians were formed. The industrial and educational work was pursued with success. The number of converts under his immediate care in 1674 was 1,100, the result of his 38 years of labor; and scattered through Massachusetts, and on Nantucket and Martha's Vineyard, which he had visited, were 2,500 others, under the care of the Mayhews, Cotton, and Bourne, but whose conversion may be traced to the efforts and influence of Eliot. He lived to see 24 of the Indians preachers of the Gospel. In King Philip's war of 1675 the praying Indians suffered greatly. They were hated and hunted by the red men, and cruelly treated by the whites. Mr. Eliot for protecting them was reviled and suspected by the English, but he remained their faithful friend.

A very important part of his work was his translation of the Bible. The New Testament was, through the patronage of the English Society, issued in 1661, and the Old Testament two years later. Eliot's Indian Bible is the first printed in America. It is the grandest monument of early American scholarship and evangelism. Of this work Edward Everett said: "The history of the Christian Church does not contain an example of resolute, untiring, successful labor superior." In 1663 1,500 copies were printed, and 2,000 in 1685. He translated also Baxter's "Call to the Unconverted," and various other treatises on practical religion. His original works were "A Catechism," an "Indian Psalter," "Primer," and the "Indian Grammar." At the end of the latter he wrote: "Prayers and pains, through faith in Jesus Christ, will do anything." In English he published "The Communion of Churches," "The Glorious Prospect of the Gospel among the Indians," and others. When through age and infirmity he was unable to preach or visit the Indians, he induced several families to send their negro servants to him once a week, that he might instruct them in gospel truth. His wife died three years before him, aged 84. Soon after he wrote to a friend, "I am going home;" and with the words "Welcome joy!" on his lips, he died, May 20th, 1690, aged 86.

Four of his sons graduated at Harvard, and three became preachers. "There was no man on earth," said R. Baxter, "whom I honor above him." Southey pronounced him "one of the most extraordinary men of any country."

Eliza F. Drury, a town in the Cape Palmas district, Africa, is a station of the Protestant Episcopal Church, U. S. A., founded by money left by Eliza F. Drury. It is the centre for evangelistic work in three adjacent villages. A boarding-school is sustained here, partly upon the manual-labor system. It has 1 missionary, 4 preaching-places, 7 scholars.

El-Jawily, a town in the Province of Assioot, North Egypt, is a mission station of the United Presbyterian Church (1874); 2 out-stations, 1 native minister, 1 organized church, 120 communicants, 145 Sabbath-scholars, 3 schools, 176 scholars.

Ellice Islands, a group of small islands of Polynesia, near the Samoan Islands, in a coral reef surrounding a lagoon. Population, 250. Mission out-station of the L. M. S.; visited annually by members of the Samoan Mission.

Ellichpur, a city in Eastern Berar, Central Provinces, India. Population, 28,000. In 1874 an independent American missionary, Norton, of the Methodist Church, began to work here among the Karhus, and baptized 70. This work is known as the Ellichpur Faith Mission. (See Pentecost Bands.)

Ellis, William, b. August 29th, 1794, in London. Studied at Gosport and Homerton. Having offered himself at the age of twenty as a missionary to the L. M. S., and been accepted, he spent a few months in acquiring a knowledge of printing and bookbinding; was ordained November 8th, 1815, at Kensington, and sailed January 23d, 1816, for the South Seas. He labored for a while at the islands of Eimeo and Huahine, setting up in Tahiti the first printing-press in the South Sea Islands. He left Huahine for the Sandwich Islands, February 24th, 1822, in company with Messrs. Tyerman and Bennet, the Society's deputation, reaching Hawaii, March 21st; visited Oahu in

April, and because of the affinity of the Taheitian and Hawaiian languages, was able to preach to the Hawaiians with facility in two months after his arrival. Being requested by the king and chiefs to join the mission in the islands, and the American missionaries cordially concurring in the request, he returned to Huahine, and removed his family to Oahu, February 5th, 1823. On account of the severe illness of Mrs. Ellis, he left, September 18th, 1824, for England, by the way of the United States, reaching New Bedford, March 19th, 1825. There he spent several months, addressing missionary meetings in behalf of the cause. He reached London, August 18th, 1825. From 1826–31 he visited various places in England for the Society. On the death of Rev. W. Orme, Foreign Secretary, he was appointed to assist in the conduct of the foreign department, and in March, 1832, was appointed Foreign Secretary by the Directors. In 1835 Mrs. Ellis died. Two years later he married Miss Sarah Stickney, the popular authoress. In 1841, on account of the serious failure of his health, he resigned the Secretaryship, and residing at Hoddesdon, gave occasional personal aid to the Congregational Church. In 1847 he accepted the pastorate, which he resigned in 1852. Reports having reached England that the Malagasy Government was favorable to Christianity, he was requested by the directors in 1853 to visit Madagascar, with the view of re-introducing missionaries into the island. Finding the native government opposed to his remaining at the capital, he went to Mauritius, where he spent nine months, visiting the mission stations and schools. He again visited Madagascar in 1854, but a request to be allowed to visit the capital was refused. After making many inquiries, and distributing portions of the Scriptures at Tamatave and Foule Point, he sailed for Cape Town, December 20th, to visit, as directed, the Society's stations in Cape Colony. He embarked for England, June 14th, 1855. Permission having been given by the Malagasy Government to visit the capital for one month, he sailed for the island March 20th, 1856. He had an audience with the Queen, who, though friendly, did not give permission for missionaries to return. He sailed for home January 13th, 1857. When the news of the death of the Queen and the accession of her son Radama II. reached England, Mr. Ellis was appointed to return to the island to arrange for the re-establishment of the mission. While there the first band of missionaries arrived, August, 1862, to recommence the mission. Having accomplished the object of his visit, he returned to England, July 14th, 1865. From this time he was much occupied in visiting various parts of the United Kingdom in the interests of the Society, and in efforts for the progress of the gospel in Madagascar. He died at Hoddesdon, June 9th, 1872, aged 77.

Ellore, a town of Madras, South India, in the Godaveri district, 38 miles north of Masulipatam, 255 miles north of Madras. Population, 25,092, Hindus, Moslems and Christians. Mission station of the C. M. S.; 1 missionary and wife, 331 communicants, 39 schools, 701 scholars. The only check to the spread of the gospel in this district is the want of good agents to carry it to the people.

Elmina, a town on the Gold Coast of West Africa. Station of the Wesleyan Methodist Missionary Society, where, in spite of many difficulties and much opposition, the church is in a healthy condition. House-to-house visitation is one of the principal methods of diffusing the gospel. Has 1 missionary, 6 chapels, 582 church-members, 5 Sabbath-schools, 439 scholars, 5 day-schools, 190 scholars.

Elukolweni (i.e. In Faith), a town in Griqualand, East South Africa. A hard day's journey east of Ezimcuka, of which it is an out-station. Mission station of the Moravians. It was at first dependent for instruction on the weekly visits made by the missionary stationed at Ezimcuka, but the eagerness with which the people received him and welcomed all words of religious teaching convinced him that he should remove here from Ezimcuka, and this he accordingly did. The town soon became the centre of gospel evangelization for many miles along the rivers Tinana and Venyane. At present the work is most efficiently conducted by a native pastor both in the town itself and in its out-station, Rolwein (q.v.).

Emakabeleni, a town in North Natal, South Africa, southeast of Emangweni, and southwest of Hermannsburg. Mission station of the Hermannsburg Missionary Society.

Emangweni, a town of Natal, South Africa, south of Emmaus. Mission station of the Berlin Evangelical Lutheran Society (1863); 1 missionary, 4 native helpers, 1 out-station, 56 church-members, 2 school-children.

Emathlabatini, a town in South Zululand, East South Africa. Mission station of the Norwegian Missionary Society (1869).

Emerson, John S., b. Chester, N. H., December 28th, 1800; graduated at Dartmouth College 1826; graduated at Andover Theological Seminary 1830; sailed as a missionary of the A. B. C. F. M. for the Sandwich Islands November 26th, 1831, reaching Honolulu May 17th, 1832. He was stationed at Wailua, on Oahu. There he spent the whole of his missionary life except four years, 1842–46, when he was Professor at Lahainaluna Seminary. While there he published, with the assistance of Messrs. Alexander and Bishop, and S. M. Kamakau, an English-Hawaiian Dictionary, based upon Webster's Abridgment, a closely-printed volume of 184 pages, containing 16,000 words in English, with definitions in Hawaiian. He was a strenuous advocate for the introduction of the English language as a study in the seminary, and with this object in view he prepared his dictionary. At the end of the four years he returned to Wailua, where he spent the remainder of his life. He resigned his pastorate in 1864, having had an apoplectic stroke in 1859, and again in 1862. He died in 1867. Two of his surviving sons studied medicine in the United States, and another graduated at Williams College.

Emgwali, a town in Kaffraria, East South Africa, near the east coast, west of the Great Kei River, south of Cunningham and Mbulu, and northeast of King William's Town. Mission station of the United Presbyterian Church of Scotland (1857); 1 missionary, 1

native pastor, 219 church-members, 4 outstations.

Emmaus.—1. A town of Natal, East South Africa, northwest of Pietermaritzburg. Mission station of the Hermannsburg Missionary Society (1860); Berlin Evangelical Lutheran (1847); 173 communicants.—2. A small town on the island of St. Jan, West Indies (Virgin Group). Mission station of the Moravians (1782); 1 missionary and wife. It is situated in the eastern part of the island, on a gentle eminence near the end of a valley descending to Coral Bay, a beautiful inlet of the ocean abounding in coral and shells, and affording the people a plentiful supply of fish.

Emnyati, a town in South Transvaal, East South Africa, southeast of Utrecht. Mission station of the Hermannsburg Missionary Society.

Empangweni, a town in North Natal, South Africa, north of Emmaus, south of Ladismith. Mission station of the Norwegian Missionary Society (1850).

Endumeni, a town in Natal, East South Africa. Station of the Hermannsburg Missionary Society. It has a membership of 400 baptized natives.

English Version.—The English belongs to the Teutonic branch of the Aryan language-family, and is used almost all over the world. The Anglo-Saxon literature is quite rich in paraphrases and translations of single parts of the Bible. The earliest example is that of Caedmon, a monk of Whitby (d. 680), consisting of poetical paraphrases of parts of the Bible, some of which were published by Francis Junius at Amsterdam in 1655, and most of them with an English translation and notes by B. Thorpe, London, 1832. The oldest monument of a translation is Bede's version of the Gospel of John, which however is no longer extant. At an early period glosses or interlineary translations of the Vulgate into the Anglo-Saxon began to be made by the monks, one of the Psalter (eighth century), one of the four Gospels in the celebrated Durham Book (Brit. Mus. No. D. iv.), and another in the Rushworthglosse (Bodl. Libr. D. 24, No. 3964), both belonging to the 9th century, and, like the Psalms, written in the Northumbrian dialect. King Alfred, too, is reported to have commenced a version of the Psalms. The Heptateuch, together with portions from other historical books and Job, translated by the learned monk Aelfric, in the 10th century. An edition of the Anglo-Saxon Gospels was printed at London, 1571, by John Daye, with an English translation, and reprinted by Marshall. A better edition is that of Benjamin Thorpe (London, 1842, reprinted New York, 1846); later edition by Joseph Bosworth and Waring (1865; 2d ed. 1874). But the best edition is that published at the Cambridge University Press, under the editorship of the Rev. W. W. Skeat, 1871, 1874, 1878, and 1887. The Heptateuch and Job were published by Thwaites, Oxford, 1699; the Psalter by Spelman, London, 1640, and by Thorpe, Oxford, 1835.

To the time of the transition from the Saxon language into the later English belong some paraphrases, like the Ormulum or metrical paraphrase of the Gospels and Acts (published by White, Oxford, 1852) and metrical Psalms, a translation of the Psalms by Richard Rolle of Hampole (d. 1349), of Mark and Luke and the Pauline Epistles (No. 32 Corpus Christi College, Cambridge), and of the Gospel-pericopes (MS. Harl. 5085).

John Wiclif (b. 1324, d. 1384) was the first to perceive the great value of the Holy Scripture, not only as the sole source of faith, but also in its importance for the people. He translated, with perusal of the then accessible means, from the Vulgate, and endeavored to speak in the language of the people. He completed his version in 1380, which was revised by Richard Purvey, who finished his revision in 1388. The first printed edition of the New Testament was published in 1731 by Lewis, by H. Baber in 1810, and as a portion of the English Hexapla in 1841. Another edition was published by Pickering in 1848. The entire Bible, edited by J. Forshall and F. Madden, was published at Oxford in 1850.

William Tyndal has the merit of having translated directly from the originals, and of having furnished the basis of all succeeding translations. His translation of the Gospels of Matthew and Mark was printed at Hamburg 1524. The first and second editions of Tyndal's New Testament were printed at Worms in 1525. The Pentateuch was published in 1530 at Hamburg, and republished by J. J. Mombert, New York and London, 1884. The Book of Jonah was published in 1531.

Coverdale's version was published in 1535, and regarded with favor by King Henry VIII. It was the first English Bible allowed by royal authority.

Matthew's Bible, or rather John Rogers's. John Rogers, the friend of Tyndal and the protomartyr of Mary's reign, published a translation in 1537. The whole of the New, and the first part of the Old Testament, as far as the end of the Second of Chronicles, was merely a reprint of Tyndal's version, with a few orthographical alterations. Tyndal had also translated a number of chapters from the prophetical books, which had been printed along with the New Testament. These Rogers inserted, and the portions left untranslated by Tyndal he supplied from Coverdale's version.

Cranmer's Great Bible (so called from its containing a prologue by Archbishop Cranmer, as well as from its size) is a revision of Matthew's Bible. The edition was commenced at Paris, but before the work could be completed at press the Inquisition interfered, and the edition was seized and condemned to the flames. Some copies, however, were rescued and brought to England, and under the correction and revision of Coverdale, the edition was completed at London in 1539.

Another revision of Matthew's Bible was edited by Richard Taverner. It appeared in 1549 and was dedicated to the king.

The *Geneva Version* of the Bible is a revision of Tyndal's version, executed after a careful comparison with the original texts. The New Testament was prepared by W. Whittingham, and published at Geneva in 1557. In the translation of the Old Testament the names of Gilby and Sampson are to be associated with that of Whittingham. The Old Testament was published in 1560. This is the first English Bible which contains the distinction of verses by numerical figures.

Archbishop Parker's or the *Bishop's Bible* was completed in 1568. It is called "Bishops' Bible," because eight of the revisers of Cranmer's Bible were bishops. This Bible was in 1571 appointed to be used in churches, and for 40 years it continued to be the church version, although the Geneva version was more generally used in private houses. A reprint of the Bishop's Bible, published in 1572, with corrections and prolegomena, is commonly called "Matthew Parker's Bible."

The *Rheims and Douay Bible.*—To give the papists a Bible of their own, William Allen published at Rheims in 1578 the New Testament. The whole Bible was published at Douay in 1610. From the preface and notes the real character and object of this version can be learned. In reprints these notes are omitted.

The impetus to a new revision of the Protestant Bible was given by Dr. Reynolds of Corpus Christi College in Oxford, at the conference held at Hampton Court in 1604. King James appointed a commission of fifty-four men to execute the work. They were divided into six companies, to each of whom a separate portion was assigned. This Bible, which was dedicated to King James, was published in 1611, and is known as King James's Bible, or the Authorized Version as it is sometimes called. A number of years elapsed before this new revision drove all other English translations out of the field. It then held its own with very little question until the recent revision carried out by committees in England and America. At first it was thought that the "Authorized Version" would have to yield to the "Revised Version." But as yet that has not proved to be the case. The Bible Societies decline to print the "Revised Version" until it shall have received more general indorsement than has yet been given to it.

(*Specimen verse.* John 3 : 16.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Engotini, a town in East South Africa, on the river Ingoti, 5 miles from Silo, of which it is an offshoot. Station of the Moravians. It was founded in 1858, in a circle of twelve heathen Fingo "kraals," where the missionaries soon gained influence, and were able to accomplish much towards elevating the people. The present staff consists of 1 missionary and his wife.

Enidiseni, a town of South Kaffraria, East South Africa, southwest of King William's Town. Mission station of the Berlin Evangelical Lutheran Society (1864); 1 missionary, 1 native helper, 24 church-members.

Enon, a town in Cape Colony, South Africa, 300 miles east of Gnadendal. Station of the Moravian Brethren among the Hottentots, founded in 1818, where an overcrowding of Gnadendal made it necessary to establish a colony so that all could find means of subsistence. The larger portion of the colonists were Hottentots, yet it formed an admirable post for operations among the Kaffirs. The station was burnt down in 1819 by the savages during the Kaffir war, but was rebuilt, and has now 468 church-members. (See Elim.)

Entombe, a town in Southeast Transvaal, east coast of South Africa, northeast of Utrecht. Mission station of the Hermannsburg Missionary Society.

Entombeni (Entumeni), a town in Southeast Transvaal, East South Africa, northeast of Hermannsburg. Station of the Hermannsburg Missionary Society, with 34 communicants. (See Ekjowe.)

Ephrata, a town on the Mosquito Coast, Central America. Station of the Moravian Brethren; occupied in 1860.

Equator Station, a town on the Congo River, West Africa, northeast of Tukeola. Former mission station of the American Baptist Missionary Union; now located at Bolengi, a few miles farther up the river, as a more healthy and advantageous location; 3 missionaries, 1 female missionary, 1 church, 3 church-members, 1 Sunday-school, 30 pupils.

Erakar, a dialect of the Faté or Efatese language in the island of Efaté, Melanesia.

Eral, a town in the Tinnevelly district, Madras, India. Station of the S. P. G.; 253 church-members.

Ermelo Missionary Society. Headquarters at Ermelo, Holland.—This society was founded in the year 1856 by Pastor Witteveen. At first missionaries were sent out by it to join the Batta Mission of the Rhenish Missionary Society. Since then, however, it has sent missionaries of its own to the Talaut Islands in the South Seas, and to Java. It has also undertaken some work among the Copts in Egypt. It employs 6 ordained missionaries, 10 native helpers, has 6 stations and out-stations, 30 organized churches, with 700 communicants.

Eromanga, one of the Southern New Hebrides, Melanesia. Population about 5,000. In 1828 the Europeans became aware of the island's enormous wealth in sandal-wood. Trade began. After the trader followed the missionary, and this was the result: Williams was killed in 1856, together with his helper; G. N. Gordon was killed in 1861, together with his wife; his brother, J. D. Gordon, who translated Matthew, Acts, and Genesis in Eromanga, was killed in 1872. Then followed Robertson of the Presbyterian Church of Canada, and he has now 195 communicants, 1,000 church-members, 10 churches, 33 schools, 8 ordained deacons among the natives. (See New Hebrides Mission.)

Eromanga Version.—The Eromangan, which belongs to the Melanesian languages, is spoken on Eromanga, New Hebrides. The first part of the Scriptures translated into this language was by the Rev. G. N. Gordon, who shortly before his martyrdom had translated the Gospel of Luke, which was printed by the Rev. S. Ella in 1864, in the island of Aneiteum. The Rev. J. D. Gordon, a brother of the former, translated the Book of Genesis, which was published by the British and Foreign Bible Society at Sydney in 1868, and the Gospel of Matthew, which was published at London in 1869, to the number of 500 copies of each. The Acts of the Apostles, translated by the Rev. H.

A. Robertson, was printed at Sydney in 1,000 copies, in 1879. During the year 1884 the Gospels of Matthew and Mark, prepared by Mr. Robertson and printed at Toronto, were issued by the British and Foreign Bible Society. The edition consisted of 2,000 copies. Up to March 31st, 1889, 4,007 portions of the Scriptures were disposed of.

(*Specimen verse.* Matt. 28 : 19.)

'Mūve kĭmi, mô,mumpi ôvun nūriē enyx, ôvun oumpūn lō sū, wumbaptisō iranda ra nin eni Itemen, ĭm ra nin eni Netni, ĭm ra nin eni Naviat Tumpora.

Erse Version.—The Erse or Irish, as it is commonly called, belongs to the Keltic branch of the Aryan language-family, and is spoken in Ireland. Manuscripts of Erse versions of the Psalms and Song of Songs, made at a very early period, are still extant. The New Testament was translated by Richard Fitz-Ralph, Archbishop of Armagh (died 1360); fragments of this version are said to be still extant in Ireland. A MS. containing the Gospels, the "Codex Columkille," is extant at Trinity College in Dublin, and a MS. containing the Gospels of Matthew and Mark is preserved at London.

The first Protestant translation of the New Testament was published at London in 1602. It was the work of W. Daniell, Anglican Bishop of Tuam. Another translation by O'Domhnwill was published in 1681. In 1685 the Old Testament, translated by W. Bhedel (Bedell), was published, and in 1690 the entire Bible. Other editions followed in 1690, 1817, 1827, etc. The latter, circulated by the British and Foreign Bible Society, are either in native or in Roman characters. Of late the same Society, at the desire of the Irish Society and the Hibernian Bible Society, undertook to publish a revised edition of the New Testament. The revision, which is limited to the correction of grammatical and orthographical errors and archaisms, is to be executed by the Rev. James Goodman, Canon of Ross, and Professor of Erse in the University of Dublin. Of this revised version the Gospel of Luke was published in 1885 and the Acts in 1888.

(*Specimen verses.* John 3 : 16.)

Oír ir mar ro dō ghrádh, Día ar dómhan, go dtug ré a éinghein Mhic [réin], ionnus gidh bé chreideas ann, nach rachadh sé a mughá, achd go mbeith an bheatha shiorruidhe aige.

Oír is mar so do ghrádhuigh Día an domhan, go dtug sé a éinghein Meic fein, ionnus gidh bé chreideas ann, nach rachadh sé a mughá, achd go mbeith an bheatha shiorruidhe aige.

Erungalur, a town and mission district in Madras, India. Mission station of the S. P. G.; 30 villages, 1 missionary, 21 native teachers, 561 communicants, 10 schools, 373 scholars.

Erzingan, a city of Armenia, Turkey, 96 miles southwest of Erzroom. Situated on the Euphrates, in the midst of the mountains, it is noted for the energy of its people, both Turks and Armenians. An out-station of the A. B. C. F. M., worked from Erzroom.

Erzroom, a city of Armenia, Turkey, 180 miles southeast of Trebizond. The largest and most important city of Northeast Turkey. It is situated on a high plateau, at an elevation of 6,250 feet. The climate is severe, both on account of the elevation, and because the plain is so barren, there being no trees, that the winds from the mountains sweep across it without check. Population, 45,000, mostly Turks and Armenians, although there are some Kurds. Erzroom has played a most important part in the political questions of the last few years. During the Russo-Turkish war in 1879 it was beseiged and taken by the Russians, the inhabitants suffering great privations. Since then it has been the seat of much political disturbance. The Turkish Government has looked with very hostile eyes on the Armenian schools and meetings, and numerous arrests have been made at different times. The Armenian schools, provided by the liberality of a wealthy Armenian, are of a high grade, and there is an unusually large proportion of the people who have some education. Mission station of the A. B. C. F. M. (1839). For many years it was the frontier station, and most of the pioneer journeys through Eastern Turkey were made by the missionaries located there. At the time of the Russian siege, the resident missionary, Rev. R. M. Cole, refused to leave the city with his family, and they suffered intense hardship with the band of native Christians, but were enabled to do much good. A young lady teacher, Miss Nicholson, died from the effects of the privations and distress. 3 missionaries and wives, 1 female missionary, 16 native helpers, 22 out-stations, 5 churches, 249 church-members, 21 schools, 618 scholars.

Eschlengeni, a town of South Africa. Mission station of the Hermannsburg Missionary Society.

Eskimo Version. The Eskimo belongs to the Eskimo branch of American languages, and is used in Labrador. The Moravian missionary Kohlmeister translated the Gospel of John and part of Luke, which were published at London in 1810. Between 1813–16 the Gospels of Matthew, Luke, John, and the Acts, translated by Mr. Nachart, another Moravian missionary, were issued ; and in 1826 the entire New Testament, as prepared by Messrs. Burghardt and Mohrhardt, was published at London. The entire Bible, translated by the Moravian missionaries in Labrador, was carried through the press at Stolpe, Prussia, by the Rev. S. Weiz, a retired missionary, in 1871. A revised edition of the New Testament, prepared by the Rev. Thomas Bourguin, of Nain, Labrador, was printed at Stolpe, under the editorship of the Rev. J. Ribbach, in 1877. All these editions were in the Roman character. In 1880 the British and Foreign Bible Society published an edition of 500 copies of the Gospel of Luke in the syllabic character, for the natives who frequent the Great and Little Whale Rivers, on the eastern shore of Hudson's Bay. It was edited by the Rev. E. A. Watkins, aided by the Bishop of Moosonee.

(*Specimen verse.* John 3 : 16.)

Taimak Gudib sillæksoarmiut ñægligiveit, Ernetuane tunnilugo, illunatik okpertut tapsomunga, assiokoñnagit nungusuitomigle innogutekarkovlugit.

Estcourt, a town in West Central Natal, South Africa, between Emangweni and Empangweni, southwest of Emmaus. Mission station of the S. P. G. for a district of 2,300 square miles and 46,397 people; 1 missionary, 130 communicants.

Established Church of Scotland. Committee for the Propagation of the Gospel in Foreign Parts, especially in India. Headquarters, 6 North St. David's Street, Edinburgh, Scotland. See article on Presbyterian Church of Scotland, where the work of that Church is traced until the Disruption in 1843, and then the Established and Free churches are treated separately.

Esthonia, a Government of European Russia, south of the Gulf of Finland. Area, 7,818 square miles. Surface generally low, sandy, rocky, or marshy, interspersed with more than 200 lakes. Climate moist, cold, and healthy; the winter continues for eight months, and the transition to summer is sudden. The fisheries are productive; agriculture receives great attention, and the rearing of cattle, particularly of sheep of the merino and Saxon breeds, is an important interest. Population in 1887, 392,738. The inhabitants of the towns and the nobility are chiefly Germans, and the German language is predominant in the administration and in the schools and churches, but the rural population, who constitute a great majority of the people, are Esthonians. These latter are of Finnish descent, of slight stature, daring, and vindictive. They embraced Christianity about the beginning of the 13th century, and fell successively under the power of the merchants of Bremen, the Danes, the Teutonic and Livonian knights, and the bishops of Riga and Ungannia. Threatened in 1555 with Russian conquest, they preferred to recognize the authority of the King of Sweden. In 1710 the country was conquered by Peter the Great, and definitely confirmed to Russia by treaty in 1721. It received the title of Grand Duchy.

The British and Foreign Bible Society have colporteurs in Dorpat Esthonia, and the American Bible Society in Reval Esthonia.

Esthonian Versions.—The Esthonian belongs to the Finn branch of the Ural-Altaic family of languages, and is vernacular to the inhabitants of Esthonia, which forms one of the Baltic provinces. For the most part the Esthonians belong to the Lutheran Church. A version of the Bible into the Esthonian was published between 1686–1689, the translation having been made by John Fischer, a German professor of theology and general superintendent of Livonia.

As the Esthonian language is divided into the Dorpat and Reval Esthonian dialects, later translators have considered this distinction, and thus we have two versions in the Esthonian language—one in the Dorpat, and the other in the Reval dialect.

1. *The Dorpat Esthonian Version.*—This dialect is spoken in South Esthonia, and an edition of the New Testament was published at Riga in 1727, which was followed by editions published by the British and Foreign Bible Society in 1815, by the Russian Bible Society in 1824, and by the Dorpat Bible Society in 1836. A translation of the Psalms prepared by the Rev. Ferdinand Meyer was also published in 1836 at St. Petersburg, by the British and Foreign Bible Society. The same Society disposed of 55,000 portions of the Scriptures up to March 31st, 1889.

2. *The Reval Esthonian.*—This dialect is spoken in the north of Esthonia, and in 1739 a translation of the Bible was published at Reval. In 1815 an edition of the New Testament was published by the British and Foreign Bible Society; other editions were issued by the Russian Bible Society. The American Bible Society published several editions of the entire Bible and many texts and portions in the Reval Esthonian at Berlin, and in 1880 printed at New York an edition of 20,000 Bibles.

(*Specimen verses.* John 3 :16.)

Reval.

Seſt nenda on Jummal ma-ilma armaſtanud, et temma ſomma ainо ſündinud Poia on annud, et üſſi, keb temma ſiſſe uſſub, ei pea hukka ſama, waid, et iggawenne ello temmal peab ollema.

Dorp at.

Seſt nida om Jummal ſedda ilma armaſtanu, et temma ſomma ainо ſündinu Poiga om andnu, et kik, kes temma ſisſe uſkwa, hukka ei ſa, enge iggaweſt ello ſawa.

Etah (Ita or Etyah), a town in the district of Etah, Province of Agra, Bengal, India, 50 miles northeast of Agra city. The town is built in a low region, subject to floods. Population, 6,507. Out-station of Mynpurie, of the Presbyterian Church North.

Etawah, a town in the Northwest Provinces, India, on the Jumna River, 80 miles west by north of Cawnpore. It is a pleasant place, very picturesque, and contains several buildings of importance. Population, 34,721, Hindus, Moslems, Jains, Christians, etc. Mission station of the Presbyterian Church North (1863); 2 missionaries (1 married), 1 female missionary, 5 native assistants, 2 sub-stations, 25 church-members, 2 schools, 84 scholars.

Ethiopic Version.—The Ethiopic, which belongs to the Semitic family of African languages, is still in use in the church of Abyssinia. The origin of the Ethiopic translation of the Bible is lost in obscurity. Chrysostom recognized a translation of the Bible into Ethiopic, but who its author was is not known. As for the Old Testament, it is certain that the Ethiopic text was made from the Alexandrine text of the Septuagint. The Ethiopic Bible as a whole has never yet been printed. What has been published is as follows:

1. Ruth, with a Latin translation by J. G. Nissel, Leyden, 1660. 2. The Octateuch, or Pentateuch, Joshua, Judges, and Ruth, by A. Dillmann; Leipsic, 1853. 3. Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, by the same, 1861, 1871. 4. Psalms and Song of Songs, by John Potken, Rome, 1513; and by Job Ludolf, Frankfort, 1701. 5. The Psalms according to Ludolf's text; published by the British and Foreign Bible Society, London, 1815. 6. The Psalms, Amharic and Ethiopic; Basle, 1872. 7. Song of Songs, by J. G. Nissel; Leyden, 1656. 8. Joel, with a Latin translation by Theod. Petracus; Leyden, 1661. 9. Joel, by A. Dillmann in Merx, die Prophetie des Joel; Halle, 1879. 10. Jonah, by Theod. Petracus; Leyden, 1660. 11.

Jonah, by B. A. Standather; Frankfort, 1706. 12. Jonah (Chaldee, Syriac, Æthiopic, and Arabic), by W. Wright; London and Leipsic, 1857. 13. Zephaniah, by J. G. Nissel; Leyden, 1660. 14. Malachi, by Theod. Petracus; ibid. 1661. 15. The New Testament, 3 vols.; Rome, 1548–49; reprinted in Walton's Polyglot. 16. The New Testament, edited for the British and Foreign Bible Society by Thomas Pell Platt; London 1830. This edition, it is true, is better printed than the Roman, but is marred by many errors. 17. The diglott New Testament (Ethiopic and Amharic), Basle, 1877, also published by the British Bible Society. The edition consisted of 2,000 copies.

(*Specimen verse.* John 3 :16.)

ᐃስᎮ፡ ᏠᎮᏂ፡ ኣፍቀር፡ ᐃግዚኣብሔር፡ ለዓለ፞ም፡ ᐃስ፡ ወለደ፡ ዋሕደ፡ ወሀበ፡ ቤዛ፡ ᏠᎮ፡ ᏧᎱ፡ ዘየአምነ፡ ቦቱ፡ ኣይትሕጉል፡ ፅላ፡ ደረኽብ፡ ሕይወተ፡ ዘለዓለ፞ም።

Eurasian, a term employed to denote the offspring of European-Asiatic parentage, without regard to the proportion of the mixture. Such children are, in most cases, illegitimate, though not necessarily so, and too often exhibit the worst moral characteristics of both races. Physically they are well formed, lithe, graceful, and often beautiful, and show great dexterity in all that requires deftness and delicacy of touch, such as is required in clerical work. They do not have strong constitutions, and are particularly subject to pulmonary complaints. By reason of their parentage, the Eurasian girls are usually brought up to a life of shame, and at the present time the missionaries in China are trying to inaugurate mission work among this hitherto neglected class of people. In Hong Kong, Shanghai, Canton, and other treaty ports of China they are found in great numbers.

Evangelical Alliance, The.—An Association for the defence of religious liberty and promoting the unity of all believers in the essentials of Christianity and their co-operation for its progress. It sprang from the labors of some great exponents of the Christian faith in different lands towards the close of the first half of the present century. Notable among these were Thomas Chalmers of Scotland, John Angell James of England, George Fische of France, Merle D'Aubigné of Switzerland, and William Patton, Samuel H. Cox, Lyman Beecher, and others in the United States. In 1842 a meeting of the Congregational Union of England gave large consideration to the question of greater unity among the various denominations of Christendom. In that year also the Established Church of Scotland appointed a committee to report on the same matter. A celebrated letter, dated March, 1843, outlining such an organization, and asking that a meeting should be called in England to consider it, was written by Dr. William Patton, one of the founders of the Union Theological Seminary of New York, to John Angell James. The project made an important topic in the bicentenary of the Westminster Assembly held in Edinburgh, July, 1843. A conference of different denominations held in the Wesleyan Centenary Hall in February, 1845, also discussed the movement. John Henderson, a wealthy banker of Glasgow, collected, and in 1845 published, a volume entitled "Essays on Christian Union." A meeting preliminary to the organization was held in Liverpool, October, 1845. At this meeting there assembled as many as two hundred ministers and laymen representing nearly twenty denominations. The "British Quarterly" (vol. iii. p. 527) says of it: "We speak advisedly when we say that we regard that meeting as presenting a more mature result of Christian judgment and of Christian affection than has been exhibited in the history of Christianity since the age of inspired teachers." A call was decided on for a great meeting to be held in the following year in London, and the provisional committee held its meeting in April, 1846. Several delegates were present from the United States. The meeting for organization assembled in the Freemasons' Hall, in London, opening 19th August, 1846. Eight hundred delegates represented fifty denominations of Christians, and were in session fifteen days. It was in this meeting that John Angell James in an address gave to Dr. William Patton of New York the honor of first conceiving the idea of the alliance. A resolution was passed asking that branches of the Evangelical Alliance be formed in Great Britain and Ireland, United States, France, Belgium, French Switzerland and the Waldensian Valleys, North Germany, South Germany and German Switzerland, British North America and the West Indies, and additional branches from time to time.

Prominent among the subjects of discussion were sectarianism, infidelity, Popery, the Sabbath, and Christian education. There was great interest in this meeting among all the denominations and in the missionary centres of the world. Some early opponents of the Alliance on the ground of liberty, both of person and of conscience, long since came to see that there has been no force more favorable to such liberty.

This organization has held eight great ecumenical meetings: in London in 1851, Paris 1855, Geneva 1861, Amsterdam 1867, New York 1873, Basle 1879, and in Copenhagen in 1884. The ninth such meeting is now (August, 1890) under appointment to be held in Florence, after Easter, in 1891. These conferences have discussed the foremost questions of human thought and progress. No other meetings have engaged an interest so profound and widespread.

Branch national organizations have been formed in Scotland, Ireland, United States, Canada, New Brunswick, France, Switzerland, Germany, Holland, Denmark, Italy, Spain, Turkey, Greece, Syria, Egypt, South Africa, Japan, China, Persia, East Indies, West Indies, Palestine, Australia, New Zealand, Chili, and Mexico. Among them all the British branch alone owns a building for its offices in London, and publishes a magazine, "Evangelical Christendom."

Besides the aid to and the guidance of the currents of thought and faith throughout the world, the Evangelical Alliance has been most practically useful in averting and ameliorating persecutions and oppressions from time to time in various parts of the earth. By united action in the way of remonstrance and petition, and by creating a wholesome and strong public opinion, religious liberty has been promoted in many countries, especially in Spain, Italy,

Austria, Sweden, Turkey, Russia, Japan, and Persia.

By emphasizing in statements of doctrine only essentials in which all are agreed, by collecting statistics which exhibit the religious condition and progress of the whole world, and by discovering the signs of the times in the discussion of advanced measures, these co-operating bodies have opened an ameliorating influence among widely differing churches, which results in an easier conformity of their denominational standards to the spirit of union and progress.

A few missionaries of different schools held a three days' meeting for prayer in Lodiana, in India, in 1858, and the suggestion arose that a request be made to all the Christian world for an annual week of prayer. The Alliance soon published the call, and has ever since sent forth the programme of topics to all Christendom, before the beginning of the year. Many are the revivals that have followed this annual call to prayer.

Not only the various denominations, but every country was ready to contribute of its critical scholarship in the work of the revision of the Scriptures. There has been throughout the history and work of the Alliance a sentiment of increasing comity among all the denominations, gradually leading to many important modifications, and bringing about much of unity and co-operation throughout all their ranks.

The full organization of the United States branch was delayed until on the 30th January, 1867, it was consummated at the Bible House, New York City. The Hon. William E. Dodge was made president, and continued to devote superior wisdom and efficiency to that office until his death in 1883. The Hon. John Jay was elected his successor, but resigned in January, 1885, when William E. Dodge, Esq., the honored son of the first president, was elected, and has since continued his wise counsels, with much skill, time, and means, to the enlarged work of the organization. Mr. Caleb T. Rowe has from the first been its faithful treasurer.

The object of the Alliance, as framed in the constitution, is "the furtherance of religious opinion with the intent to manifest and strengthen Christian unity, and to promote religious liberty and co-operation in Christian work, without interfering with the internal affairs of the different denominations."

The first meeting attended by delegates of the United States branch was the conference at Amsterdam in 1867, when the next conference was invited to New York, and was held in 1873—one of the most celebrated meetings in Christian annals. United States delegates were conspicuous in the deputation sent to Russia in 1871 in behalf of oppressed Lutherans. The Alliance was very efficient in securing throughout our land the great memorial services in 1883, on the occasion of the four-hundredth anniversary of the birth of Luther. It has been and continues to be most vigilant and active in opposition to the sectarian distribution of the school fund in the State of New York, as well as in the other States.

From about the date of the organization of the United States Alliance there has been a great quickening of thought and study of sociological problems. Perils have vastly thickened in number and in power, and threaten both civil and religious progress. Pastors, scholars, reformers, and teachers have been aroused as never before to the fact that the work of saving our nation is conditioned on our saving men. The question of illiteracy, the Indian question, the Mormon question, intemperance, capital and labor, poverty, communism, the disturbance of some of our fundamental institutions, as the Sabbath, the ballot, and the common school, and this disturbance aggravated by immigration—these have become engrossing subjects for the application of the gospel. The president, Mr. William E. Dodge, in April, 1886, called a large conference of foremost men for the consideration of the best measures for the enlargement and usefulness of the Alliance. Dr. Josiah Strong, who had published a stirring book on the evils of the hour, "Our Country," was secured as the General Secretary. A national meeting was called in Washington, in December, 1887. For the promotion and the direction of evangelical enthusiasm, the consideration of the perils with which civil and religious progress is threatened, and the practical application of the gospel against them, this meeting was the most distinguished, at least, of modern times. The attention of the conference was directed to a practical movement of co-operation of churches in family visitation. A work of the kind had been in practical operation in successive pastorates of Rev. Frank Russell, who was soon called to the field secretaryship of the Alliance. Under the impetus of the Washington conference the extension of the work is now seen in the springing up of branch alliances in more than one-half of the States. Some of these branches are little more than associations of pastors, who meet for the study of municipal and sociological conditions; others extend these studies by means of an annual or an occasional canvass, to ascertain the religious condition of the community. In some States a large number of cities have entered upon the system of monthly family visiting, with most gratifying results.

Two phases characterize this greater activity: (1) The churches co-operate by putting a proportionate number of their membership into a force of visitors; and (2) with the territory so divided that a wise distribution is secured, all accessible homes are visited every month in the interests of a Christian and church life. The visiting is also often effected by each church having its own district in the given territory, aiding the non-churchgoing to the churches of their own choice, and the workers meeting statedly with those of the other churches for report and counsel. All the community is thus brought under a kindly and helpful neighborliness. Church preferences are noted, and the way made easy for a practical acquaintance between the homes and the churches of their choice. Among the most important features of the movement are: An increased number of lay forces directly active in the promotion of Christian and helpful acquaintance; the commingling of the denominations without demitting anything of the views or customs that characterize them; the promotion of a broad and fervent Christian fellowship; the recognition of a parish as a list of names rather than by conflicting boundaries of territory; no interference with any denominational or Christian activity; the power of individual acquaintance as the visitors repeatedly com-

municate with the homes in their fields; the continuance of the work and the increase of its usefulness; its adaptation, its details being entirely flexible and to be adjusted by the wisdom of the united pastors and of their counselling laymen; the correction and the prevention of mistakes in the location of new church enterprises; the maintenance of an enkindled spirituality among all the co-operating churches; the elevation of every part of the community; that it is not burdensome, not involving much expenditure and but few meetings; and, finally, that according to the teaching of the New Testament it discharges the duty of the churches to the surrounding community.

For addresses of the Secretaries of the different branches of the Evangelical Alliance, apply to Room 117, Bible House, New York.

Evangelical Association, Missionary Society.—Secretary, S. Heininger, 265–275 Woodland Avenue, Cleveland, Ohio.—The Missionary Society of the Evangelical Association was organized in 1839. New York and Canada were its first mission-fields. In 1850 it extended its operations into Germany, and in 1876 into Japan. It has at present 370 missionaries employed in the United States and Canada, 40 in Germany, and 35 in Switzerland. In Japan it has 1 station and 3 sub-stations in Tokio, and 1 station in Honoyeki. There are in addition 18 preaching places. Three American missionaries and nine native helpers are supported by the Society.

Evangelical Continental Society.—Headquarters, 13 Bromfield Street, London Wall, E. C.—Until about 1840 there were few openings for evangelistic work in Europe, and only one or two societies were in the field. One of these, the Societé Évangélique de France, received aid for a time from the London Missionary Society. When this support was withdrawn, the Rev. Mark Wilks, residing in Paris, induced a few gentlemen in London to form a corresponding committee to make known the claims of the French Society, and to raise funds in its behalf. Then, in 1845, upon the occasion of Dr. Merle d'Aubigné's visit to England, a public meeting was held in Finsbury Chapel, and the Evangelical Continental Society was started, under the auspices of Sir Culling Eardley and other well-known men. The object of the Society is the support and extension of Continental evangelical societies, and where no such societies exist, the formation of mission stations. It is supported chiefly by the Congregational churches of England. The Societies to which aid has been granted are:

1. The Société Évangélique de France, founded in 1832. Thirty-five of the present Protestant churches of France owe their existence to this Society. Twenty-five stations are now supported by it. 2. The Societé Évangélique de Genève, which supports 28 stations; it has a Theological Faculty in Geneva, and a Colportage Department. 3. The Comité Protestant de Lyon, formed for the benefit of scattered Protestants in the Higher and Lower Alps. 4. The Église Évangélique de Lyon, a free church, originated by Adolphe Monod. It has now more than 500 members. 5. The Union des Églises Évangéliques de France, consisting of 45 churches and a number of evangelistic stations. 6. The Société Évangélique Belge, which maintains 30 churches and stations, and a number of colporteurs and teachers. 7. The Waldensian Evangelical Church in Italy, consisting of 47 stations. 8. The Free Christian Church of Italy, composed of 21 churches. 9. Spain. In 1868 this country became open to the preaching of the gospel; about 20 churches have since sprung up. One of these is sustained by the Evangelical Continental Society. 10. Bohemia. The work undertaken by the Evangelical Continental Society in this country is a mission amongst the Roman Catholic portion of the population, carried on mainly under the superintendence of the evangelical pastors of the Reformed Church.

The Society is under obligation to support in France, Italy, and Belgium 20 agents, and in Spain and Bohemia 5 agents. Total obligations, £2,550.

The Society has expended, since its formation in 1845, £50,000.

Evangelical Lutheran Church General Council. Headquarters, English Secetary, Rev. Wm. Ashmead Shaeffer, 4784 Germantown Ave., Philadelphia; German Secretary, Rev. H. Grahn, 1009 S. Fourth Street.—The foreign mission work of the General Council was commenced in 1869, when the stations of the North German Missionary Society of the Lutheran Church at Rajahmundry and Samulcotta, Southern India, were transferred to its care by the General Synod. The work is now in charge of the Foreign Mission Committee of the General Council, and comprises the districts of Rajahmundry, Dowlaishwaram, Samulcotta, Tallapudi, Velpur, and Jagurupad. The missionaries are assisted by two native pastors and seven evangelists and catechists. There are 81 teachers employed in the schools, which have an attendance of 1073; 926 of these scholars attend the mission-schools in the many villages of the districts mentioned, and the remainder are in the schools at Rajahmundry. The evangelistic work of the mission includes regular preaching services on the Sabbath, and during the dry season, on Wednesday evenings; Sunday-schools, which are a very important feature, and itinerating work. In some districts missionary and mutual-aid societies have been formed among the native Christians. The baptized Christians, children and adults, number 2,319.

The missionary staff, always inadequate to the needs of the field, has this year met with a great loss in the death of Revs. F. S. Dietrich and W. Groenning.

Evangelical Lutheran Church in the United States of America, General Synod, *Foreign Missionary Society.* Headquarters, Baltimore, Maryland. Secretary, Rev. Geo. Scholl, D.D., 1005 West Lanvale Street, Baltimore, Maryland.—From the time of the meeting of the General Synod in 1833 until its meeting in 1837 various steps had been taken looking towards the beginning of organized foreign-mission work by the Lutheran Church in America. These ended in the organization of "The German Foreign Missionary Society in the United States of America," on May 30th, 1837, in Hagerstown, Md. This name was adopted in the hope of thus securing the sympathy and support of all German churches, but afterwards it was changed to "The Foreign Missionary Society of the Lutheran Church in the United States of America."

Missions in India.—At first it was a question whether to begin work among the Indians in the United States or in India, but after some deliberation it was decided to commence operations in Southern India, and the Rev. C. F. Heyer was appointed as missionary to that country in 1840. He resigned his appointment a year later because of a proposed connection with the American Board of Foreign Missions, and was then appointed to the same field by the Synod of Pennsylvania, which had maintained a separate missionary organization. He sailed from Boston October 14th, 1841, and arrived in India the following spring. In June and July an exploring tour was made with a view of selecting a field for permanent residence and work. On July 31st, 1842, he reached Guntur, where he commenced the work assigned him.

At the next meeting of the Foreign Missionary Society, held in May, 1843, the proposed union with the American Board was given up, and arrangements made with the Missionary Society of the Pennsylvania Synod to send out another missionary to co-operate with Rev. Heyer. Rev. Walter Gunn received the appointment, and he and his wife reached Guntur June 18th, 1844. They labored faithfully until July 5th, 1851, when Mr. Gunn died. Mrs. Gunn soon after returned to the United States.

Meanwhile a new station had been opened in the Palnad in 1849, and in 1851 the North German Missionary Society transferred the station at Rajahmundry, begun in 1845, to the American Lutheran Society, with two missionaries. Other missionaries were sent from America to reinforce the mission, but were soon obliged to return home. In 1857 Mr. Heyer, after 14 years of service, also returned to America. In 1861 a fourth station was opened at Samulcotta, and Rev. Mr. Long, who went out in 1858, was placed in charge of it and remained there until 1865, when he was obliged to go to Europe to recover his health, and the Rev. Mr. Unangst was left with entire charge of the four stations—Guntur, Palnad, Rajahmundry, and Samulcotta. It being utterly impossible for him to give proper attention to all, a proposition was made to transfer Rajahmundry station to the Church Missionary Society, but before the transfer was completed an arrangement was made with the Pennsylvania Synod, to take charge of this and the Samulcotta stations. They were accordingly transferred to that body, which still has the care of them, and is vigorously and successfully pushing forward the work.

This arrangement left the Guntur and Palnad stations under the care of the General Synod, embracing a territory about one hundred miles in length by sixty miles in width, with a population of about 1,000,000 souls. Rev. E. Unangst remained the only missionary on this field until 1871, when he was obliged to bring his family to America. Remaining here only one year to recruit, he returned to India in 1872 without his family, accompanied by the Rev. J. H. Harpster. Since then the mission has been reinforced at various times. In 1877 two native workers were ordained as ministers, and have since labored faithfully and with great success. The work in India is now organized in the following departments:

1. *Evangelistic Department.*—The Report of the Society for 1889 shows work in progress in 322 towns and villages, in 98 of which prayer-houses have been built. The number of baptized members is 10,256, of whom 5,316 are adult communicants. Number of Sunday-schools, 5; pupils, 615. The benevolent contributions of the native church for the year amount to $2,050.03. The missionary in charge of this department of work is assisted by three native pastors and 126 evangelists, catechists, and village preachers.

2. *Educational Department.*—This branch of work includes the college at Guntur, with an enrollment of 380 students and 11 teachers; the mission boarding-school, with 132 pupils; and the elementary schools, with 2,177 pupils and 145 teachers.

3. *Zenana Department*, under the charge of two ladies, one of them a physician, employed during the year three Eurasian assistants and five Bible-women, and supported 13 schools with 28 teachers and 647 pupils. Sunday-schools, 3; pupils, 275; 140 homes were visited.

4. *Medical Department.*—At the four dispensaries included in this department 1,319 patients were treated, 188 received treatment at their homes, and 4,911 medical prescriptions were compounded.

5. The *Printing-office*, which employs a foreman, 6 compositors, and a bookbinder.

There are six missionaries now in the field.

Mission in Africa.—In 1859, through the long-continued efforts of Rev. Morris Officer, a mission to Africa was decided upon, and Mr. Officer was appointed to superintend its establishment, and, with the Rev. Henry Heigerd, sailed from Baltimore in February, 1860, and arrived in Liberia April 5th. The location selected, after many prayers and much pains, and still occupied by the mission, is a high bluff on St. Paul's River, about thirty miles above Monrovia; and the experience of years has proved the wisdom of the selection. A grant of one hundred acres of land was secured from the Liberian Government for a mission farm, and a reserve of two hundred acres more for future settlers about the mission. Suitable buildings were erected, and a short time afterwards 40 children were secured from a large number of recaptured slaves that had been landed at Monrovia. These children were bound to the mission by the government, were then named after well-known women in the church at home, and thus the Muhlenberg Mission was begun, and the foundation laid of the Christian settlement which has since grown up around the mission. The children rapidly improved under the care of the missionaries, and some of them are now faithful Christian men and women. A native Christian church was organized in 1861, with 7 or 8 members; it has now 81 communicants, and is self-sustaining. The pastor was one of the slave children with whom the mission was started. The work of the mission is now divided into the departments of Evangelistic, Educational, and Industrial work.

1. *Evangelistic.*—This department includes three organized congregations: one at Muhlenberg, a second at a point 5 miles east, and a third at a point 10 miles north of Muhlenberg, in which there are 120 communicants. The missionaries are assisted by two native ordained pastors and a number of laymen, who go into interior towns and hold services as opportunity offers.

2. *Educational.*—Schools are kept up in connection with each of the congregations. The

number of pupils, ranging in age from 5 to 21 years of age, was, in 1887, 222. In the last fifteen years about 500 pupils have been educated in the mission, who are now exerting a great influence for good among the people of their respective tribes.

3. *Industrial.*—The Industrial department is a feature peculiar to mission work in Africa. The young people who are educated in the mission and brought into the church are at the same time trained to manual labor, so that they may earn a livelihood, and the cultivation of coffee, sugar-cane, rice, and vegetables adds largely to the revenue of the mission. A blacksmith's and machine shop and carpenter shop are also features of the Industrial department.

The work of the mission is gradually extending into the interior and among the surrounding tribes; and many chiefs are asking for schools and preaching services.

One of the greatest obstacles to the success of this mission, as of others, is the horrible traffic in rum carried on by Christian (?) countries, which the Rev. Mr. Day, who has been 16 years at work, in Muhlenberg, charges with being "antagonistic to every effort to civilize these tribes, the unrelenting enemy of all good, and the destroyer of legitimate trade. It engenders strife, stirs up wars, degrades and debases the mind, and sows seeds of disease and death. It robs the negro of his money, steals his manhood, and sends his soul to perdition. It is the most horrible crime which has ever been committed against a race," far exceeding even slavery, terrible as that is. "All along the coast, in every port, at every river-mouth, in every town and hamlet, following the streams and lines of travel interiorward, liquors from other countries are being dispensed wholesale and retail. Anywhere and everywhere one comes across little low, dingy cabins, some of thatch, some of rough boards, in which, arranged on shelves, are rows of black bottles, which have been brought from the great warehouse on the wharf. . . . In some sections of the country the demijohn of rum and the case of gin have become the units on which are reckoned all values of food, produce, and labor.

"The Christian world sends up a cry of horror at the murder of Bishop Hannington, and stands aghast at the untimely death of Bartelow, and at the same time sends floods of rum to kill off the natives by whole tribes. We pray, 'Thy kingdom come,' and now and then send a missionary in the cabin of a ship, while we fill the entire hold with rum. We hire a little six-by-eight room at reduced rates for a man and his Bible, while the remainder of the ship is filled with the devil's most effectual weapon, and then wonder why the missionary gets on so slowly in his work of saving souls and teaching people the way of life.

"Not very long ago I sat on board a boat at one of the prominent African ports, and saw landed on a single Sabbath, from two large steamers, about 40,000 cases of gin, twelve bottles in a case. One missionary and 40,000 cases of gin coming in at the same time—think of it! How many scores of vessels come with the gin, but not even the one missionary! Do you wonder at the unutterable loneliness which crept over him? Behind him a continent waiting for the gospel; before him an ocean dotted with ships loaded with rum! 'O Lord, how long! how long!' These people have asked a fish, and we have given a serpent to bite them to death.

"To give an idea of the gigantic proportions of the rum trade, look at the following table of statistics collected in 1887 at the island of Madeira, where nearly all vessels from America and Europe to West and South Africa call. It represents only part of the amount shipped in one week, and that only to the west and south:

"960,000 cases of gin; 24,000 butts of rum; 30,000 cases of brandy; 28,000 cases of Irish whiskey; 800,000 demijohns of rum; 36,000 barrels of rum; 30,000 cases of Old Tom; 15,000 barrels of absinthe; 800 barrels of ale and beer; 600 barrels of claret; 500 barrels of port wine.

"The mind sickens, the heart grows faint, as the awful picture unfolds and brings into view the terrible curse wrought on humanity by this Stygian flood, whose roar may be heard rising in horrible chorus, mingled with the dying groans of the blighted and the damned. To paint a scene like this, one needs to dip his pen in the blackness of perdition."

Evangelical Mission to the Upper Zambesi. Barotsi Mission.—Under the care of the Paris Evangelical Society, but supported by special funds. Headquarters of the Paris Evangelical Society, 102 Boulevard Arago, Paris.

In 1877 Mr. and Mrs. Coillard, who for many years had labored among the Basutos in South Africa in connection with the Paris Evangelical Society, endeavored to open among the Banyai tribes, north of the Limpopo River, a mission field for the native churches of Basutoland. They were made prisoners by the king of the Matabele, and their project failed. Subsequently they travelled to the Upper Zambesi, and found the tribes there had been conquered by the Basutos, and spoke the language of their conquerors. This language being familiar also to Mr. and Mrs. Coillard, and their interest in these Zambesian tribes being aroused, they decided to give up home and work in Basutoland, and to open a mission here, where the people were unspeakably degraded, and where no missionary had ever penetrated. In 1880–81 Mr. and Mrs. Coillard visited Europe to plead for this part of Africa. As a result the Evangelical Mission to the Zambesi was founded. A committee was appointed in England and Scotland to receive funds for its support.

In 1885, after a very difficult journey of more than 1,000 miles from Basutoland, Sesheke, on the Upper Zambesi, the residence of 15 chiefs, was reached. Here the missionaries took up their abode, and in the midst of many hardships a station was opened. In 1886 Mr. Coillard left Sesheke and undertook the first wagon journey ever made to the Barotsi valley, a distance of 500 miles. After a most toilsome journey of two months he succeeded in reaching Sefula. He returned to Shesheke, for Mrs. C., who in the face of great perils went with him to Sefula, where a station was opened.

The missionaries at these two stations now number 10, with 2 native evangelists from Basutoland; the work of the mission is still in its first stages, but much fruit is looked for from this seed-sowing.

Evangelical Military Church, Italy. Preaching hall, 28 Via delle Coppelle, Rome. Minister's address, Rev. Luigi Capellini, 14 Via Pozzo delle Cornachie.

The Evangelical Military Church was founded in Rome in 1872 by Luigi Capellini, a young soldier in the Italian army. He was brought up a strict Roman Catholic, but a few loose leaves of the New Testament which he picked up in one of his walks gave him the knowledge of justification by faith; henceforth he labored to extend this knowledge to his comrades. Each year since the establishment of the Military Church it has been attended by many soldiers in the regiments stationed at Rome, who when transferred to other stations carry the gospel with them, and thus the results of Capellini's work are felt throughout Italy.

The Military Church supports an evangelist, distributes Scriptures and tracts, maintains a reading-room, circulating library, and night-school for soldiers, etc., at an annual expense of £200.

Ewé Version.—The Ewé belongs to the Negro group of African languages and is used in the western part of the Gold Coast. Parts of the New Testament and the Psalms, translated by the German missionaries, Messrs. Schlegel, Binder, and Weighe, were published at Stuttgart between 1860–72 by the Bremen Bible Society. Between 1875–77 the British and Foreign Bible Society published at Stuttgart the remaining parts of the New Testament, the translation having been made by the Rev. T. Merz of the Bremen Missionary Society. In 1876 the Books of Samuel in Mr. Merz' translation were issued at Bremen, and in 1878 the Book of Exodus followed. In 1886 the Books of Isaiah and Jeremiah were published; the translation having also been made by Mr. Merz and revised by the Rev. Binder, who was aided by two Ewé students being educated by him in Germany.

(*Specimen verse.* John 3 : 16.)

Ke ši ke nenem Mawu elõa xexe la me, bena etšo ye ñũtọ vidšidši deka he na, ne amẹ sya amẹ, si exo edši ese ko la, mele tšẹtšrọ ge wò, nẹkpe wòakpọ agbè mavọ la.

Exuma, one of the Bahama Islands, West Indies. Together with Cays, a station of the Baptist Missionary Society; 20 evangelists; 15 out-stations, 808 church-members, 89 day-scholars, 660 Sabbath-scholars.

Ezihlengeni, a town in South Zululand, E. South Africa. Mission station of the Hermannsburg Missionary Society,

Ezincuka (i.e. Among the Wolves), a town in Griqualand. East South Africa, 240 miles from Engotini, on the eastern slopes of the Drakan Mountains. Mission station of the Moravians, occupied, at the urgent request of a Kaffir chief, Zibi, by a Moravian missionary from Engotini, who, accompanied by his wife and four children, journeyed thither in ox-wagons, and after many dangers and difficulties succeeded in opening a station, which soon became wonderfully successful. Under the present missionary and his wife the work is progressing in and about this station and its out-stations.

F.

Faasaleleaga, a town on Savaii, Samoan Islands, Polynesia. Station of the London Missionary Society (1836); 1 missionary, 24 native ministers, 1,058 church-members, 32 Sunday-schools, 1,461 scholars; 32 boys' schools, 745 scholars; 32 girls' schools, 636 scholars.

Fairfield, a town on the slope of the Mayday Hills, in the southwestern mountainous part of Jamaica, West Indies. The climate is very healthy, and the view over the surrounding country most picturesque. Mission station of the Moravians, built on purchased land, so as to be entirely independent. A training-school for male teachers was begun here in 1839, and many valuable instructors have been graduated from it. One of the Moravian Brethren conferences in the West Indies is held here, the other being held at St. Thomas.

Faizabad, a town in Oudh, Northwest Provinces, India, on the Gogra River, 78 miles east of Lucknow; a comparatively modern place, though somewhat decayed in appearance. Population, 38,828, Hindus, Moslems, and Christians. Languages, Haida and Urdu. Condition of people low. A large military station, and a mission station of the Church Missionary Society (1863); 1 missionary and wife, 3 other ladies, 6 native helpers, 2 out-stations, 1 church, 40 members. Wesleyan Methodist Missionary Society (1876); 1 missionary, 4 out-stations, 32 church-members, 7 day-schools, 315 scholars. Services in English are conducted for the benefit of the army. A female missionary is carrying on a successful Zenana work, 94 houses being open to her visits.

Fakarawa, one of the Paumotu Islands, north of Tahiti, Polynesia; a coral formation, with a lagoon in the centre. In 1852 the French took possession of the islands, and the Paris Evangelical Society began the work of evangelization.

Falasha Kara or **Agau Version.**—The dialect of Agau, which belongs to the Hamitic group of African languages, is spoken by the Falasha Jews in the Kara district of Abyssinia, about Metammeh. These Jews, says Mr. Cust, occupy the anomalous position of not being Semitic either in blood or in speech. During the year 1884 the British and Foreign Bible Society published an edition of the Gospel of Mark in the Ethiopic character. The version was made by a converted Falasha Jew named Beru, from Prof. Rheinisch's Bogos version. The latter also revised and edited the translation.

Falealili, on the southern shore of Upolu, the most beautiful of the Samoan Islands. Is a station of the London Missionary Society (1836); 1 missionary, 26 native ministers, 978 church-members, 32 Sunday-schools, 1,672 scholars, 32 boys' schools, 826 scholars, 32 girls' schools, 727 scholars.

Fallangia, a town on the Lesser Ponga River, Sierra Leone, West Africa. The chief station and the starting-point for the mission among the Susus by the West Indian Church

Association, Barbadoes. The first white missionaries who visited those regions were killed by the slave-dealers, and in 1818 the mission was abandoned. The next who tried succumbed to the climate; but the colored missionaries from Codrington College, Barbadoes, who arrived at Fallangia in 1855, have had a fair success. The slaves are less barbarously treated, polygamy has decreased, several branch stations have been established, some natives have been converted, and the New Testament has been translated into Susu. In 1868 the French laid claim to the whole Pongo region, "in order to protect trade and spread civilization," but they have since retired without doing any permanent harm.

Falmouth, a port of entry on the north coast of Jamaica, West Indies. The climate, though tropical, is equable. Population, 3,000, Europeans, mulattoes, and negroes. English is the prevailing language, and Protestantism the religion. Station of the Jamaica Mission, Presbyterian Church of Jamaica; 1 missionary and wife, 1 church, 160 communicants; 1 Sunday-school, 150 scholars. Missionaries of the Baptist Missionary Society at Kingston hold service at Falmouth, and there is a Baptist membership of 780, with a native minister. United Presbyterian Church of Scotland (1858); 1 missionary, 1 church, 164 members, 1 Sunday-school, 95 scholars.

Fan-cheng, a market town in Hupeh, China. Station of the China Inland Mission (1878); 4 missionaries with wives and assistants, 32 communicants.

Fanti Version.—The Fanti belongs to the Negro group of African languages, and is spoken in Fanti, in the neighborhood of Cape Coast Castle. During the year 1888 the British and Foreign Bible Society published an edition of 4,000 copies of the Gospels at London, under the editorship of the Rev. W. M. Cannell of the Cape Coast Wesleyan Mission. The version was made by a Fanti minister, named Parker, of the Wesleyan Church, whose father was a fetish priest. The translation was made from the English and compared with the Otji, was carefully revised by a committee of ministers, and finally passed by the annual district-meeting of all the Wesleyan ministers. The version is intended for the Wesleyan Mission, which occupies nearly the whole of the Gold Coast for a distance of 300 miles, and inland for about 150 miles. They have 267 chapels and preaching stations, 495 agents, 5,988 members, and 23,660 attending on public worship. Besides the four Gospels, the same Society also published in the same year the Book of Genesis, in 2,000 copies, under the care of the Rev. S. R. B. Solomon of Richmond College; the translation having been made by the Bible Revision Committee of Cape Coast.

Faravohitra, a town of Central Madagascar, northeast of Antananarivo. Mission station of the London Missionary Society (1868); 1 missionary and wife, 40 out-stations, 35 schools, 3,929 scholars.

Faroese Version.—Faro, which is a dialect of the Icelandic, and belongs to the Teutonic branch of the Aryan language-family, is spoken in the Faro Islands, and Mr. Schroeter, rector of one of the churches there, translated the Gospel of Matthew, which was published by the Danish Bible Society in 1817 at Randers.

Fatehgunge, a town and circuit of the Methodist Episcopal Church North in North India, comprising 105 different villages, in which there is a Christian community of 1,011, with 670 church-members, 16 boys' schools, 4 girls' schools, 21 Sunday-schools, 800 scholars. This work is conducted under the oversight of a native pastor, who is supported by the native members.

Fatshan, a large manufacturing town and river port on the Canton River, 20 miles west of Canton, Kwangtung, China. A great part of the traffic on the three rivers, which unite to form the Canton River passes through this place, and people from all parts of Kwangtung, Kwangsi, and even Yunnan are met with. In former years the hatred of foreigners was great, and at any time preaching was likely to cause commotion and trouble. Within late years a change has come over the people, and quiet and attentive crowds now listen to the preaching of the gospel. Mission station of the Wesleyan Missionary Society; 1 missionary, 1 physician, 1 chapel, 1 hospital, 1 boys' school, 18 scholars; 4,833 people have been treated in one year at the hospital, a new building for which has recently been completed.

Faté Version.—The Faté belongs to the Melanesian languages, and is spoken in Éfaté, an island of the New Hebrides. The Rev. Donald Morrison, a Presbyterian minister stationed on Prince Edward Island, Nova Scotia, went in 1864 to Faté, and published the Gospel of Mark as translated by him at Sydney in 1867. In the year 1871 the Gospel of John, translated by the Rev. James Cosh, was printed in New Zealand, at the expense of the British and Foreign Bible Society; and in 1874 the Book of Genesis was issued by the same Society in Sydney. In 1877 the Gospel of Luke, translated by the Rev. Daniel Macdonald, was printed; and in 1880 the Acts, translated by the Rev. J. W. Mackenzie, followed. All these parts were in the dialects spoken at Erakor and Pango and places adjacent. In 1883 a revised edition of Luke's Gospel, of 1,500 copies, was printed in Melbourne, and also the Epistle to the Romans. When in 1885 it became necessary to reprint the Gospel of John, it was revised by the Rev. Mackenzie, and an edition of 1,000 copies was printed, as a first attempt at a compromise dialect, by the above Bible Society. In 1888 the New Testament, prepared by Messrs. Macdonald and Mackenzie, was published by the British Bible Society. The translation is made into what is called the "combined" dialect, so as to be sufficient for the whole island and the surrounding islets. Up to March 31st, 1889, the British Bible Society disposed of 3,825 portions of the Scriptures in the Faté language.

(*Specimen verse.* John 3 : 16.)

•Leatu ki nrum emeromina nin, tewan kin ki tubulua Nain iskeimau i mai, nag sernatamol nag ru seralesok os ruk fo tu mat mou, me ruk fo biatlaka nagmolien nag i tok kai tok mou tok.

Fayoom, a large town of Central Egypt, in the oasis of that name. Population of town and oasis, 150,000. Mission district of the

United Presbyterian Church of America ; 7 stations, 2 churches, 3 native helpers, 146 church-members.

Fenchow-fu, a city in the Taiyuan plain (elevation 3,000 ft.), 75 miles south of Taiyuan city, Shansi, China. Temperate climate; lowest thermometer 50° F. A population of over a million is reached here, among whom are many Roman Catholics and a few Mohammedans, but the majority are followers of Confucius and Buddha. Mission station of the Shansi Mission of the A. B. C. F. M. (1886); 3 missionaries and wives, 1 physician, 1 church, 6 communicants, 1 Sunday-school.

Fernando Po, the largest of the four Guinea Islands, West Africa, is inhabited by about 30,000 Buwi negroes, belonging to the Bantu family. In 1841 some Baptist missionaries from Jamaica, accompanied by negro helpers, settled here and made considerable progress, but in 1858 the Spaniards decided to regarrison the islands. With their troops landed six Jesuits, and the Baptists were speedily expelled. After the revolution in Madrid, 1868, which broke the power of the Jesuits, two evangelical missionaries, Primitive Methodists, again visited the island, built houses at St. Isabel and George's Bay, and baptized several Buwis. But the Spaniards were still opposed to the missionaries, and in 1877 they closed their schools and forbade them to preach. In 1879 the missionary Holland was even banished. An appeal to the Spanish Government was made, however; he was allowed to return, and the present missionaries are endeavoring to carry on their work within the bounds of Spanish law as interpreted by the authorities at Madrid. Station, Santa Isabel ; 1 missionary and wife, 2 assistants, 1 chapel, 98 church-members, 1 school, 93 scholars.

Fez, the capital of Morocco, Africa, and the largest city of the empire. It was formerly a large and populous city. It is finely situated, but has decreased in importance. No mission work is located here, though the missionaries of the North Africa Mission visit the city.

Fetichism.—It is common for those who have a theory of evolution to support, extending to religions as well as to physical life, to assume that fetichism is invariably the lowest step in the ladder of man's ascent to higher religious conceptions; that, beginning with this simple alphabet, the race has gradually advanced through more and more complex and elaborate systems toward Christianity, which is the goal of the religions of the world. It is in one sense flattering to the Christian faith, but in another it is utterly subversive of some of its most fundamental doctrines.

It were better in approaching this subject to leave theories aside for a time, and to deal with simple facts.

What is fetichism as it is found still surviving among savage tribes in our time ? What are the objects of worship to which we apply the name of Fetich ? They are found to be of great variety, embracing amulets and charms worn about the neck, and consisting of tiger's teeth or serpent's fangs, or stones washed into unusual forms, or curious shells, or bits of wood carved in fantastic fashion, etc., etc. A passage from the Veda incased in a frame of transparent horn, or a potent verse of the Koran, or a line from the Avesta supposed to be powerful in driving away evil influences, a stone or rock of fantastic shape at the door of an African hut, or a skull hung above its lintel or a totem raised on a scaffold by some American Indian tribe,—all these are virtually fetiches, since they are arbitrarily chosen objects to which is atttached some supernatural power. As a rule they are not supposed to be divine in or of themselves, but rather to embody a divine influence of a mysterious and somewhat spiritual character.

The fundamental idea is that of an indwelling power that is concentrated and peculiar. This point may be illustrated by popular superstitions which still exist among civilized nations. The horseshoe has in itself no more efficacy than any other mass of iron, but in that particular form it is supposed to embody a lucky influence. Certain coins or other sacred keepsakes, carried in the pockets or worn upon the person, are sometimes supposed to be attended by mysterious influences. No individual member of a group of thirteen persons embodies any baneful influence, but there are many in civilized countries who would fear the vague fatality of that total number seated at a table. In fact the number of objects, incidents, relationships, etc., etc., to which is ascribed a sort of magic influence, by the people of all lands, is very great.

In North China and in various other countries certain uncanny animals, like the weasel, the fox, or the serpent, are supposed to be attended by baleful influence.

How have these ideas gained currency among men ? If they are empirical, if they are the result of slow growth and an imaginary experience, as they certainly are, we may assume that fetichism among savage tribes has had a similar development. Men have chosen their fetiches as they have come to place their confidence in certain remedies for bodily ailments. A certain medicine may have been selected by mere fancy at first, but if in repeated instances good results were supposed to follow, it gained currency. And so with the fetich. Indeed many remedies are mere fetiches, and are given to drive away diseases which are supposed to be caused by evil spirits. Pharmacy and superstition go hand in hand among savage races, and are rarely separated. In both cases there is supposed to be a connection between the objects chosen and the mysterious power of unseen spirits.

So far from fetichism's representing always the first stage of religious development, and that only, it generally proceeds side by side with higher forms of religion and intermingles with them. Many of its objects supposed to represent supernatural power have sprung up long after the higher faith was entertained.

Fetichism abounds in China, India, Burmah, and Ceylon, in spite of the teachings of Confucius and Gautama. It has really more practical influence with the people than all the so-called book religions of the East.

A distinguished civilian of Ceylon has declared that nine tenths of the inhabitants of that country are really not Buddhists at all, but are the devotees of various superstitious fancies. The staple of the popular religion is devil-worship, or the fear of evil spirits. And the whole paraphernalia and ritual by which their evil influences are warded off belong to the category of fetichism.

The absurd and widespread superstition

known in China as Fung Shuay is practical fetichism: it is a supposed mysterious and supernatural something, which inheres in certain objects, resides in certain localities, or hovers over the abodes of the living or the dead. It is a system of geomancy, and is especially related to the graves of the departed.

In almost all nations, that which is unusual—a river issuing from a cave, a tree growing in a peculiar shape, a rock which the waters have worn into grotesque forms, certain deformities of the human body—are supposed to be attended by weird and preternatural influence. And the functions of witch-doctors, jugglers, medicine-men, etc., are supposed to be directed to the proper management of these occult forces. The choice of lucky days or fortunate sites for buildings is supposed to belong to their province. Of the same class were the haruspices of the Romans, who inspected the entrails of animals or observed the flights of birds in order to direct aright the movements of armies or plan successful expeditions.

The theory of Comte that fetichism was the awestruck recognition of divine influence in all natural objects was incorrect; else why should particular objects be chosen, why one stone or tree or stream more than another? That which makes a fetich is the differential which distinguishes it from other objects and concentrates in it the divine and available power: this constitutes its value. It has been uniformly observed that one fetich differs from another in the degree of inherent efficacy. It may differ also from another in the different kind of utility which attends it, one accomplishing one good result, and another another. Where the system becomes elaborate, each desirable object of attainment may have its fetich, by whose potency it is to be gained. One of these preternatural objects may avert a given disease, another secure victory over an enemy, another insure the birth of a son.

A little reflection will convince us that fetichism is one of the most widespread and permanent of all faiths, and that it coexists with every other. If we penetrate the lower strata of society we shall find it still existing in the most civilized countries. Among the colored population of our Southern States it prevails to a surprising extent, in spite of the white man's influence, and that of the church and school. It is mixed up with the cure of diseases and the selection of times and seasons for entering upon any particular enterprise. It is at the foundation of the success of nostrums and quackeries, and manifold expedients supposed to be induced by the experience of others. Mankind everywhere find the forces of nature at their command, and the fact that they are little understood and always more or less involved in mystery, does not prevent constant experiment. In a sense and in a degree all are yet children groping their way amid occult forces, and those who are most enlightened by science and most exalted in religious privilege may well sympathize with benighted tribes who are left to their gropings merely. Considering their condition, it is not strange that in the silence of nature they are startled by the rustling leaf or by any exceptional phenomenon that arrests attention, and are only too ready with the help of fancy to clothe it with divine influence. It is not strange that when they hear the voice of the thunder, or the roar of the distant waterfall, or the soughing of the waves in some dark mysterious cave of the rocky shore, they are awe-struck. To them there is no true enlightenment; there is nothing articulate or intelligible in the voices of nature which they hear, and they have learned no wisdom. Having no divine revelation, recognizing no Father above, and only bowed down with vague and mysterious fear, they are ready to accept any resource. And when some designing rain-doctor or juggler, witnessing their bewilderment and affliction, proffers his aid to relieve from drought or pestilence or famine, they must trust him; though he has failed a hundred times they have no option. The totem on the scaffold, the amulets about their necks, are equally dumb and have often failed; but they have no other resource. Generation after generation they grope on amid failures; and such is the imperative necessity that man shall put his trust in something beyond the range of his own powers, that although fetichism has for ages proved barren as Sahara, yet it still exists and must exist till the knowledge of God the Father of all, and Jesus Christ, the only Saviour, shall be made known. Fetichism is something too serious to be regarded with ridicule. It is the most pathetic illustration of human ignorance and destitution. To one who knows that man is made in God's own image and destined to worship and enjoy him forever, no spectacle can be more melancholy than to see him embracing with bootless and abortive faith a senseless amulet, a bleached bone, or a carved stick. As an appeal to missionary zeal, the fetichism of the world is pathetic and eloquent. It proclaims in strongest terms the desolation of a soul that was made to be a temple of the Holy Ghost, but is in fact worse than empty.

Fianarantsoa, the capital of Southern Betsileo, Madagascar. Has a Norwegian mission station, founded in 1878, with a training-school, established in 1881. It is the centre of the work of the London Missionary Society in Betsileo province. Each of the three missionaries, besides taking charge of a city church, looks after the work in one or more of the country districts. Medical work is carried on at the dispensary. Normal school, 44 students, 3 Sunday-schools, 385 scholars, girls' school, 80 scholars. The native churches sustain an evangelization society, who send out fifteen workers within a circuit of forty miles from the city.

Figueras, a town of Northeastern Spain, not far from Barcelona and La Escala. Mission station, together with Barcelona and La Escala, of the American Baptist Missionary Union; 1 missionary. It is also the seat of the work of Pastor Lopez Rodriguez. (See below.)

Figueras Evangelistic Mission.—Headquarters, Calle Pedro 3, Figueras, Gerona, Spain.—The Figueras Evangelistic Mission was undertaken in 1877 with the object of spreading the gospel in Spain. Beginning at Figueras as a centre, the work has been extended throughout the entire province of Gerona. Gospel halls have been opened in Figueras, Vilabertran, Rosas, Vilafan, Bisbal, San Pedro Pescador (a fishing village on the shores of the Mediterranean), Gerona, and Castillon. In these towns Sunday-schools, day and night schools, Bible-classes, mothers' meetings, sewing-classes, etc., etc., are conducted; and at Figueras a

medical mission has been established, which is continually increasing in value, and doing a work which could not be accomplished by any other agency in removing prejudice and opening up towns and villages. During the past year 2,594 patients were treated at the dispensary, an increase of 834 cases on the previous year.

Evangelization, a most interesting and important branch of the work of the mission, is carried on in various parts of the Province of Gerona, and will be further extended as funds permit. Already 74 towns and villages have been visited. Another influential feature is the work of the press. 'El Heraldo," an illustrated monthly paper similar to the "British Workman," is each year becoming more popular among rich and poor, and by means of the post finds its way into dark homes and hearts which would otherwise be destitute of gospel light. Copies of the paper are sent gratis to missionary workers and students in Spain, and in other countries where Spanish is spoken. "International Sunday-school Lessons" are also prepared and printed by the mission, and through the Sunday-school Union in London are supplied without cost to 26 Sunday-schools in various parts of Spain. Catechisms, tracts, etc., are also printed. Pastor Lopez Rodriguez and his wife, who have conducted the work since its commencement, have now the assistance of four English ladies and eight Spanish helpers. The mission has had to contend with much opposition from the Romish priests, and the converts to Protestantism have been persecuted in many ways, but have bravely held out notwithstanding. One of these converts, who was formerly a Jesuit professor at Bordeaux, this year made a public recantation of the errors of the Romish Church, and confession of his faith in Christ, proving his sincerity by exchanging a position of influence and pecuniary advantage for that of a humble preacher of the gospel and teacher in one of Pastor Rodriguez's mission schools, with but a very small salary.

The mission is supported entirely by free-will offerings of Christian people in Great Britain and elsewhere. Its receipts for 1889 amounted to £10,77 7s. 7d., exclusive of a special building fund for the new Gospel Hall at Figueras, now almost completed.

Fiji Islands, a group lying between 15° and 20° south latitude, and 177° and 178° west longitude. They are 300 miles distant from the Samoan group on the northeast, and somewhat less than that distance from the Tonga group on the southeast. In all there are more than 200 islands, of which about 80 are inhabited. Vitilevu, area 4,250 square miles, is the largest; and Vanualevu, area 2,600, the next in size. Suva, the capital, is on the south coast of Vitilevu. The total area of the group is about 7,740 square miles.

There is very little level country. The greater part of the islands consists of alternating hills and valleys, the peaks sometimes rising to the height of four or five thousand feet. The climate, though warm, and somewhat enervating to Europeans, is not unhealthy. The supply of water is abundant, as there are numerous streams. Tropical vegetation grows here in great abundance and luxuriance. Cocoanuts, bread-fruit, bananas, sugar-cane, and yams are the principal products.

The aborigines, or the Fijians proper, are classed midway between the Malay (q.v.) and the Papuan or Negro type of races. The name Fiji was formerly synonymous with every cruelty and abomination that savages are capable of. Cannibalism was indulged in, sick and aged relations were killed, widows were not allowed to survive the death of their husbands, and slaves were slain to accompany their dead masters; yet hospitality and politeness characterized this savage race in a remarkable degree. The government was in the hands of chiefs, and was of a patriarchal character. The Fiji savages believed in a future existence, and in two classes of gods—one immortal, and a large serpent was the chief god of this class; the other, the spirits of heroes and chiefs. The priest spoke the will of the gods, who were not worshipped through idols. Tattooing was common, though it was confined to the women. They were very fond of visiting, and games, amusements, stories, and songs were very popular with them. The women of the upper class enjoyed considerable freedom, and wielded great influence.

There is one prevailing language, with several dialects, Melanesian in its character, but strongly influenced by the Polynesian. It has a large vocabulary, is strong in its expression, and flexible in its forms.

When first discovered the population numbered 200,000, but European diseases have carried away many thousands. The measles, it is said, claimed 40,000 victims.

The chiefs and people of Fiji ceded the islands to Great Britain in 1874, and they are now governed by a crown governor, under whom the colony is divided into 16 provinces, 14 of which are under native chiefs. In 1888 the population was 125,441, of whom 111,311 are Fijians, and the remainder Europeans, half-castes, Indian and Polynesian immigrants.

There are two public schools, one in Suva, and one in Levuka. The Wesleyan Missionary Society divides the religious care of the natives with the Roman Catholics: under the former there were in 1888 10 missionaries, 66 native ministers, 961 churches with an attendance of 104,585, 361 other preaching places, and 41,077 scholars. The Roman Catholic Mission has 15 European ministers, 143 native teachers, 13 European sisters, 10 churches, 61 chapels, and 9 training-stations.

In 1880 the island of Rotuma, between 12° and 15° south latitude and 175° and 177° east longitude, was added to the colony of Fiji. A native minister of the Wesleyan Methodist Church has charge of the mission work in Rotuma.

Fiji Version.—The Fiji belongs to the Melanesian languages, and is spoken in the Fiji Islands. The first part of the Scriptures published in the Fijian language was the Gospel of Mark, printed in Lakemba in 1840, and translated by the Revs. William Cross and David Cargill of the Wesleyan Missionary Society. In 1843 the Gospel of Matthew and the Acts of the Apostles were printed. In 1847 the first edition of the New Testament in the Mbau dialect, consisting of 3,000 copies, was printed at Vieda, the translation having been made by the Revs. John Hunt and John Watsford. A second edition, carefully revised, consisting of 5,000 copies, was printed at London in 1854 by the British and Foreign Bible Society; and a

third in 1855 by the same Society, consisting also of 5,000 copies. The translation of the Old Testament commenced by Mr. Hunt was continued and completed by the Rev. David Hazlewood; and in 1864 the entire Scriptures in Fijian were published at London under the care of the Revs. R. B. Lyth and T. W. Meller. Without mentioning the different editions which were issued subsequently, we will only state that the Rev. Frederick Langham, who has been a missionary in Fiji for over thirty years, has been appointed by the Annual District Meeting to revise the Bible. Up to March 31st, 1889, the British and Foreign Bible Society disposed of 64,106 portions of the Scriptures in the Fiji language.

(*Specimen verse.* John 3 : 16.)

Ni sa lomani ira vaka ko na Kalou na kai vuravura, me solia kina na Luvena e dua bauga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.

Finland, a grand duchy in the northwest of the Russian Empire ; area, 144,255 square miles. The south coast is bordered with rocky islets, between which and the mainland are narrow, intricate channels, difficult for navigation. The west coast is generally low, but in some parts not less dangerous than the south coast. The rivers are small and few ; but the lakes are very numerous, and occupy 11 per cent of the territory. The climate is more severe than that of Sweden, although resembling it in many respects ; dense fogs are frequent, and the autumn rains are very heavy. The soil is poor and stony, though formerly it produced so much grain that Finland was called the "granary of Sweden." Its mineral wealth is small, salt being very scarce, and imported in large quantities. Its extensive forests are the chief source of national wealth. The pasture-lands are good, but ill managed. The most populous districts are along the coast, some tracts in the interior being wholly uninhabited. Population, 2,270,912, consisting of Swedes and true Finns, Russes, Lapps, and Germans. With the exception of a few Roman and Greek Catholics, all the people are Lutherans. Education receives considerable care, and the Russian Government encourages the study of the Finnish language, almost forgotten in the universal use of Swedish. Less is known of the early history of Finland than of any other European country. The pagan inhabitants were governed by their own kings until the middle of the 12th century, when their piracies provoked Sweden to undertake a crusade against them, at the same time introducing Christianity and planting some colonies among them, thus acquiring a hold on Finland which was retained several centuries. From this time to 1809 their history is connected with that of the kings of Sweden, and their country was the frequent scene of Swedish and Russian wars. In 1721 part of Finland was ceded to Russia by treaty, and when in 1741 Sweden tried to regain it, Russia overran the whole country. Sweden did not relinquish its claim without a struggle; but in 1809, on a fresh invasion from Russia, peace was purchased by the cession of all Finland and the islands of Aland. The principal cities, with their populations, are : Helsingfors, 55,740 ; Abo, 27,249 ; Tammerfors, 17,268 ; Wiborg, 17,101.

Missionary work is carried on by the Swedish Missionary Union. There are also Finnish mission societies (see below). The British and Foreign Bible Society has colporteurs in the country.

Finland Missionary Society. Headquarters, Helsingfors, Finland.—Finland was the last northern land to become Christianized during the reign of Eric the Holy, under the Upsala Bishop Henrik, in 1157. The only missionary who went out from Finland in these early days was a carpenter named Nyborg. In 1742 he was troubled about his soul's salvation, and went to Copenhagen. He went to Herrnhut, and was sent out under that society. Some years later he went to Surinam, where he died. From 1820–1830 a religious movement in Finland awakened interest in heathen missions, and many Christian priests in Osterbroten wished very much to follow the example of the motherland, Sweden, which in 1835 had founded its first mission society. The most zealous of these was Jonas Largus. With his own money he bought a home and built schools. In 1837 he went to Stockholm to learn more of the Swedish Mission Society, and returned more than ever resolved to push the work. He went to the south of Finland, among the doctors of medicine and lawyers, but so many were opposed to the mission movement that he met with many hindrances.

Largus and other priests were summoned before the courts for having placed collection-boxes at their doors to collect money for the missions. Pastor Reinquist in Sodavala was an earnest believer in the mission work, and collected money, which was sent to the Swedish Society in Stockholm until the Finnish Society was founded.

It was proposed by Bishop Burgaat, a theological professor, and F. L. Shuman that a solemn feast should be held in all the churches in Finland on the 18th of June, 1857, in commemoration of the religious movement 700 years before in that land. Alexander II. approved, and ordered a jubilee. All Finland was aroused, and some young priests proposed the formation of a society. A petition was circulated and signed by 200 writers and doctors, and presented at the meeting of the Synod at Helsingfors in 1858. They voted that the money given at the jubilee feast, some 11,520 kroners, should be given to the Society, and in memory of this feast one Sunday in each year should be devoted to a collection for missions.

Directors were chosen in Helsingfors for the Society, and a general meeting was called on January 19th, 1859. This day was chosen in memory of the first Christian preacher, Bishop Henrik, and on this day the "Finland Mission Society" was founded. Its first director was Prof. Schauman. The income for the first year was very encouraging, and the second year they received about 38,000 k. From 1863 to 1869 a famine broke out in Finland, which affected all classes, and the mission work languished. The money collected in Finland for foreign missions was sent to Pastor Ludwig Harms in Hermannsburg, to the Leipsic Mission Society, and the Gossner Society in Berlin. In 1861 the secretary of the Gossner Mission sent word to the Finland Society that they had missionaries, but no money to send them. The two societies united in their work, and 5,760 k. were sent to the Gossner Mis-

sion, with the promise to support two missionaries for three years. Herman Ochs was sent to the Gossner Mission in Kalherne, in Chota-Nagpur, neighbors to the Santals in India. In 1861 he arrived at Bethesda, in Hagarigbah. In this year he and Henrik Bastch founded a side station called "Suomi" (native name Singhani). The Finland Society sent 8,600 k. to support these two men at Suomi. The union of these societies continued, but the Finnish Society had nothing to say about the work. In 1866 Ochs removed to the station Purulia, and gave Batsch an assistant without consulting the Finnish Society, and for a whole year they had no message from India. At the same time the knowledge came that he had done this, and the interest in the work ceased, so that the Gossner Mission work ended in 1867. In 1860 the first Finlander presented himself to be educated, and the first two scholars, Malmström and Jurwelin, were sent to Hermannsburg. In 1866 Malmström was ordained and sent out to a Hermannsburg station, Matleb, among the Betsjamers, South Africa. The Finland Society was to support this station, and all the information was to be sent to Finland. Jurwelin studied German, and was ordained in 1868 in Hermannsburg. In 1862 a mission school was opened in Helsingfors, and nine young men were chosen for a six years' course. The Society funds had now reached the sum of 100,000 k., and the mission friends much desired their own mission ground. By God's direction they wished to work in Africa, west coast.

In 1862, Carl Hugo Hans came from Russia, where he worked in the Rhenish Society's service, and in a lecture in Helsingfors he gave an account of a journey he took to the Ovambo country and among the Hereros. This went to the hearts of the Finnish people, and after another journey to the Hereros, in 1863, they sent 863 k. to Hans' school to educate native preachers for the Hereros. In 1865 Hans sent a diary which he had kept of a journey to Ovamboland, and in a letter wrote: "This will tell you, the Finnish Mission Society, it is time you remember your promise to come over and help us. Trusting that this request will not be denied, I come to you in God's name, who wills that all shall be saved; and in our Lutheran Mission's name, that is so little known in this land; and in the poor heathen's name, to whom God has opened the door, and ordered me to speak. 'Come over and help.' I have, in God's name, dared to give three tribes the promise that before two years they shall have missionaries and Christian workers."

On account of this appeal an extra meeting of the directors was held, and it was decided that in 1868 five of the mission scholars should be ready to go with three colonists to begin a mission in Ovamboland. An arrangement was made with the Rhenish Missionary Society to divide the mission ground, and the Finnish missionaries were allowed to stay some time in the Rhenish Mission Institute in Barmen, and at their station in Hereroland, that they might become accustomed to the habits of the people and climate, and study the language with Hahn in Otjimsbingue. Missionary Malmström left the Hermannsburg service to join the new Finnish Mission, and the agreement was made with Pastor Harms, who was director, that Jurwelin should come to the Finnish Society's service.

Ovambo Mission.—Ovamboland is on the west coast of South Africa, three miles from the Kunene River. It was discovered in 1851 by two travellers, Galton, an Englishman, and C. H. Anderson, a Swede. December 31st, 1868, the first nine missionaries arrived in Ovambo, and some months later reached Hahns' station in Hereroland, one thousand miles from dear Suomi, and fifteen Swedish miles from the nearest mission station. Malström left at this time the Hermannsburg station, and came to join the Finnish Mission, and the ten missionaries set about studying the German language and the Herero tongue. The Hereros had just gained their freedom after a seven years' war with the Namaquas. Peace was declared in 1870. The Rhenish Mission suffered very much in this war. In May, 1870, King Tijkongo in Omanga sent a messenger to know how many of the missionaries would come to his country. The Finn missionaries had just arrived, and they went gladly under the conduct of Hahn to the most northerly Rhenish station, Omaruru, and after a month's journey through the African desert they reached Odonga, the king's village. The king received them kindly. Four of them stayed there, but three others went on through the forest which divided Odonga from Onknambi. Here they founded the station Elim, near King Najuna. One went on to the third station, Owangandyera, where the King Tyeya wished for missionaries. While Missionary Hahns was away trying to make peace between the kings of Namaqua and Herero, Missionary Tolonen was sent to take his place. He so won the love of the people that they wanted to secure him from the Finn Mission for their own mission. In November he went with Rautanen to Ovamboland, where they made a home by King Tyeya, in 1871, near Owangandyera. In 1870 two more had arrived unordained. Skagland went to Odonga. In 1871 Jourwelin founded a station called Olukonda, about three miles from Odonga, making four stations in all. Elim station was more prospered than any of the others, but this had to be given up in two years because of the Portuguese slave-traders, and travelling adventurers who stayed in the country and prejudiced the king against the missionaries. They were driven away, and went to Taikongasland, where Kurweinen founded the station Onipa, three Swedish miles from Odonga. Weikkolin founded Ondyumba, one Swedish mile from Onipa. In 1872 Rikobo had to be given up on account of a quarrel with King Tyeya; and Reigonen after his banishment commenced the station Omulonga, while Telonen tried to start a mission among the last of the Ovambo races, the Oukuenjamas, which the Rhenish Society had reserved, but now gave up. This did not succeed, for the king treated the missionaries like servants, and the missions were all given up after seven years of prosperity. Seven years later there were only three stations left. God punished these kings with hunger and war, and again they began to listen; the missionaries talked singly with the people, and the prospect began to brighten, and the gospel spread. The first convert in this mission was a servant of one of the missionaries, and she was sent to Finland when she was thirteen years old. When she was seventeen she returned, and is now a mission worker. In 1880 the first large school-house was built in Omulonga. It was used as a church. At Christmas

three boys came to be baptized, and Weikkolin sent them to the Rhenish Mission station Omaruru, in Herero. Pürainen, the worker, had been there since 1874 as missionary agent, but he had to leave Ovamboland because the king wanted him to work gratuitously as a gunsmith for him and his people. In 1880 the highly educated and useful Skagland died. King Kambundi said. "My heart and my head is full of tears; I cannot speak. He was my true friend and helper, and I shall mourn him all my life." After thirteen years King Kambundi wanted all his people to be taught.

In 1879 the Jesuits came to Olokonda, and the king gave them permission to stay, but they went farther north, near Ovamboland, and in 1882 they overreached the borders of the mission, but the natives drove them away. In 1883, King Kambunda died, and his successor, a lively young man, 25 years old, named Gitana, was good to the missionaries, and forbade his people to go on with their old habits. This did not continue long, and the missionaries had to stand up for their rights. In spite of many disturbances the work progressed. At last the king was so unfriendly that the missionaries had to fly and give up their stations. The missionaries lost much property but were enabled to save something by the courage of the native converts, who stood by them and finally followed them into exile, to the joy of the missionaries. They said they would rather leave their homes than miss the teachings of the gospel.

There are nine stations; the three principal ones being Elim, Rehoboth, and Bethel.

Finnish Version.—The Finnish language, belonging to the Finnish branch of the Ural-Altaic family of languages, is spoken in Finland, whose inhabitants received the New Testament in their language in 1548. The translation was made by Michael Agricola, Bishop of Abo. In 1551 the Psalms, translated by Paul Justin, rector at Abo, were also published at Stockholm. An edition of the entire Bible, translated from the original texts, was published under the patronage of Queen Christina between 1630–1649, which was followed by other editions in 1644, 1758, and 1776.

Another translation of the entire Bible from the original texts by Henry Florin was published at Abo in 1685. After the formation of the Finnish Bible Society at Abo, and of the Russian Bible Society at St. Petersburg in 1812, different editions of the entire Bible as well as of the New Testament were published. Besides these societies, the British and Foreign Bible Society since 1811 circulated the Bible among the people of Finland, and up to March 31st, 1889, this Society disposed of 627,991 portions of the Scriptures. The same Society issued in 1888 the New Testament and Psalms in Finnish and Swedish.

(*Specimen verse.* John 3 : 16.)

Sillä niin on Jumala maailmaa rakastanut, että hän andoi hänen ainoan Poikansa, että jokainen kuin uskoo hänen päällensä, ei pidä hukkuman, mutta ijankaikkisen elämän saaman

Fiot, a dialect of the Lower Congo, Africa. Translations of some chapters of Genesis and some of the Gospels are in course of preparation by the missionaries of the American Baptist Missionary Union, and will be printed at the expense of that Society.

Firozpur (Ferozepore), a city in the Punjab, South India, 50 miles southeast of Lodiana. It is in the centre of a populous district, in which are hundreds of villages. A mission station of the Presbyterian Church (North) (1882). During the cold season the missionaries go from village to village, stopping at the public inns, where the men gather in the evening for gossip, and preaching and talking ensues, ofttimes until midnight. During the hot season the work is confined to preaching in the city, where singing to the accompaniment of an organ gathers the people into the chapel, though they listen rather carelessly. Medical work is a prominent feature of the mission. The hospital has been patronized by patients who come many miles, and during the last year 10,000 visits are recorded. There are 1 missionary, 1 physician, 1 church, 65 members.

Fiske, Fidelia, b. Shelburne, Mass., U. S. A., May 1st, 1816; in 1831 was a pupil and then teacher at Mt. Holyoke Female Seminary with Miss Mary Lyon, partaking largely of her spirit. She embarked March 1st, 1843, for the Nestorian Mission in company with Mr. and Mrs. Perkins and Mar Yohannan (returning to Persia) and Messrs. D. T. Stoddard, E. E. Bliss, and their wives, and Miss C. E. Myers, reaching Oroomiah June 14th the same year. After laboring there fourteen years, impaired health compelled her return to the United States in 1858. Miss Fiske had been preceded in educational efforts among Nestorian females by Mrs. Grant, and afterwards by Mr. Holladay, Dr. Wright, and different ladies of the mission. The school established had been thus far a day-school, but Miss Fiske greatly desired to make it a boarding-school, and by much effort the prejudices of the people were overcome, and the change was effected. In two years the day-scholars were dropped entirely. In 1846 the first great revival connected with the Nestorian Mission occurred, and the indications of the work were first witnessed in this female seminary. Women hitherto had not come much to Miss Fiske for religious conversation (though she had gone to them), but now "the school became a centre of holy influence for the women." "The seminary was thronged with visitors, who desired the time to be filled up with religious instruction." "The teacher who received visitors always found enough to do, both by day and by night;" and when Miss Fiske and her associate, Miss Rice, went to a village, the women expected to be called together for prayer, and when they returned the visit, sought to be prayed with alone. As she was about to leave Oroomiah, the women and girls who had come to bid her farewell asked: "Can we not have one more prayer-meeting before you go?" And "May it not be in that Bethel!"—her room. One petition of a touching prayer on that occasion was: "May our teacher's dust never mingle with a father's dust or a mother's dust, but may she come back to us to mingle her dust with her children's dust, hear the trumpet with them, and with them go up to meet the Lord and be forever with Him." Many touching letters she received from her pupils.

After her return to the United States she

was usefully employed addressing Sunday-schools and women's meetings respecting the missionary work. She furnished the material in great measure for the work "Woman and her Saviour in Persia," assisted in preparing a "Memorial of Mount Holyoke Seminary," and at the time of her death was engaged upon "Reminiscences of Miss Mary Lyon." Most of her time was spent at South Hadley, and she was actively engaged in the religious instruction and training of the pupils. A trustee of the institution says: "On returning to the United States Miss Fiske's feelings drew her to the beloved Seminary. Her position there was entirely unofficial." She desired only the opportunity of aiding the teachers in their responsible duties as spiritual guides of their pupils. She was permitted to close her labors on earth by taking part in that wonderful revival which left but 20 of the 340 pupils in the school without a hope in Christ. She died at the house of her brother in Shelburne, July 26th, 1864.

Five Islands, a chain of five rocky isles which flank the shore of a peninsula on the extreme western end of Antigua, West Indies. A station of the Moravians; 1 school. No resident minister is stationed here, but it is cared for by the missionaries at St. John's and the other stations.

Flemish Version.—The Flemish belongs to the Teutonic branch of the Aryan language-family, and is used in Belgium. It differs from the Dutch chiefly in orthography and pronunciation, and owing, perhaps, to the great ascendancy of the French language in Belgium, has adopted many French words. In the early part of the 13th century, Jacob von Maerland prepared a version of the Bible in rhymes. In the year 1477 a translation of the Old Testament, with the exception of the Psalms, was published at Delft. The Psalms were published in 1480 and after. In 1518 Barthol. van Grave published at Louvain and Antwerp an edition of the entire Bible, which was reprinted in 1525. Jacob van Lisvelt of Antwerp published in 1526 an edition made from Luther's version, and issued in 1540 a *Biblia Belgica* with the Vulgate in parallel columns. W. Vorstemann of Antwerp published in 1528 the Old Testament, and the New Testament in 1528, 1531, and 1533. An edition of the entire Bible he published in 1531. These Antwerp Bibles were often issued till they were superseded by a new translation made by Nicolaus van Wingh, dean of the Louvain University. Wingh published his version, *Brabantino idiomate*, according to the Vulgate, with the aid of Peter de Cort and Goldevaert Stryrode, bishops at Louvain. The first edition was published at Louvain and Cologne in 1548, and was often reprinted. After the authorized Vulgate had been published, some professors of Louvain revised Wingh's translation, which revision was published at Antwerp in 1599. In this revised form it was often republished. A new translation according to the Vulgate was published at Utrecht in 1717, for Flanders and Brabant, by Ægidius de Wit, and another at Liege by A. van der Schueren in 1732 (2d edition 1743). In 1821 a New Testament translated by Maurentorf was published at Brussels, with the sanction of the Archbishop of Malines; also an edition of the whole Bible from the Louvain edition in 1599. In 1859 a translation of the New Testament made by Mr. Lipman, a lawyer, was published at the Hague. A new translation of the New Testament by Professor J. Th. Beckr of Louvain, highly recommended by the Belgic clergy, was published in 3 vols. at Louvain, between 1859–1869. Of the Old Testament, Professor Beckr published Psalms (1878), Proverbs (1879), Ecclesiastes (1880).

The British and Foreign Bible Society since 1825 published editions of the Bible from the most current text. In 1876 the same Society ordered a revision of the Flemish New Testament, to be made by M. de Jonge and M. Matthyesen, the changes being limited to orthography and grammar. This edition was issued from the press in 1877. At the same time a new translation of the Flemish New Testament from the Greek was undertaken by the same Society, and the Rev. de Jonge was authorized to prepare the translation, which was published in 1888, under the care of Mr. Matthyesen. Up to March 31st, 1889, the British and Foreign Bible Society disposed of 268,075 portions of the Scriptures. The population of Belgium in 1887 was 5,974,743, of whom only some 25,000 professed Protestantism. There are about 3,000 Jews.

(*Specimen verse.* John 3 : 16.)

Want alzoo lief heeft God dè wereld gehad, dat hij zijnen eeniggeboren Zoon gaf; opdat allen, die in hem gelooven, niet verloren worden, maar het eeuwige leven hebben.

Florida Version.—The Florida, which belongs to the Melanesian languages, is spoken in the Solomon Islands. A translation of the four Gospels and the Acts of the Apostles into this language was published by the Society for Promoting Christian Knowledge in 1887.

Foochow (Fuhchau), the capital of the province of Fuhkien, China, situated on the river Min, 34 miles from its mouth, is one of the treaty ports opened in 1842. The city is three miles from the north bank of the river, and is surrounded by a wall 30 feet high, 12 feet thick, and 5 miles in circumference, pierced by 7 gates. Between the city and the river, on the island of Nantai and on the south bank of the Min, lie the extensive suburbs, while the river is filled with a large aquatic population. A long stone bridge connects the two banks. On Pagoda Island, 3 miles down the river, is the Foochow Arsenal. The tea trade is second in importance only to that of Shanghai. The value of the imports of all kinds in 1888 was over $4,500,000, and the exports $11,500,000. The population is estimated at 630,000. Mission station of the A. B. C. F. M. (1846); 7 missionaries and wives, 5 female missionaries, 22 native helpers, 23 out-stations, 16 churches, 402 members, 3 schools, 350 scholars. Medical work was begun in 1878, and the hospital is now accomplishing much good, not alone in Foochow, but far up the banks of the Min the people are benefited, healed, and instructed. First station of the Methodist Episcopal Church in China (1847). It is now the seat of the Foochow University, with its Anglo-Chinese College and Medical Department, while the mission press printed during the year 1889 15,503,564 pages. In the Foochow district are 8 stations, 5 missionaries and assistant missionaries, 5 female missionaries, 13 native ordained

preachers, 301 church-members, 10 day-schools, 170 scholars, 11 Sabbath-schools, 395 Sabbath-scholars. C. M. S. (1850); theological college, 30 students, 1 boarding-school, 34 students, 2 missionaries and wives, 3 female missionaries (C. E. Z. M. S.), 1 girls' boarding-school, 1 church, 59 communicants, 3 schools, 120 scholars. From 1850–52 the first Christian mission of the Swedish Church was carried on in this city, but work was suspended on account of the ill-health of the missionary.

Foochow Colloquial Version.—The Foochow colloquial dialect of the Chinese is spoken in Foochow and its neighborhood. A translation of the New Testament into this dialect was made by the Rev. W. Welton of the Church Missionary Society, and was published in 1856. In the same year another translation, made by the Rev. L. B. Peet, was also published. A third translation, the joint work of the Revs. Maclay, Gibson, Baldwin, and Hartwell, was published by the American Bible Society in 1866. At the request of the Rev. R. W. Stewart, supported by the Church Missionary Society, the British and Foreign Bible Society published in 1884 an edition of the Gospel of John, in the Roman character. This part was well received, and the entire New Testament in 1,000 copies was published in the same character in 1888, under the editorship of Mr. Stewart, at London. Of the Old Testament the greatest part has been translated by American missionaries, and published by the American Bible Society. In 1887 a revision committee was formed, consisting of American and English missionaries. The books as revised will be printed under the care of the Rev. N. J. Plumb of the American Methodist Episcopal Mission, and the cost of printing and binding will be shared by the American, and the British and Foreign Bible Societies, in proportion to the copies taken by each Society.

(*Specimen verse.* John 3 : 16.)

因爲神愛世間、賜獨生其仔、以致大凡信
（ㄚ弟）
併其仏都賣況淪去、是儘得長長生活。

Forbes, Anderson Oliver, son of the missionary Cochran Forbes, b. April 14th, 1833, near Kealakekua Bay, Hawaii; came to the United States in 1848 for education; graduated Washington College, Pa., 1853, and Princeton Theological Seminary, 1858; ordained in Philadelphia May 5th, 1858; sailed the following August, a missionary of the A. B. C. F. M., for the Sandwich Islands, reaching Honolulu September 16th, the same year. He died suddenly at Colorado Springs in Colorado, July 8th, 1888, while on a temporary visit to the United States.

"He had more than ordinary gifts as a public speaker, often rising to eloquence, and moved with deep emotion. His pastoral labors were repeatedly blessed by joyful revivals and ingathering of souls. He had rare social qualities, charming in conversation, both by natural wit and wide and cultivated intelligence, also by a native tact in winning attention and regard. He was personally very popular among natives and whites. He was intimately acquainted with Hawaiian modes of thought, and was one of our best authorities on Hawaiian customs and antiquities, as well as on the niceties of the Hawaiian language."

Forbes, Cochran, b. Goshen, Chester Co., Pa., U. S. A., July 21st, 1805; graduated at Princeton Theological Seminary 1831; ordained the same year by Presbytery of Philadelphia, and sailed soon after as a missionary of the A. B. C. F. M. for the Sandwich Islands. He was stationed at Kealakekua 1833–45, when, on account of the ill-health of Mrs. Forbes, he resigned the pastorate, and became Seamen's chaplain at Lahaina until 1847. He then returned to the United States. He was pastor of the united churches of Glade Run and Rural Valley from 1848 to 1856. From 1857 to 1865 he was pastor of the church at Kendallville, Ind. He supplied other churches till 1872. In 1873 he accepted the chaplaincy of the Presbyterian Hospital, Philadelphia, which position he occupied till his death in 1880, aged 75 years. He was a faithful missionary to the heathen, and at home an acceptable pastor. He is said to have been "especially useful as chaplain in the hospital. His kind and gentle ways, his cheering and comforting words, won all hearts; while his attractive and genial character secured for him the respect and confidence of all his Christian brethren."

Ford, Joshua Edwards, b. Ogdensburgh, N. Y., U. S. A., August 3d, 1825; graduated at Williams College 1844, and Union Theological Seminary, New York, 1847; ordained September of same year; sailed for Smyrna, December 29th, 1847, to join the Syria Mission, reaching Beyrout in the early spring. He was stationed at Aleppo for seven years. The state of religious inquiry at Mosul, then without a missionary, induced him to leave his family at Aleppo, and make the long and toilsome journey to that place, where he spent the winter of 1849–50. Returning to Aleppo in the spring he continued his labors among the Arabs and Armenians, studying the Turkish language, the Armenians being mostly unacquainted with Arabic. In 1855 it was arranged that he should remove to Beyrout. After the arrival of Drs. Thomson and Van Dyck, he joined Mr. Eddy at the Sidon and Hasbeiya station in 1858. Day after day found him on horseback, making the long and tedious rides to visit the churches of Kana, Alma, Merj-Ayum, and Hasbeiya. During the

times succeeding the massacres of 1860 he removed with his family to Beyrout, remaining two months for personal safety, and then returned to his station. Besides his missionary work, he was occupied in connection with the Anglo-American Relief Committee for the relief of the suffering thousands driven from their homes, and escaped from the massacres of Lebanon and Hermon. In 1864 Mr. Ford removed with his family from Sidon to the village of Deir Mimas, to look after the churches in that region, and devote more time to the training of native candidates for the ministry. During that winter he and his family suffered much from the malarial winds of the lake. In May, 1865, by the urgent advice of physicians, Mr. Ford sailed with his family for the United States, reaching New York in August. Having spent part of the autumn among the churches of New England, he went to Geneseo, Ill., where he resided until his death, April 3d, 1866, from inflammation of the lungs. Though not able to say much during his last illness, he left a message, part of which we give. As his disease lay heavy upon him, he suddenly roused himself, and said with great emphasis: "Tell the Christian young men of America that the responsibility of saving the world rests on them." "His knowledge of Arabic was thorough, and he could use it with power in preaching as well as in conversation. At Aleppo he devoted some time to the Turkish, and was able to use it to advantage among the Armenians of that city. His mind was logical, his judgment sound, and his views enlarged."

Foreign Christian Missionary Society.—Headquarters, Southwest corner Fifth and Walnut streets, Cincinnati, Ohio, U. S. A. The Foreign Christian Missionary Society was organized by the churches of the Disciples of Christ, in Louisville, Kentucky, in the year 1875. Its object is to make disciples of all nations, and to teach them to observe all things whatsoever Christ has commanded; the first intention was to preach Christ only where He had not been named, but circumstances led to the commencement of its work in Denmark. A young Dane who had been converted in this country was at his own request sent (in 1876) to labor among his countrymen. As he has opportunity, he visits Norway and Sweden, also. The Society was led to its second field, Turkey, by a young Armenian who had found his way to Dallas, Texas; he was converted there, and an unquenchable desire sprang up in his heart to return to Turkey and preach Christianity to his own people. He was sent to Turkey in 1879, and began work in Constantinople. Two others have been sent out since, and are at work in Marsivan and Marash. Native helpers are employed in Bardizag, Smyrna, Sivas, Zarah, Antioch, Biridjik, HajiKeui, Charshambah KapouKaya, and Aintab. Work was commenced in India in 1882. Four stations have been established in the central provinces, at Hurda, Bilaspur, Mungeli, and Chapa.

In 1883 work was commenced in Japan. There are now two stations, at Akita and Shonai.

Work was begun in China in 1884, and stations have been established at Nankin, Chu Chen, Wuhu, and Shanghai. By request and at the cost of an English gentleman, missionaries have been sent to England, and are carrying on work in London, Liverpool, Southampton, Cheltenham, and Birkenhead.

Methods of work followed are: preaching at the stations and throughout the adjoining territory; distribution of Scriptures and other Christian literature; training native pastors and teachers; medical, zenana, day and Sunday school work.

The Woman's Board of this Church is an independent organization, and carries on a work of its own in India and Jamaica; its receipts are not included in the receipts of the general society.

Recently funds have been raised by the students of three of the colleges of the Disciples of Christ to send one of their own number to the mission field.

Foreign Evangelization Society.—Secretary, Rev. Horace Noel, Woking-Surrey, England. This Society sprang from one that was founded at the time of the Franco-German war in 1870–71, the object of which was to raise funds in behalf of some of the Christian institutions which were then in danger of collapse. After the war, the readiness of the people in France and elsewhere to hear the Gospel, and the success of the McAll and other evangelization missions, led to the decision that the Foreign Evangelization Society should be continued, and that whatever funds it could collect should be devoted to the aid of local missions, conducted by individuals. This work the Foreign Aid Society, which has existed for many years, is unable to do, being bound by its constitution to bestow all its funds upon evangelization societies and national Protestant churches on the continent.

The Foreign Evangelization Society transmits, as desired, subscriptions given for special purposes; its general fund is distributed by the Committee at its discretion.

Formosa.—The island of Formosa is part of the province of Fuhkien in China. It lies between latitude 21° 53′ 30″ north and latitude 25° 33′ north, about 90 miles from the mainland of China, from which it is separated by the Straits of Formosa. Its total length from north to south is 235 miles, and its greatest width is about 80 miles. Through the centre of the island runs a chain of mountains, on each side of which are well-wooded slopes. The coasts are rocky and uninviting, with few good harbors. The climate is in general more salubrious than that of the opposite mainland. Coal, salt, sulphur, petroleum, and camphor are the natural products. Tea is the principal agricultural product, though sugar, rice, tobacco, indigo, maize, and potatoes are also raised in the fertile valleys. So abundant is the growth of rice that the island has been called "the granary of China." The rainfall is very heavy, and the vegetation and fauna are those of tropical lands.

The inhabitants are of three classes—the Chinese immigrants, the civilized aborigines and the uncivilized ones. The Chinese are from the Amoy district and some Hakkas from Swatow. The aborigines, who have adopted in part the customs of the Chinese, are called Pe-pa-hwan or Peppohoans, while the untamed savages are called Che-hwan. These natives are part of the Malay stock, and are broken up into many tribes and clans. Physically they are of middle height, muscular and broad-chested, large eyes, round forehead, broad nose, and large mouth.

They are remarkable for their large hands and feet. Their language possesses no written characters, but there are many dialects. In the district of Posia alone eight entirely different dialects have been recognized. The social condition of the natives is very low. They are not so given to deceit and trickery as the Chinese, and are more tolerant of foreigners, but they are a fierce and warlike people, and fierce feuds are common among them. The skulls of the foes they have killed are part of the ornaments of their huts. Tattooing is universally practised. The women do a great part of the work in the fields as well as that of the house. In some instances women have held the position of chief of the tribe.

The Chinese claim jurisdiction over the island, but that part which constitutes the department of Taiwan is composed mainly of the western slope of the island. Beginning at the north the principal cities of importance are Kelung, a treaty port, where the coal mines are worked; Tamsui, another treaty port on the river of that name, is one of the few harbors—it has a population of 100,000; Bangka, further up the river, is an important commercial town; Tek-cham is on the highway which runs from Bang-ka to Pangliau in the south, and is the head of the Tamsui district with a population of 30,000. Chianghooi is the second city in the island, with a population of sixty or eighty thousand; Taiwan is the capital, and a treaty port—it was once the Dutch settlement of Zealandia; Takow, another of the treaty ports, is situated on the coast in latitude 22° 37′ north. Many other settlements containing several thousands of people are found, and the entire population of the island is estimated at 1,500,000.

The island of Formosa was known to the Chinese at an early date. In 1480 A.D. emigration to it was recorded. In 1624 the Dutch built a fort, Zealandia, at the place where now stands Taiwan, and their power was maintained for thirty-seven years. In 1682 the power of the Emperor Kang Hi was recognized, and since then it has formed a part of the Chinese Empire, though outbreaks on the part of the aborigines are common. The treaty of Tientsin, 1860, opened the island to European commerce, and Formosa tea is now found the world over.

Missions.—The Presbyterian Church of England (see article) commenced mission work on the island in 1863. The Presbyterian Church of Canada (see article) has taken the northern part of the island for its field. The Roman Catholics have also a mission which dates from 1859.

Within the last ten years the prospects of the civilization of the island are rapidly becoming brighter, as the island is becoming more and more Chinese in its nature, while the Chinese government is building telegraph lines and improving the means of communication. The friendliness of its people, and its temperate climate make it a most promising field for missionary endeavor.

Formosan Version.—The Formosan belongs to the Malaysian language, and is spoken in the island of Formosa, in the China Sea. The earliest efforts to Christianize the island were made about the year 1624, when Dutch ministers landed there. In 1647 a missionary named Daniel Gravius landed there and remained for four years. Having returned to his native country, he commenced a translation of the New Testament into the Formosan, and the Gospel of Matthew into the Sinkang dialect was published in 1661. While the book was in press, Formosa was invaded by Chinese rebels, and the aboriginal converts were exterminated. Again a period of heathen gloom continued for 200 years, till 1865, when the Presbyterian Church of England established a mission among the Chinese-speaking people of Formosa. The Rev. William Campbell, one of the missionaries at Taiwanfu, the capital of Formosa, conceived the happy idea of arousing interest in the work by reprinting the Dutch-Formosan version of Matthew made by Gravius, from an only copy existing in the university library at Leyden. The Gospel was issued at London (Trübner & Co.), 1889.

Fouracariah, a station of the Wesleyan Missionary Society, near Kapoto, the capital of Limba, Sierra Leone, West Africa, founded in 1880; has 65 church-members, 64 catechumens, and 1,500 coming to hear the sermons. Two Gospels have been translated into the Limba language. When the king died, the heir-apparent, Lahai, refused the crown to devote himself to missionary work.

Fray Bentos, a town on the Uruguay River, Uruguay, South America, 50 miles from its mouth; is the headquarters for certain celebrated meat-extracting operations. Station of the South American Missionary Society; 1 church, 1 missionary, 10 communicants, 1 school, and a parsonage.

Frazer, Edward.—Appointed as missionary to Dominica, under the English Wesleyan-Methodist Missionary Society, 1828. To use his own words, he says: "I am what is called a colored person and a bondman, said to have been born in the island of Barbadoes, towards the close of the year 1798." From his youth up he was favored in being owned by a kind-hearted man, who allowed him to pursue his education as best he could without hinderance. He was early taught by his mistress to read and write, and at the age of twenty-five he had mastered the first six books of Euclid, read the writings of Locke and most of the standard divines of the Church of England. His love of study kept him secure from many of the evil influences by which he was surrounded. He says, "I can thankfully trace the preventing grace of God in many things." From a gentleman visiting in the family he received many lasting religious impressions, and was stimulated by conversation with his young master, who was a student at Oxford. He had read the lives of some of the saints, and was struck with the resemblance they bore to the Methodists. The death of a brother of his master, who had taught him bookkeeping, turned his attention particularly to serious things. There was no community of Methodists where he was, so he went to the station at Hamilton (1819) and visited Mr. and Mrs. Sutcliffe, missionaries there. Here with them he received Christian love and advice. Two years later he was a class-leader, and through the sanction of Mr. Dunbar he held prayer-meetings among the unconverted colored people. He soon read plain sermons to them, and when at last, through the advice of Mr. Dunbar, he tried to preach, his whole soul seemed filled with "di-

vine unction." With the assistance of Mr. Cox he began subscriptions for the building of a chapel, which after some delay was accomplished. He was once offered the position of catechist to the Church of England, but declined, as it would involve his emancipation, which would separate him from the society to which he belonged and prevent his publicly addressing the slaves. The committee did not rest content with this refusal, and wished him to enter the ministry, and proposed him to the conference as a regular missionary, if his master would grant him his freedom.

His application to the committee is characterized by the most Christlike self-depreciation, and his gentleness and meekness are manifested particularly in his position as bondsman; for he says, "I know not how to excuse a willingness to leave my master and his family, until your verdict might make my call to higher duties unquestionable." His certificate of manumission was sent to the committee by F. Lightbourne, Esq., his noble and indulgent master, "without fee or reward." In no account of any mission do we find such love and harmony prevailing as in this one. In 1830 the society numbered 200, and the school-children numbered 363.

Fredericksdal is the most southerly of the Moravian settlements in Greenland, lying about ninety miles from Lichtenau and half that distance from Cape Farewell. It was commenced in the year 1824 with the hope that the locality would be suitable for bringing the gospel message to the heathen Greenlanders on the east coast. This hope has been realized to a considerable extent. In the first year after the establishment of the station, about a hundred converts were baptized, and since then many more have been brought to the knowledge of the truth. During the first two years the brethren stationed here underwent great hardships and much discomfort. Their sole habitation was a hut of sods.

Frederikshaab, a station of the Danish Missionary Society in southern Greenland. Though there now are very few heathen among the Greenlanders, the Danish mission has not succeeded in educating native preachers—there is at present only one; and though the importation of whiskey is absolutely forbidden, the introduction of coffee, tobacco, Danish dress, etc., has done much harm among the Eskimo.

Free Church of Scotland.—Headquarters, 15 North Bank Street, Edinburgh, Scotland. See article on Presbyterian Church of Scotland, where the origin of the work of the Church is traced until the disruption in 1843, after which date the Established and Free Churches are treated separately.

Freewill Baptist Foreign Missionary Society.—Secretary, Rev. T. H. Stacy, Auburn, Maine, U. S. A. The Foreign Missionary Society of the Freewill Baptists (variously known as "Free," "Free Communion," and, "Open Communion" Baptists) owes its organization to the instrumentality of the Rev. Messrs. James Pegg and Amos Sutton, who were among the earliest missionries sent out by the General Baptists of England to Orissa, India. Their correspondence with Elder John Russell, at that time the leader of the Freewill Baptists, was published in the "Morning Star," their religious paper, and resulted in the formation, in 1832, of the Freewill Baptist Foreign Missionary Society in the "old meeting-house" at North Parsonsfield, Maine. The Act of Corporation was obtained from the Legislature of Maine in January, 1833. During this year the Rev. Amos Sutton visited America, and lectured upon missions in the churches of the Freewill Baptists and other denominations. At a meeting held at Gilford, where Dr. Sutton pleaded the cause of India, a collection of $100 was taken, which was considered a marvel for those days. In 1835, after three years of existence, the receipts of the Society aggregated $2,660. With this sum in the treasury the Society had faith to send four missionaries to India. The first accepted missionary was ordained at the New Hampshire Yearly Meeting held at Lisbon in June, 1835, in the presence of three thousand people. Dr. Cox of England preached the sermon, and Dr. Sutton and the Rev. David Marks were among those who took part in the services. On the 22d of September, 1835, the ship "Louvre" sailed from Boston with a company of twenty missionaries. Among the number were Mr. and Mrs. Noyes and Mr. and Mrs. Phillips of the Freewill Baptist Society. India was practically many times more distant then than at present, and on this occasion one hundred and thirty-six days were consumed in the passage to Calcutta; from whence the Baptist missionaries proceeded to Cuttack, a station of the English General Baptist Society, where they remained while acquiring the language. In January, 1837, they established a station at Sumbalpur, a large and populous town in the hill district of Orissa. After a year of sickness, sadness, and death, the place was abandoned. All the missionaries were sick; a child of Mr. and Mrs. Noyes, a child of Mr. and Mrs. Phillips, and Mrs. Phillips herself died. But the effort made at Sumbalpur was not altogether a failure. The children gathered there formed the nucleus of a future mission school, and among them was one who is now a trusted native preacher. After this, Balasore, the northern district of Orissa, and Midnapore, a district of Bengal, were consigned to the Freewill Baptists as their especial field of labor. Early in 1838, Balasore, previously occupied by the General Baptists, was surrendered to them. A station was established and the foundations of permanent missionary work were laid. From that beginning there has been steady growth; five additional stations have been established, at Jellasore (1840); Midnapore (temporarily in 1845, and permanently in 1862); Santipore (1865) Bhimpore (1873); and Dantoon (1877). There are also several Christian villages. A mission church was early organized at Balasore; there are now churches at each station, and two at places which are not stations. The number of communicants in all these churches is 527. The first aim of the Society is to proclaim the gospel. The means used are chapel and bazaar preaching and itinerating; the last method is for the benefit of those dwelling in remote regions. It was upon one of these tours that the Santals, a tribe of extremely degraded people living among the hills, were discovered. Much labor was devoted to them, and the stations at Santipore and Bhimpore were opened especially for their benefit. Mr. Phillips reduced their spoken language to a written one,

and gave them portions of the Scriptures, and books for elementary instruction. For the services rendered in their behalf he received the thanks of the British Government.

Schools have been generally established throughout the territory belonging to the Society. From 1848–60 a school was sustained at Balasore for victims rescued by the British Government from human sacrifice.

Marked features of the mission are the girls' orphanage, established at Jellasore in 1861, and the many Santal schools scattered through the jungles, taught by natives trained by the missionaries. In 1865 zenana work was undertaken, and has since been carried forward at Midnapore and Balasore. A Bible school was opened at Midnapore in 1879. Dr. Bachelor, who was sent to reinforce the mission in 1840, established a dispensary at Balasore, and formed a medical class composed of native young men. The dispensary remained at Balasore for twenty years, with an annual attendance of 2,000 patients. It was removed in 1862 to Midnapore, where it continues a great blessing to the community. At Jellasore an asylum was founded for the benefit of sick and suffering pilgrims. In 1862 printing work was begun. This branch of work has always been self-supporting, and in recent years has also contributed to the support of the other work of the mission. Since the founding of the Society in 1833 38 missionaries have been sent to India.

Free Churches of French Switzerland.—***Foreign Mission Board.*** (Mission des Églises Libres de la Suisse Romande.) Secretary, M. Paul Leresche, Lausanne, Switzerland.

In the year 1874, the Synod of the Free Evangelical Churches of the Swiss Canton de Vaud (Presbyterian) resolved to create a mission of its own among the heathen, and accordingly two young missionaries, Messrs. Ernest Creux and Paul Berthoud, were sent to South Africa. They remained for some time with the missionaries of the Foreign Missionary Society of Paris in Basutoland, and then found in 1875 a mission field for themselves in the northern part of the Transvaal Republic, among the Gwamba negroes. The work has extended to the Gwamba tribe living to the east of the Transvaal, on the Limpopo River, and on the coast of Delagoa Bay. There are now in the Transvaal three stations, Valdizia, with two missionaries; Elim and Shiluvane, each with one missionary. On the eastern coast there are also three stations, Lorenzo Marques, Rikatla, and Antioka, with one missionary at each one. The New Testament and portions of the Old have been translated into the Gwamba language; and the work at all the stations has been very successful. On the coast the climate is very unhealthy, and the missionaries have suffered much from its effects.

The aim of this mission is to prepare efficient native evangelists and teachers to work among their people. Already, those who have been trained have done much useful work.

For nine years this mission was under the care of the Free Church of Canton de Vaud; in 1883 the Free Churches of Neuchatel and Geneva (both Presbyterian) formed a federation with the Free Church of Canton de Vaud, and the mission has since been under their joint direction, hence its present name.

At present the mission has 6 stations, with 9 European and 16 native workers, 651 adherents, 256 communicants, and 8 schools with 330 scholars.

Freeman, John Edgar, b. city of New York, U. S. A., Dec. 27th, 1809; was apprenticed at the age of fifteen to a trade; in 1829 publicly professed his faith in Christ, and same year decided to study for the ministry; purchased the last year of his time for $80, and commenced study with Mr. John T. Halsey; graduated at Princeton College 1835, Theological Seminary 1838; ordained July 12th, 1838, by Presbytery of Elizabethtown; sailed for India October 12th, same year, as a missionary of Presbyterian Board of Foreign Missions; stationed at Allahabad, having charge of orphan boys and girls until the death of Mrs. Freeman in 1849. In impaired health, he visited the United States April 28th, 1850, with his two children. In 1851 he returned, with his second wife, and was stationed most of the time at Mynpurie for six years. In 1856 he removed to Futtegurh. At the breaking out of the mutiny he attempted with others to reach Allahabad, a British station, for safety, but was made a prisoner by the Sepoys, and put to death at Cawnpore by order of the rebel chief Nana Sahib, June 13th, 1857. The Rev. E. D. G. Prime, his classmate in the seminary, thus writes of him: "He was a man of high social qualities. He was very cheerful. I do not remember ever to have seen him depressed. He was of a very ardent temperament, and earnest in all his impulses. His whole heart was in the cause of missions." One who labored with him for eight years speaks of his "ready tact in all business matters requiring promptness, attention, and energy."

Freetown, on the south side of the estuary of the Sierra Leone River, West Africa, is the capital of the British colony. It has an excellent harbor and is an important coaling station. The climate is equable and healthy. Population, 4,930, and of the surrounding district 18,000. The Europeans, half-castes, and immigrants occupy distinctive quarters of the town. The Church Missionary Society commenced its work in 1816, which is now conducted mainly in educational institutions, as a Sierra Leone native church has been organized; the grammar school has 147 scholars, and many useful men, high in the service of the government and of the church, have received their education at this school. A college at Fourah Bay, two miles above Freetown, was built in 1840, and is the principal college in connection with the West African Mission. In 1876 it was reorganized, and affiliated with Durham University. The native church withdrew finally from the C. M. S. in 1889 so far as receiving aid from the parent society is concerned, and in Freetown there are now 4 native clergy, 3,012 communicants, 3 schools, 541 scholars. The Wesleyan-Methodist Missionary Society have 2 circuits in the district, 12 chapels, 8 missionaries and assistants, 3,423 members, 9 Sabbath-schools, 1,825 scholars, 4 day schools, 1,063 scholars. United Methodist Free Churches; 2 itinerant preachers. 36 local preachers, 2,158 church-members, 5 Sabbath-schools, 867 scholars. African Methodist Episcopal Church (1886); 1 missionary and wife, 2 out-stations, 3 churches, 205 members.

French Version.—The French, which belongs to the Græco-Latin branch of the Aryan language-family, is spoken in France, the Channel Islands, Switzerland, Belgium, and French Colonies. The number of French translations is very numerous. Of the older versions we mention only those which are still in use. The basis of all the French versions, Protestant as well as Catholic, is the translation of the Scriptures made from the Latin Vulgate by Jaques le Feore d'Etaples, commonly called Jacob Faber Stapulensis, published at Antwerp between the years 1512 and 1530 and often reprinted. Speaking of *Protestant* versions, we mention:

(1). *Olivetan's* version of the Scriptures, translated from the original texts and printed at Neufchatel 1535, and again at Geneva 1540, and, with a few corrections by his relative the celebrated Calvin, again at Geneva in 1545. Edition after edition followed, but none became as important as the one familiarly known as the "Geneva Bible," published at Geneva in 1588, after having been corrected by the college of pastors and professors of the Reformed Church at Geneva. A revision of the Geneva Bible was undertaken by *David Martin*, who rendered it more conformable in point of style to the modern idiom. Martin was a native of Languedoc, and was pastor in that part of France till he was exiled by the revolution of the edict of Nantes. He then settled in Utrecht, as the pastor of the Walloon church in that city, and died in 1721. The New Testament he published in 1706, and the entire Bible in 1707. This,

(2). *Martin's* version, was revised by Pierre Roque, pastor of the French church at Basle, and published in 1736 and often since. The British and Foreign Bible Society still circulates Martin's version.

(3). A new revision of the Geneva Bible was undertaken by *J. F. Osterwald*, a pastor of the Lutheran church at Neufchatel, which was published in 1724, and another and revised edition in 1744. As Osterwald's translation became the standard version, it was also adopted by the British and Foreign Bible Society and issued from time to time. In 1868 an effort was made to attain to a uniform text of Osterwald's version, and the Bible Societies concerned in the matter undertook the revision of the text in such a manner that words and phrases that appeared antiquated and opposed to modern modes of speech should be removed and as far as possible the original language of Osterwald be adopted. The New Testament in this revision was issued in 1869, and the Old Testament in 1871. A thoroughly revised version prepared by M. Fossard and other French pastors was published by the French Bible Society in 1887, and this revised text was also adopted by the British and Foreign Bible Society. Besides the British Bible Society, the Society for Promoting Christian Knowledge published a revision of former versions, so carefully corrected as to be essentially a new version, between 1842 and 1850. Martin's revision was taken as the basis of this edition.

Of other Protestant versions, not published by Bible Societies, we mention the New Testament by E. Arnaud (Geneva, 1858–1865), Rilliet (1858), and H. Oltramare (1872, 8th ed. 1885); the Old Testament by Perret-Gentil (Neufchatel, 1852), and by Louis Segond (Geneva, 1864—2d ed. 1877, at Nancy; 3d ed. 1879, at Geneva), and his new translation of the New Testament from the Greek in 1879. Segond's work has been accepted by the University Press, Oxford, England, Bridel's translation (Lausanne, 1861 seq.—2d ed. 1888); Ledrain's (Paris, 1885 seq.), besides the translations prepared for the Bible works by Reuss (Paris, 1874–81) and by a company of theologians and pastors (Neufchatel, 1878 seq.).

Of *Catholic* Versions we mention:

De Sacy's New Testament made from the Vulgate and printed by the Elzevirs, Amsterdam, 1667, for Migeot, a bookseller of Mons, whence it is often called the Mons Testament. It appeared under the approbation of Cardinal Noailles, but was condemned by Pope Clement IX. (April 20th, 1668). De Sacy prepared his translation while in the Bastille. The entire Bible with notes (Paris, 1672) was often republished, and is still widely used in France, especially as it is circulated by the British and Foreign Bible Society.

Of the more recent efforts among Roman Catholics, we mention *Orsini's* Bible (Paris, 1851); Delaunay's (5 vols., 1856 and often since); Genoude's (1865); Gaume's New Testament (1863); the translation in the famous Bible work by Paul Dracz (Paris, 1869–82, 16 vols.) and by Trochon (Paris, 1887 seq.). The most noteworthy is the translation of the gospels by Henri Lassere, published in 1887 under the authority of the Archbishop of Paris, which has reached already more than 20 editions. It is inscribed to "Our Lady of Lourdes" as the "Queen of Heaven."

The British and Foreign Bible Society up to March 31st, 1889, disposed of 10,979,935 portions of the Scriptures, including copies of its diglott New Testaments, as follows: of French-Breton, 5,040; French-English, 22,600; French-Flemish, 10,000; French-German 18,070.

(*Specimen verse.* John 3 : 16.)

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

Freretown, a town in British East Africa, near Mombasa (q.v.), has been pervaded with new life and energy by the improvements of the British East Africa Company. It is the coast port at the beginning of two routes to the interior. Mission station of the Church Missionary Society; 2 missionaries, 3 female missionaries, 1 boys' school, 1 girls' school. The mission press has issued St. John's Gospel in Kigogo, besides hymn and school-books.

Friedensberg, a station of the Moravians in the western part of the island of St. Croix, West Indies. It was begun in 1771, in order to reach the large number of slaves on the surrounding plantations. The dwelling and church are advantageously situated on a hill to the east of the town of Fredricksted, commonly called "West End." The mission premises command a fine and extensive view of the roadstead and the sea beyond. On fine days the island of Porto Rico, some seventy miles distant, can be seen.

Friedensfeld, a town on St. Croix Island, West Indies. Mission station of the Moravians (1804); 1 missionary and wife. Situated near

the centre of the island, and is the only country church in St. Croix, all the others being in the towns of Christiansted and Fredricksted, which are fifteen miles apart. Friedensfeld diffuses religious light and knowledge among a large population, consisting almost entirely of the black and colored laborers on the numerous estates in the vicinity.

Friedensthal, a town on St. Croix Island, West Indies. Mission station of the Moravians (1754); 1 missionary and wife. This station was one of the immediate results of the faithful and self-denying labors of Frederick Martin. It is pleasantly situated on rising ground to the west of the town of Christiansted, which, together with a great expanse of ocean, reaching as far as St. Jan and Tortota, is seen from the windows of the missionary dwelling. About four miles distant is the estate "Great Princess," on which Brother Frederick Martin carried on his labors of love. And here on a knoll behind the village his remains lie buried. He gained the love of the negroes to such a degree that to this day they venerate the place of his burial and lovingly care for his grave.

Friendship, a town in Jamaica, West Indies. Mission station of the United Presbyterian Church of Scotland (1838); 1 native pastor, 289 communicants, 1 Sabbath-school, 230 scholars.

Friendly or Tonga Islands, a group in the South Pacific, extending from 18° 5′ to 22° 29′ south latitude, and from 173° 52′ to 176° 10′ west longitude, was discovered by Tasman in 1643, and named Friendly Islands by Captain Cook, but is now called Tonga after the principal island. There are about 150 islands, comprising a total area of 374 square miles. Part of these are of volcanic nature, but a majority of the islands are level and covered with rich, productive soil. The water supply, however, is scarce, as streams are very rare. The principal island is Tonga or Tongatabu, 120 miles in area, on which is situated the capital, Nutrualopa. Earthquakes are frequent, and at times volcanic eruptions have taken place. The climate, like that of Fiji, is warm and humid. Southeast trade-winds blow except for a few months in the winter. The islands are now Christianized, and are governed by a Christian king, George I. Tubu, and their independence is recognized by treaties with Great Britain and Germany. Formerly Tonga was noted for cannibalism, infanticide, and other crimes characteristic of savages. The people are intellectually far in advance of most of the Polynesian race, and have at one time and another conquered many of the surrounding islands. Nearly every one can read, and they are industrious farmers as well as skilful sailors. They number now 23,000, of whom 437 are Europeans. Mission work in this group has until recently been carried on by the Wesleyan Methodist Missionary Society, but for some years past the native church has formed a district in connection with the New South Wales and Queensland Conference. The triumphs of the gospel in Tonga, the devoted zeal of the king, and the proud position which Tongan converts have held as pioneers of Christianity to Fiji and other Polynesian groups are striking testimonials to the civilizing and regenerating power of Christian missions.

Friends' Foreign Missionary Association.—Secretary, Mr. Charles Linney, Hitchin, Herts, England. The Society of Friends has always been remarkable for the devotion of almost every member to the missionary as well as to every other philanthropic cause. From the times of George Fox, the founder of the Society, when they sent out missionaries to China and to Prester John's country, they have shown by many practical illustrations their appreciation of the duty of all men to preach the gospel of Christ. Many devoted men and women have been engaged in work in foreign countries, and in some instances their work has extended over considerable periods of time and extensive areas of country. But these were only isolated cases, and, being such, were generally not of lasting effect. It was not until 1835 that any united effort was made by the Friends as a body in behalf of foreign missions, but in that year the subject was brought before the central yearly meeting of the Society at London and given serious consideration. The interest thus aroused steadily grew—increased in 1859 by George Richardson of New Castle, who himself wrote and circulated letters among his fellow-members, urging them to concerted effort for the salvation of the heathen. Stirred to action by this appeal, an address was issued in 1861 by the Society's central governing body, calling on all members of the Society of Friends to aid the mission cause, and this action was emphasized by appeals from William Ellis, missionary of the L. M. S. in Madagascar. In 1865 a provisional committee, formed to promote the cause of missions among the English Friends, succeeded in raising funds sufficient to send out their first missionary, Rachel Metcalf, who sailed for India in 1866. Thus was formed the Friends' Foreign Missionary Association, through which the entire Society of Friends is enabled to work harmoniously and easily, and every year with increasing effect in India, Madagascar, and China, as well as to assist by their hearty co-operation in the work of all evangelical missions.

INDIA first demanded the attention of the Friends' Association. Rachel Metcalf, embracing the long-wished-for opportunity for active service in a foreign field, offered to go to India in answer to an appeal of Mrs. Leupolt of the C. M. S. at Benares, asking for some one to assist her in her industrial school in that city. Her offer was accepted, and in October, 1866, she sailed, and upon her arrival took up her duties as assistant under Mrs. Leupolt; in which position she remained until 1869, when the arrival of two new missionaries, Elkanah and Irene Beard of America, made it possible to open a separate station, first located at Benares, but in the following year removed to Jubalpur. In 1872 Mr. and Mrs. Beard were obliged by reason of ill health to return to America, and their place was supplied, February, 1873, by a young English Friend, Charles Gayford. Shortly after this the station was again removed, this time to Hoshangabad, the centre of a large district in the Nerbudda valley, comprising a population of three or four millions, then totally untouched by any Christian influence. Here it has since remained, the city itself forming the base of operations, from which, in the cold season, itinerant journeys are frequently made into the surrounding villages, etc. In 1878 the mission, reinforced by fresh laborers, Samuel Baker and John H. Williams and their wives, opened a branch station at Sahagpur, a

town 30 miles distant, where John Williams and his wife are still actively engaged. In 1883 Ellen Nainby was sent out to take charge of the zenana work and girls' school at Hoshangabad, where she was joined in 1886 by Anna L. Evans, who now superintends the girls' orphanage in place of Rachel Metcalf, its founder, who died June 12th, 1889. Henry C. E. de St. Dalmas and his wife arrived in 1886, and are at present in temporary charge of Sohagpur.

MADAGASCAR.—In the same year (1866) that Rachel Metcalf went to India, two American Friends, Louis and Sarah Street, and James S. Sewell, of Hitchin, England, interested in the mission work by the addresses of Dr. Ellis, offered themselves for service in Madagascar, where they arrived in 1868, "just at that juncture when the adoption of the Christian religion by the queen had given an immense impulse to the existing missions." The Friends did not attempt to start a separate mission, but at once set to work to aid the educational department of the missionaries of the London Missionary Society, who were making every effort to meet the suddenly increased demand for Christian instruction. As the work grew, however, it was necessary to divide the central province of Imerina into districts, and the care of the Ambohitantely Church devolved upon the Friends. The area of the entire allotted mission district was 2,000 square miles, and had in it when first taken in charge by J. S. Sewell, in 1868, 6 chapels, increased in 1872 to the number of 62 congregations with 37 schools. At Antananarivo the Society established a boys' school, placed successively in charge of Mrs. Street and Helen Gilpin. Later a training college was added, which has thrived wonderfully and now supplies almost all the teachers employed in the country schools. In 1872 a printing office was started, which issues a monthly magazine for adults, and one for children, and where the native boys are taught printing, lithography, map-making, etc. In 1880 the Society joined with the L. M. S. in carrying on a hospital and medical mission at Analekely. This branch of their work is very important, since their kindness to the sick and suffering gives them a hold on the hearts of the people, and they have been able to instruct many of the native youth for medical work or trained nurses. The best proof of the noble work done in Madagascar is the fact that now the native churches maintain independently a native missionary society and an orphanage for boys. There are now in the field 7 missionaries and their wives, and 5 single ladies.

CHINA was occupied in 1886 by Robert J. Davidson and his wife, who located at Hanchung, where they were joined in 1888 by Caroline N. Southall. The chief feature of this work is the dispensary, whither more than 6,000 patients have come during the year, seeking relief both bodily and spiritual.

The business of the Association is transacted by an executive committee, appointed annually by the general meeting held at such time and place as is appointed.

Friends' Medical Mission among the Armenians.—Headquarters, 18 Rue Sagh, Pera, Constantinople.—This work was begun in 1881 by Gabriel Dobrashian, who when a boy of twelve made his way to London with the hope of receiving an education which would fit him to be a missionary to his own people. He studied in England for seven years, and finally obtained the diploma of M.R.C.S. After practising a year in the Mildmay Hospital, he was sent to Turkey by the Society of Friends, to open a medical mission in the Armenian quarter of Constantinople. Associated with Dr. Dobrashian in this work is his cousin, Dr. Giragosian. Meetings for worship are held in connection with the medical work, and a school for children has been opened.

The number of patients for 1888 was 6,500; number of visits paid to patients far and near, 1,000.

Friends' Syrian Mission.—Headquarters, 12 Bishopsgate Street Within, London, E.C. —The Friends' Syrian Mission, founded in 1874, had its beginning in the efforts of Eli and Sybil Jones, who while holding religious meetings in Syria and Palestine halted at Ramallah, near Jerusalem; here they were induced to establish a day school for girls; soon after they established others at Jifneh and Ramleh. For these three schools the two Friends held themselves responsible, until their support was assumed in 1874 by the Friends' Syrian Mission Committee. For some years after its formation an important branch of the work of the mission was its grants in aid of girls' schools in various parts of Syria and Palestine, under the care of other societies. As its own work increased, these grants became smaller, amounting now to only £62 per year.

In 1875 ground was purchased, and the erection of a boys' Training Home begun near Brumana, in the Lebanon district. This Home has accommodations for 30 boarders. In 1871 an industrial school was established, and in 1881 a cottage hospital containing 18 beds and a dispensary. In this year a girls' school, accommodating 20 boarders, was erected on a site adjoining Ain Salaam, and afterwards incorporated with it. The funds for this were raised mainly by the New England Friends' Committee. Other schools have been established, making the whole number eight, having an attendance of about 400.

The Ramallah mission is similar to that at Brumana, but on a smaller scale. In addition to the boys' and girls' schools, there is a cottage hospital with four or five beds and a dispensary. The meetings for worship are well attended. The Ramallah mission was in 1888 transferred to the New England Committee, in return for their share in the Brumana mission.

Frisians.—A German people who inhabit the northwest coast of the German portions of Holland and some of the adjacent islands. The southwest Frisians early lost their characteristic race features, laws, and language. The small remnant who still retain Frisian peculiarities are divided into three branches: the West Frisians, who live along the eastern coast of Holland; the East Frisians, who live in the fens and marshes of Saterland and the island of Wangeroog; and the North Frisians, who occupy the western shore of Schleswig and some of the adjacent islands The dialects of these three branches are widely different, and almost each village has its own way of speaking. The language is not used for literary purposes, and its forms are not constructed according to grammatical strictness.

The only work that is carried on among the

Frisians is the distribution of Matthew's Gospel in Frisian by the B. & F. B. Society.

Frisian Version.—The Frisian belongs to the Teutonic branch of the Aryan language-family, and is used in Holland. A translation of the Gospel of Matthew had been prepared by the Rev. Dr. Halbertsma from the Greek, and Prince Lucien Bonaparte published an edition of 250 copies in 1858 for linguistic purposes. From this version the British and Foreign Bible Society issued an edition of 2,000 copies in 1883.

Fuh-ning, a town and district in Fuhkien, China. Mission station of the Church Missionary Society; 1 missionary and wife, 2 female missionaries, 20 communicants, 3 schools, and 58 scholars.

Fukping (Fukwing), a city on the north shore of the estuary of the Canton River, Kwangtung, China, between Canton and Hongkong. Mission station of the Rhenish Missionary Society; 2 missionaries, 4 native helpers, 2 out-stations, with 250 church-members.

Fukuoka, the principal town in the northwestern part of the island of Kiu-Shiu, Japan, is situated on the shore, and is divided into two parts: the business quarter and port, called also Hakata, which contains 28,000 people all eager in the race for wealth; and the old feudal town, pervaded with the quiet and decorum of the olden time. It is the centre of instruction for a population of over a million.

The Methodist Episcopal Church North has here a native preacher and two foreign female missionaries in charge of a girls' school with 100 pupils. The Church Missionary Society has 1 missionary and wife and 129 communicants in the district. It is also an out-station of the A. B. C. F. M.

Fullerton, Robert Stewart, b. Bloomington, Ohio, U. S. A. November 23d, 1821; graduated at Miami University, Ohio, and Alleghany Theological Seminary; ordained by Presbytery of Chillicothe, 1850; sailed the same year for India as a missionary of the Presbyterian Board. Remaining a short time at Futtehgurh and Mynpurie, he was soon sent to Agra with his wife to commence and conduct two institutions, a male and a female school, for the East India community. He was relieved of the boys' school on the arrival of Rev. R. E. Williams. At this time he became pastor of the Presbyterian Church at Agra, which charge he continued to hold, and also that of the female school, till the mutiny in 1857, which broke up the schools and the mission. The girls' school, which he conducted with his wife, continued for five years, and did much to elevate the tone of Christian feeling in the East India community. The church of which he was pastor grew under his care. After the suppression of the mutiny he went to Futtehgurh to look after the scattered remains of the mission and prosecute the mission work. His labors at Agra had been to his regret, but necessarily, mainly in English. At Futtehgurh he gave himself with great diligence to the native language, and soon became a fluent and effective speaker. He recommenced, as soon as practicable, the Furrukhabad High School, and besides the charge of that he cared for the native church in the city, spending much time also preaching in the bazaars. Under all his labors his health at the end of three years gave way. He went to the Dehra station on the hills in 1864, laboring there faithfully till near the end of his life. A malignant disease attacked him, from which he died after three months of great suffering. His death occurred at Landour, Himalaya Mountains, October 4th, 1865. He is spoken of as an unusually devoted Christian, of marked intellectual ability. "He was," says one, "social in his nature, fond of society, full of good humor and ready wit. It was this which made him a cheerful and desirable companion, and attached all hearts to him." "His death was one of triumph." Just before his death he said to his family and friends: "I am so unspeakably happy that I must talk to you a little while. I wish to say that I would not exchange this bed of pain for crowns and kingdoms. I did not think that I should be permitted to enter the land of Beulah here on earth, but I have entered it. Do not think that this is excitement. I am as calm as ever I was, but my peace and joy are beyond expression. Heaven is indeed begun below. All is bright and beautiful."

Fulneck (New Fulneck), a station of the Moravians in Jamaica, West Indies, 20 miles from Fairfield. When the station was opened there was not a church or chapel within seven or eight miles of the place, while the surrounding negro population exceeded 20,000. The mission chapel is under the charge of a married native missionary.

Fung-hwa, the capital of a county in Chekiang, China, on the coast, 30 miles from Ningpo. Mission station C. I. M. (1886); 1 missionary and wife, 2 out-stations, 5 churches, 60 communicants.

Furreedpore (Faridpur), a city of Bengal, East India. Population, 10,263, Hindus, Moslems, etc. Mission station of the Baptist Missionary Society; 1 missionary, 5 female missionaries, 2 out-stations, 1 school, 17 scholars.

Futschukpui, a town of Kwangtung, China, northeast of Canton, west of Swatow. Mission station of the Basle Missionary Society; 1 missionary and wife, 8 native helpers, 1 out-station, 141 communicants.

Futtehgurh, Furrukhabad, two towns, about three miles apart, on the Ganges, 723 miles northwest of Calcutta, India, are virtually one place, and form an important station of the Presbyterian Church (North) in India. The population of the surrounding district, estimated at 900,000, consisting chiefly of Hindoos, with a very few Mohammedans, terribly poverty-stricken and morally degraded, offers a rich field for their labors. Urdu and Hindustani are the dialects spoken. Futtehgurh (1838) is the residence of most of the foreign workers, while Furrukhabad (1844) is the centre of the itinerating work, preaching services, evangelistic schools, and zenana visiting, which is carried on by the mission; 2 missionaries, 1 missionary's wife, 1 female missionary, 8 native assistants, 1 out-station, 160 church-members, 860 day scholars, 1,402 Sabbath-school scholars.

Futuna Version.—The Futuna, which belongs to the Melanesian languages, is spoken in Futuna, New Hebrides. In 1866 the Rev. Joseph Copeland settled on the island, and after having reduced the language to writing he translated the Gospel of Mark, which was print-

ed at Sydney in 1869. The other Gospels were also published at Sydney. Mr. Copeland was followed by the Rev. Dr. William Gunn, from the Free Church of Scotland, who re-translated the Book of Genesis and the Acts of the Apostles, translated by Mr. Copeland. The Acts were published at Sydney in 1887 under the editorship of Mr. Copeland.

Fwambo, a town in Central Africa, 50 miles east of the southern extremity of Lake Tanganyika, has a fine, elevated, healthy site between four and five thousand feet above the sea. A mission station of the London Missionary Society (1887); 2 missionaries and wives, 1 physician. The position of these missionaries in the interior of Africa is dangerous in the extreme. An attack was planned by the Arabs of Ujiji, which threatened the lives of the missionaries and the prosperity of the work; but Mahommed, a representative of the well-known Tippu Tib, espoused the cause of the missionaries and checked hostilities. For many months communication was interrupted, but the prospects in the mission are now brighter, and all cause for anxiety seems to have passed away.

G.

Gaboon, a town in the Gaboon district, West Coast, Africa, at head of bay of same name. Climate hot and unhealthy. Language, Mpongwe. Religion, fetichism and the fear of evil spirits. People degraded; polygamy and slavery common. Mission station of the A. B. C. F. M. (1842), transferred to Presbyterian Church (North), 1870; 2 ordained missionaries, 1 lady, 11 native helpers, 6 out-stations, 4 churches, 239 members, 2 schools, 85 students.

Gaelic Version.—The Gaelic, which belongs to the Keltic branch of the Aryan language-family, is vernacular to the Highlanders of Scotland, who received a New Testament in their language in 1767. The translation was made by the Rev. James Stuart of Killin, and published by the Society for Promoting Christian Knowledge in 1767, and again in 1796. The Old Testament, translated by different translators, was published in 1801, and in a revised form, uniform in style, in 1807, at Edinburgh, under the care of the Rev. Alexander Stewart of Dingwall. Other editions followed. A revised edition prepared by Clerk and McLaughlin was published in 1860 by the National Bible Society of Scotland.

For the members of the Roman Catholic Church the bishops George Hay and John Gedder prepared a translation which was published at Edinburgh 1796–1797. Another translation of the New Testament, by Colin C. Grant, was published at Aberdeen in 1875 with episcopal approbation.

(*Specimen verse.* John 3 : 16.)

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

Galkissa, a town in the southwestern portion of Ceylon, East Indies. A station of the S. P. G. The missionaries complain that their converts are very slow in developing an active and independent Christian life, and that relapses are frequent. Buddhism has evidently outlived itself, but it is still lingering in the form of demon-worship and magic, which often show themselves in cases of sickness and compel the church to employ very strict measures of suppression. It has 2 churches, 107 communicants, 5 boys' schools, 2 girls', and 5 mixed schools; total attendance, 884.

Galla, a country and people of Abyssinia, Africa, q.v.

Galla Versions.—The Galla belongs to the Hamitic group of African languages, and is vernacular in the Galla country, East Africa. The Galla has three dialects, the Shoa, Ittu, and Bararetta. Portions of the Scriptures have been published in the first two dialects, and a translation in Bararetta is in course of preparation.

1. *Shoa-Galla Version.*—During his stay in Shoa, between the years 1839 and 1842, the late Dr. Krapf translated parts of the New Testament and the Book of Genesis. In 1844 the Shoa mission was abandoned and the work of translation suspended for a while. Of late it was taken up again, and the Psalms were published by the British and Foreign Bible Society at the Chrischona press, near Basle, under the editorship of Dr. Krapf in 1871. In 1872 the Book of Genesis, in 1875 the New Testament, and in 1877 the Book of Exodus were published, all in Amharic characters. As there are Gallas who do not understand Dr. Krapf's northern version, the above Bible Society issued in 1888 a version of the Gospel of John, made by the Rev. T. Wakefield, henceforth to be called the southern Galla version.

2. *Ittu-Galla Version.*—In this dialect a version of the Gospel of Matthew was prepared, at the suggestion of Professor Rheinisch of Vienna, by Hajlu, a Galla freedman from Harar. Hajlu was trained by the Swedish missionaries at Massowah, and afterwards travelled with Prof. Rheinisch in Africa as his servant. The Gospel was published by the British Bible Society in 1885. Of the former version the same Society disposed up to March 31, 1889, of 7,077, and of the latter of 500 copies.

(*Specimen verses.* John 3 : 16.)

ዋቃዮን ፡ አካኖቲ ፡ ቢያ ፡ ለፈ ፡ ያፈ ፡ ጂለቻ ፡፡ ኢለማ ፡ ያፈ ፡ ተክቻ ፡ ሑማ ፡ ኪኑሚ ፡፡ ከን ፡ ኢሳቲ ፡ አመኑ ፡ ሁንያ ፡ አካንሳኒ ፡፡ ፈይማ ፡ በራ ፡ በራቲ ፡ ኢታቲፈ ፡ መሊ ፡፡

Roman.

Waka akana tshalate tshira alami, Umasa tokitsha aka keñe, kan isati amane aka henbane, tshenan feia aka tauffe garra duri.

Galle, or **Point de Galle,** is a town and port on the southwestern coast of Ceylon. It is a stopping-place of the steamers running between Suez and Sinapore, Calcutta and Australia. A profusion of trees—palms, cocoa-nuts, bread-fruit—grow along the streets and the bluffs along the shore, and give a pleasing appearance to the settlement. Population, 33.000, of a variety of races—Sinhalese, Eurasians, Moors, Hindus, Parsees. Galle was taken possession of by England in 1796. Mission station of the Wesleyan Methodist Missionary Society ; 4 missionaries, 2 chapels, 165 church-members, 7 Sabbath-schools, 361 scholars, 8 day-schools, 667 scholars. Richmond Hill, the part of the town separate from the port, is the principal field of work. At Buona Vista, near Galle, is a station of the S. P. G.; 1 missionary, 1 church, 126 communicants, 1 girls' boarding-school, 1 girls' day-school, 3 boys' day-schools, total pupils 362.

Ga Matlale, a town in northern Transvaal, east South Africa, on a branch of the Limpopo River, south of Makhabeng. Mission station of the Berlin Evangelical Lutheran Missionary Society, founded in 1865 ; 1 missionary, 5 native helpers, 67 church-members, 18 school-children, and 11 branch-stations with 1,400 members. The first roads in this wild mountain-region were built by the missionaries.

Ganda or **Lu-Ganda Version.**—This language is spoken in Uganda, north of the Victoria Nyanza, upon the equator, in East Africa, and till recently was unknown. It is the most northern of the Bantu family of languages, and the region where it is spoken is, in fact, north of the equator. A translation of the Gospel of Matthew was made by the Rev. R. P. Ashe, assisted by the Rev. Mr. Mackay, and an edition of 500 copies was published by the British and Foreign Bible Society in 1888, at the request of the Church Missionary Society at London, under the title "Enjiri eya Mukamawafe no Mulokozi wafe Isa Masiya nga Eyawandikibwa Matayo" (i.e. "The Gospel according to St. Matthew in the Ganda language"). The final proofs have been corrected and approved by the Rev. C. W. Pearson.

Gardiner, Captain Allen, the founder of the South American Missionary Society. He was born in England in 1794, and manifested even in childhood the spirit that controlled his later life. When found sleeping on the floor rather than in his bed, he gave as the reason that it was his intention when a man to travel all over the world, and therefore he wished to accustom himself to hardship.

Surrounded by Christian influences, for many years he led a Christian life; but not until the death of his wife in 1834, did he wholly consecrate himself to his life-work: "to become the pioneer of a Christian mission to the most abandoned heathen."

He married a second time, and his family shared with him his trials and discomforts for a long time. Never discouraged, when he found the door closed on one side he turned another way. At one time he had joined the missionaries to South Africa, but the treachery of a Dutch trader forced them all to flee. At last he settled upon South America as his mission-ground, and from that time on his life was one series of persevering effort and heroic endurance, closed by a triumphant death. The general statement is given so fully in connection with the history of the South American Missionary Society that it does not need to be repeated here. The story as told in full in a little pamphlet published by the Society, and as referred to in their reports, is one of the "miracles of missions," and should be known by every one. The prayer of Capt. Gardiner found recorded in the journals that were preserved by a kind Providence on those desolate shores, places its author among the band of heroes who gave their lives that other men might live. "My prayer is that the Lord my God may be glorified in me, whatever it be by life or death ; and that He will, should we fall, vouchsafe to raise up and send forth other laborers into this harvest, that His name may be magnified and His kingdom enlarged, in the salvation of multitudes from among the inhabitants of this pagan land, who by the instrumentality of His servants may, under the divine blessing upon their labors, be translated from the power of darkness into the glorious liberty of the children of God."

Garhwal, India, a town in the Kumaon district, Northwest Provinces, not far from Naini-Tal and Pithoragarh. Mission station of the Methodist Episcopal Church North ; 1 missionary, 1 single lady, 1 other foreign helper, 43 native workers, 138 church-members, 12 schools, 515 scholars.

Garo Version.—The Garo, belonging to the Tibeto-Burman group of non-Aryan languages, is spoken in the region of Assam by nearly 25,000 people on the Garrow hills. Some years ago parts of the New Testament were published by the Bible Translation Society. Since 1885 the British and Foreign Bible Society published the Four Gospels, the Epistles to the Ephesians, Colossians, and Philippians.

Gaua, one of Banks Islands, the northern group of the New Hebrides, Melanesia, has a congregation of 50 members, formed by the Melanesian Mission.

Gauhati, the largest town in Assam, is on the Brahmaputra River. Climate unhealthy. Population, 11,695, Hindus, Moslems, and Christians. Mission station of the American Baptist Missionary Union ; 1 missionary and wife, 1 other lady, 11 native helpers, 9 out-stations, 11 churches, 451 members, 5 Sunday-schools, 206 scholars, 11 schools, 470 pupils.

Gausee, 1. a station of the Moravian Brethren in British Guiana, South America, with 610 church-members in charge of native pastors. 2. A station of the Moravians in Surinam, South America, situated in the Bush-country, a long distance from Paramaribo, on the river Surinam. It is located near a former station called Baurbey, which had to be abandoned. Gausee has been served chiefly by the converted chief John Arabi, with occasional visits from the missionaries. Two other stations are connected with Gausee, one lower down the river, called Koffycamp, the other farther in the interior, Goejaba. At these advanced posts the missionaries have to face idolatry and superstition more directly than within the borders of the colony. But it is a matter of rejoicing that the heathen have become conscious of their unfortunate condition, and long to be delivered from it.

Gaza, a city of Palestine, built partly on a steep hill, partly on the plain below, on the road leading to Egypt, between the Mediterranean and the desert, about three miles from the sea. It is an entrepôt for the caravan traffic between Egypt and Syria, and has a population of 15,000, mainly Arabs, and Arabic is spoken. Under Turkish rule the people are virtually slaves. Medical mission station of the C. M. S. (1878); 1 medical missionary and wife, 21 communicants, 2 schools, 170 scholars, and 500 patients.

Geddie, John, b. Banff, Scotland, 1815; brought up and educated in Nova Scotia, whither his parents immigrated in his infancy. They were earnest Christians, strongly imbued with a missionary spirit, and at his birth dedicated him to be a missionary. Missionary books and periodicals in his father's house, telling of the triumphs of the gospel in Tahiti and the South Sea Islands, the son read with avidity. He received his academical and theological education at Dalhousie College. There being then no organization in Nova Scotia to send him to a mission field, he was ordained in 1838, and settled as pastor of the churches of Cavendish and New London, in Prince Edward Island. Soon after his ordination he wrote a series of letters on foreign missions, addressed to the ministers and members of the Presbyterian Church of Nova Scotia, which were published in the provincial papers, and resulted in the commencement of a foreign mission by the Synod. The field selected was the South Seas, and Mr. Geddie offering his services, was accepted as their first missionary. He had been settled seven years, and had a wife and three children. To prepare himself more fully for his work, he took lessons in printing, and obtained some instruction in medicine. He left Nova Scotia for the South Seas in 1846 via Cape Horn, stopping at the Sandwich Islands and remaining two months for a vessel to Samoa. There he remained eight months waiting for the "John Williams" from England. At Honolulu and Samoa he obtained much valuable knowledge from seeing the working of the London and American Societies' missions. He was advised by the missionaries of Samoa to occupy Aneityum, one of the New Hebrides, and Rev. Mr. Powell, one of the most experienced of their number, was appointed to accompany him, to assist in establishing the mission. Mr. and Mrs. Geddie had a hard and trying experience in dealing with a low and savage people. Hurricanes, diseases, and deaths were traced to the missionary. The natives stole their property, threatened to burn their houses, and take their lives. Mr. Geddie had, however, great aptitude for so treating the heathen as to gain their confidence, and in his efforts to dissuade them from the cruel custom of strangling widows, his success was marvellous. Gradually several attended his instructions, and in two years forty-five assembled on the Sabbath to listen to his words and to worship God. Mr. Geddie had great readiness in acquiring the native language, and a remarkably retentive memory. He made early and extensive use of the press. He was an excellent translator of the Scriptures. He had great inventive power; was fertile in expedients; could turn himself with facility, whether to building a church, translating a Gospel, printing a primer, administering medicine, teaching a class or preaching a sermon, to traversing the island on foot, or sailing round it in his boat. In 1850 some of the chiefs and even sacred men joined him, of whom one, Waihit, supposed to have power over the sea, a man of fierce and cruel temper, and much feared by the people, had his mind opened to the truth. He showed great eagerness to impart to others the truth he had himself discovered. Another chief of great authority in the district, and who joined the worshippers, was Nohoat. To prove his sincerity, which many doubted, he cut off his long hair, abandoned polygamy, and, though sixty years old, attended the school every morning and the worship on the Sabbath. Official persons among the heathen, whose craft was in danger, and other parties, not native, whose proceedings were interfered with by the new teachers, greatly enraged, combined in repeated attempts to rid themselves of the missionary. In 1851 his house, in which himself and family were sleeping, was set on fire at midnight. The excitement among the friendly natives over this dastardly act, though held in check by the missionary, convinced the perpetrators that such opposition could be continued only at their peril. Subsequently, when the heathen district of Anau-un-se planned to attack the people of a Christian village, the Christians from all parts of the island assembled to reason with the hostile people, and to persuade them to abandon their opposition and live in peace. These events rallied and strengthened the friends of Mr. Geddie, and from that day the Christian cause triumphed. In 1852 the first converts, 13 in number, were baptized, a Christian church formed on Aneityum, and the Lord's Supper observed. In 1854 the whole population had abandoned heathenism. The last case of strangling a widow occurred in 1857, but it was promptly punished by the chiefs. Woman was restored in some degree to her place. Mr. Inglis, soon after his settlement in 1852, visited Mr. Geddie, with Iata, the principal chief on his side of the island. He had been a great warrior and cannibal. When he entered the church he saw the chief Nimtievan, whom he had met on the field of battle, and as they came out of the church they put their arms around each other. At Mr. Geddie's instance and with his aid a church capable of holding 900 persons was built, the natives carrying the trunks of trees 50 feet long for miles to aid in its construction. Mr. Geddie translated and printed the Gospels of Matthew and John, and most of the Epistles of Paul.

His health being impaired, he visited Nova Scotia in 1864, after 16 years' absence. He took with him the Book of Psalms, which he had translated, and had it published at Halifax. He was received at home with great enthusiasm. A handsome sum was placed in the hands of Mrs. Geddie as an expression of the people's appreciation of the services and sacrifices of herself and her husband for the sake of Christ. The Queen's University at Kingston conferred on him the degree of D.D., the first given to a missionary in the South Seas except to Bishop Patteson, and the Synod honored him with the appointment of Moderator, which he declined. He returned to the island in 1866, and though less vigorous than before, there was no marked debility until July, 1871, when he had a severe attack of influenza, from which he never fully recovered. In that year he went

to Melbourne to carry part of the Old Testament through the press and was seized with paralysis, but recovered sufficiently to be removed to Geelong in Victoria, where he had left his wife and children. From a second stroke he died, December 15th 1872. He was buried in the cemetery at Geelong, where a monument has been erected to his memory. A wooden tablet, prepared in Sydney by a few friends, has been placed behind the pulpit in his church at Anelgauhat. A minute was passed by the New Hebrides Mission Synod in 1873, recording their estimate of the father of the mission, in which they say: "Dr. Geddie was possessed of many excellences especially qualifying him for the early years of a heathen mission: such were his energy and zeal, his ingenuity and power of surmounting difficulties, his tact in enlisting the natives in all his undertakings, his willingness to endure hardship for the sake of the gospel, his faith in God, his habit of looking at the bright side of his work, and his strong, all-prevailing missionary spirit."

General Baptist Missionary Society. Headquarters, Mission House, 60 Wilson Street, Derby, England.—The formation of the Baptist Missionary Society in 1792 awakened much interest in missions. Among the General Baptists this interest was increased by the appeals of the Rev. J. G. Pike, of their own denomination, and in 1816 the General Baptist Missionary Society was organized. The field chosen for its first efforts was Orissa, India, "the Holy Land of the Hindoos." In this province is the sacred city Puri, where the national god Jagganath is worshipped. Much has been done by the Society to mitigate the cruel and obscene rites of the worship offered to this god. A Christian community of 3,000 has been created. In the district of Cuttack there are a mission college (established 1846), mission press (established 1838), orphanages, etc. The number of principal stations is 7, substations 10. Preaching tours, Bible work, zenana visiting, etc., are carried on.

The Society also carries on evangelistic work in Rome, Italy, where it has two stations, Sunday-schools, etc. Annual income, about £8,000.

Gorgenholz, a town in Northern Transvaal, Africa, is on a branch of the Limpopo River. Mission station of the Berlin Evangelical Lutheran Society (1877); 1 missionary, 5 native helpers, 6 out-stations, 26 church-members, 3 schools, 15 scholars. Some work is also done by the Utrecht Missionary Society.

Georgetown, a city in British Guiana, South America. Population, 40,000. A station of the Wesleyan Missionary Society (1815), and now the centre of the Wesleyan mission in this region, which belongs to the West Indian Conference. In 1884 it had 4,536 church-members and 240 catechumens.

Georgian Version.—Georgian, which belongs to the Caucasus group of languages, is spoken in Georgia, Central and Western Caucasus. In the course of time, by the introduction of many Armenian, Greek, Turkish, and other foreign words into the Georgian, a dialect developed itself in contradistinction to the old Georgian, each with a distinct alphabet. The alphabet in which the old Georgian is written is called Khutsuri, i.e., the sacred, and consists of the letters invented by Miesrob, and the alphabet of the modern Georgian is called Mkedruli, and is supposed to have been invented by the Georgians themselves in the 14th century. The former is the ecclesiastical or literary, the modern is the civil or common.

According to a tradition of the Georgian Church, the Scriptures were translated into this language in the 8th century by Euphemius, the founder and patron of the Iberian monastery on Mount Athos. It is stated, however, by other authorities, that in the 6th century the Georgians sent young men of talent into Greece to study the Greek language, and that on their return they furnished their countrymen with a translation of the Scriptures and of the liturgical books of the Greek Church. The translation of the Old Testament is made from the Septuagint, and of the New from Greek manuscripts of the Constantinopolitan family, and is composed in the ecclesiastical or ancient dialect. The translators are unknown. The translation has been executed without any critical oversight, and was almost unknown in Europe. In the 18th century the Georgian Prince Wakuset revised it according to the Slavonic translation, and an edition was printed at Moscow in 1743. From this edition the New Testament was reprinted by the Moscow Bible Society in 1816, under the superintendence of the Georgian metropolitan Ion, and of Archbishop Pafnut, both resident in the Kremlin of Moscow. The types from which it was printed were cast from the very matrices which had been used for the former edition, and which had been providentially preserved during the conflagration of the city at the time of Napoleon's invasion.

In 1818 the New Testament in the Mkedruli, or civil or common character, was printed at St. Petersburg, because more generally intelligible to the laity; and in 1878 the British and Foreign Bible Society issued from the press at Tiflis the Psalms in the same dialect, with a few alterations in the headings.

(*Specimen verse.* John 3:16).

რამეთუ ესრეთ შეიყუარა ღმერთ-
მან სოფელი ესე, ვითარმედ მეცა
თჳსი მხოლოდ შობილი მო-
სცა მას, რათა ყოველსა რომელსა ჰრ-
წმენეს იგი არა წარწყდეს, არა-
მედ აქუნდეს ცხოვრება საუკუნო.

German Version.—The German belongs to the Teutonic branch of the Aryan family, and is spoken throughout Germany, Austria, and wherever Germans live. At the head of German literature stands the Gothic version of the Bible, made by Ulphilas or Vulfila, the celebrated bishop of the Moeso Goths. It is written in an alphabet he constructed for this purpose out of Greek, Latin, and Runic characters. Because of the warlike spirit of the Goths, he did not translate the four books of the Kings. Much of the New Testament but very little of the Old Testament has come down to us. The version is from the Greek text, and

has therefore critical weight. Since Ulphilas attended the synod at Constantinople in 360, his version belongs to the second half of the fourth century. The four Gospels were first edited by Junius and Marshall (Dort, 1665), and the Pauline epistles in part by Castiglione (Milan, 1819, 1829, and 1834). The best editions of all the fragments, with glossaries and introductions, are by Gabelentz and Loebe (Leipsic, 1836–46), by Gangenigh (Passau, 1848; 4th ed. 1856), and by Massmann (Stuttgart, 1855–57). Since Uppström compared the manuscript anew, new editions were published by F. L. Stramm, 7th ed., revised by M. Heyne (Paderborn, 1878), and by E. Bernhardt (Halle, 1875). The Gospel of Mark has recently been edited by R. Müller and H. Hoppe (Berlin, 1881).

Many centuries elapsed after the Gothic version of Ulphilas before the Bible was translated into German. In the 8th century the church began to put the German to use. In the manuscripts of that time there are many glosses in German; and German translations of single books of the Bible were attempted. Of the latter, there are preserved fragments of Matthew (8th century, ed. Massmann, 1841), a translation of the harmony of the Gospels by Ammonius Alexandrinus (9th century; ed. Schmeller, Vienna, 1841), and a version of the Psalms in Low-German (9th century, ed. Hagen, Breslau, 1816). A translation of the Psalms with commentary, by Notker Labco (died 1022; ed. Heinzel and Scherer, Strasburg, 1876), and of the Song of Songs by Willeram, abbot at Ebersberg, Bavaria (ed. Hoffmann, Breslau, 1827), have also come down to us. In the centuries immediately following, the interest in the vernacular translation decreased, and the reading of the vernacular Scriptures was forbidden by the ecclesiastical authorities.

The exact date of the translation of the whole German Bible cannot be ascertained, but it is certain that one was in existence at the beginning of the 15th century, and down to the year 1518 fourteen different editions of the German Bible had already been published, but the great masses knew little or nothing of the Word of God. In the person of Luther appeared *the* German translator of the Bible. Although the New Testament was published as early as the year 1522, yet this version still continues to be the standard, not only of the German Scriptures, but of the German language. Between 1523–32 the Old Testament was published. In subsequent editions Luther made many improvements, and he lived to see ten original editions of his Bible. With the edition of 1544–45 Luther's work of emending came to an end. Immediately on the publication of Luther's version other translations were undertaken on its basis by friends of the Reformation, but like King James' Bible, Luther's retained its hold upon the people, and became *the* Bible of the German Church.

(*Specimen verse.* John 3 : 16.)

Alſo hat GOtt die Welt geliebet, daß er ſeinen eingebornen Sohn gab, auf daß Alle, die an ihn glauben, nicht verloren werden, ſondern das ewige Leben haben.

German Baptist Brethren Church. General Church Erection and Missionary Committee. Headquarters, Mount Morris, Ill., U. S. A.

The foreign-mission work of the German Baptist Brethren was commenced in Denmark in 1875, and in Sweden in 1885. Five missionaries are now at work in the two fields. The report for 1889 shows 821 meetings held, and 8 baptisms.

In 1887 the committee was authorized to adopt plans to secure an endowment fund for the missionary work of the Church. $50,000 have already been secured.

German Evangelical Synod of North America. Secretary, Rev. John Huber, Attica, N. Y., U. S. A. The Church consists of 674 ministers and 886 congregations, many of the latter being very small and unable to support themselves entirely, and nearly all gathered and established during the last twenty-five years. The Synod did not possess its own mission until 1884, although many of the pastors, having proceeded from the mission-houses of Basle, Barmen, and Berlin, were naturally interested in the work, and many congregations contributed. The contributions were directed to the European societies, and several attempts of the friends of missions to originate a synodal work among the heathen failed. This aim was not lost sight of, however, and the most devoted of these friends issued a monthly periodical, "The Missionary," not only to further the cause at large, but with the avowed intention of agitating a synodal mission. Others, who from their early education were more connected with Basle and Barmen, began an opposition paper, which advocated the support of those societies, under the title of "Evangelical Friend of Missions." Without giving rise to any just complaint as though the demands of charity were ever trespassed upon, it was felt to be a strange discrepancy among the members that such oppositional views should be advocated in the Synod on a subject the Biblical necessity of which all were agreed upon. Hence a committee of nine was appointed to report on the advisability of the Synod's undertaking an independent work in some foreign field, the report to be delivered before a general meeting of the Synod in St. Louis, October, 1883.

Of the nine but few intended to aid a favorable report on their arrival; but the providence of God opened doors during the week of conference of which nobody had had any presentiment, and by which the way to be chosen was laid open.

For some years previous a mission society had been organized in New York City, comprising Christians of various German denominations and the Dutch Reformed Church. Its official name was German Evangelical Missionary Society of the United States. This Society sent Rev. Oscar Lohr, in 1867, to India, with instructions to choose a field according to God's leading; and through a small party of Satwami in Bombay he was induced to begin work among these people, the first station being established in Bisrampore, near Raipore. The work proved successful, inasmuch as a small congregation was gathered and formed into a colony on a tract comprising 1926 acres of land, the property of the mission; and by 1883 two out-stations, one in Raipore, the other in Ganeshpore, had been begun, when the home Society saw more and more plainly that it was

unable to raise the funds so necessary in the expansion of the work. Through Rev. Julius Geyer of New York City, a proposal was therefor brought before the General Conference of the German Evangelical Synod of North America in St. Louis to take entire charge of the promising work of the Society. The offer was accepted, since every delegate at the conference saw in it a higher direction, and in 1884 the Synod took complete control of the work, the formal act of transmission taking place in the church of Rev. Schlegel, New York. At that date two ordained missionaries were in the field—Messrs. Lohr and Stoll; one, Rev. Tanner, who since then was sent out, had to be withdrawn after a nearly two years' struggle with the climate.

Quite a revival has taken place in Bisrampore and vicinity, the increase in members in that station amounting to 291, children included. In Raipore extensive grounds with buildings have been purchased, and a boarding-school contains a number of orphans, besides about 100 day-scholars. Here the work is conducted almost solely among the Hindoo population.

The official representative of the Society in America is Rev. John Huber, Attica, N. Y. Mr. Wm. Behrendt of Cleveland edits the "Friend of Missions"—sent to 14,500 subscribers. The two former periodicals have been united in this one. The contributions show a steady increase. Although no inconsiderable sums are still directed to European societies, the mission board of the German Evangelical Synod last year received $8,109.90 in direct contributions, and $900 as the net gain of its missionary publications. $8,881.41 were expended in the year ending March, 1890.

Ghazipur, a city in the district of Benares, Northwest Provinces, India, on the Ganges River. Population, 39,000. A station of the Gossner Missionary Society, with 670 members.

Gheg.—Albanian written in Greek characters. (See Albanian.)

Gibraltar, a crown colony of Great Britain, situated on a rocky peninsular headland projecting into the Mediterranean from the Province of Andalusia, Spain. It is an impregnable fortress, and commands the entrance to the Mediterranean. Its area is only $1\frac{9}{10}$ square miles. The population, exclusive of the English garrison, is 19,000, of whom the majority are descendants of Genoese settlers. Roman Catholicism is the prevailing religion, and there are three churches. The Wesleyan Methodists work at Gibraltar among the men of the garrison, and also among the Spanish-speaking people; 1 missionary, 1 chapel, 41 members, 1 Sunday-school, 20 scholars, 2 day-schools, 264 scholars. Gibraltar is a diocese of the S. P. G., with one resident missionary. The Free Church of Scotland has a congregation, with a pastor and 59 communicants.

Gilbert Islands (Kusaie), a cluster of coral islands in Micronesia, on both sides of the equator. Population estimated at 60,000. The climate is equable, and though warm is not oppressive. The inhabitants resemble the Malays. The people are divided into three classes—chiefs, landholders, and slaves. There is no general authority recognized throughout the group, but there are several kings, and in some places the government is administered by public assemblies. The islanders are fond of war and prone to suicide; but they are kind to their children, hospitable, generous, and more considerate of women than is usual among savages. They are said to eat human flesh occasionally but are not habitual cannibals. Their clothing is made of the leaves of the pandanus; their houses and canoes, though constructed of rude materials, are superior in size, strength, and elegance to any others in the Pacific.

Mission station of the A. B. C. F. M. (1852) in connection with the Hawaiian Evangelical Association; 2 missionaries and wives, 1 female missionary, 12 churches, 5 Hawaiian missionaries, 1 native pastor, 10 assistants. Out-station of the London Missionary Society in the Samoan Islands.

Gilbert Islands Version.—The Gilbert Islands language belongs to the Micronesian languages, and is used in the Gilbert Islands, where missionary operations were commenced in 1857. The first part of the Scriptures translated into this language, were eleven chapters of Matthew, made by the Rev. H. Bingham, and published in 1860 at Honolulu. In 1864 the Gospels of Matthew, John, and the Epistle to the Ephesians were issued at Apaiang, and in a second edition at New York in 1866. In 1873 the entire New Testament was completed, and in 1877 a revised edition was issued at Honolulu—a priceless gift to 30,000 people. A third edition was printed in New York in 1880, and three more were issued. In 1883 Mr. Bingham commenced the translation of the Old Testament, of which some books have already been printed. Of the New Testament about 9,000 copies were purchased by the Gilbert Islanders.

(*Specimen verse.* John 3 : 16.)

Ba e bati taniran te aomata iroun te Atua, ma naia are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.

Gill, William, b. January 14th, 1813, at Totness, England; sailed April 11th, 1838, as a missionary of the London Mission Society, for Rarotonga; stationed at Arorangi in that island. In 1842, in the absence of Mr. Buzacott from Rarotonga, he took charge also of his station and of the institution at Avarua. Between 1843–46 he visited the other islands of the Hervey group, spending six months in Mangain and the New Hebrides, New Caledonia, and the Loyalty Islands, returning by way of Samoa to Rarotonga. In addition to his evangelistic and pastoral work he revised the Rarotonga version of the Scriptures, and wrote several books in that language. His wife devoted herself to the elevation of the native women. In 1853 he went to England and did not return to the mission field. Before his connection with the Society ceased he printed the second edition of the Rarotongan Bible, besides other books in that language. In October, 1856, he was settled as pastor at Woolwich, and died at Blackheath in 1878.

Gitano Version.—The Gitano belongs to the isolated languages of Europe, and is used by the Spanish gypsies. The Gospel of Luke was translated into this dialect by Mr. George Burrow, and published at Madrid in 1838 by

the British and Foreign Bible Society. In consequence of a fresh demand for the book, the same Society invited the translator to revise it before printing it afresh. The new edition was published in 1870.

(*Specimen verse.* Luke 15 : 18.)

Mangue ardinélaré, y chalaré al batusch, y le penaré : Batu, he querdi crejete contra o Tarpe y anglal de tucue.

Giz (Geeze).—Another name for the ancient and dead Ethiopic of Abyssinia (q.v.)

Gleason, Anson, b. Manchester, Conn., U. S. A., May 2d, 1797. In 1822 he became an assistant missionary of the A. B. C. F. M., and in January, 1823, started for the Choctaw country. He travelled the long journey on horseback. After eight years of service among the Indians, the health of his family obliged him in 1831 to return north. While among the Choctaws, 50 miles from any other mission station, he "built a house, chapel, and school, all in one, for $5.50, and in that house he entertained at the same time Messrs. Evarts, Byington, Kingsbury, and Worcester." Upon the solicitation of Miss Sarah L. Huntington, afterwards the wife of Rev. Eli Smith of the Syrian Mission, he came into connection with the Mohegans near Norwich, Conn., where a church was formed, to which he, having been ordained, ministered till 1845. For a time he acted as District Secretary of the Board in Vermont and New Hampshire. In the fall and winter of 1845–6 he revisited the Choctaws, who had been removed by the Government to the Indian Territory, taking with him three lady teachers from the American Board. While there, as he went from station to station, he found a deep religious interest, and many converts were reported, some of whom became ministers of the Gospel. In 1850 he began labors among the Seneca Indians near Buffalo, N. Y., remaining among them ten years. After that he became a city missionary in Rochester, Utica, and Brooklyn. He died in Brooklyn, February 24th, 1885. He had lived under the administration of all our Presidents up to that date, and reached the age of 87 years and 10 months. "Exuberant cheerfulness characterized him to the last; so did love for all good men and good objects. A larger, warmer heart has seldom beaten. His interest in the cause of missions kept unabated."

Glenthorn, a town in Mankazana, district of Bedford, Cape Colony, 25 miles from Adelaide. Population, Europeans (descendants of British and Dutch settlers), Hottentots, and Kafirs. Religion, heathenism. Social condition on the whole fairly good; some of the natives drink Kafir beer or brandy, but the district is not known as unruly. Their least hopeful characteristic is their idle and indifferent carelessness. Mission station of the United Presbyterian Church of Scotland (1840); 1 missionary and wife, 6 native workers, 10 out-stations, 1 church, 169 members.

Gnadendal is the oldest and the principal mission settlement of the Moravians in South Africa. Founded in 1737 by George Schmidt. On his expulsion from the colony the work was suspended for nearly fifty years; it was then, in 1792, renewed by three brethren, who found an old convert of Schmidt's still residing there, and carefully preserving a Dutch Testament he had given her. The settlement is situated near the junction of a rocky glen called Barian's Kloof (or "Glen of Baboons") with the valley of the Sonderend, down which it extends nearly a mile and a half. It is about 50 miles east of Cape Town. God's blessing rested on the labors of His servants among the Hottentots, although they had to endure much opposition and persecution from the Dutch farmers. During the years 1802–6 the Dutch governor visited the station, and was so well pleased with the results of the mission, that at his suggestion, it is said, it received the present name of Gnadendal, i.e., Valley of Grace. In the year of emancipation, 1838, a training-school for male teachers was opened at this place, which has done good service in training schoolmasters, some of whom have become native ministers.

Gobat, Samuel, b. Crémine, Berne, Switzerland, January 26th, 1799. At the age of nineteen, having an earnest desire to be a missionary, he entered Basle Missionary Institution, previously perfecting himself in the German language. In 1823 he was sent to Paris to study Arabic at the Missionary Institution, attending the Arabic lectures of Baron de Sacy. He studied also Amharic and Ethiopic. At the end of a year he was recommended by the directors of the Basle Institution to the C. M. S. for appointment as a missionary. Proceeding to England, he resided nine months in the Church Missionary College in Islington, devoting himself chiefly to Oriental study under Professor Lee of the University of Cambridge. Appointed in 1826 to commence a mission in Abyssinia, he returned to the continent, received Lutheran ordination, and sailed for Africa, reaching Egypt in September of that year. A company of Abyssinians living at Jerusalem in a monastery, he was directed to visit that city, to obtain fuller information from them concerning Abyssinia and its languages. He spent three months there in 1827. On account of the unsettled state of the civil affairs of Abyssinia, he did not commence operations till 1830. From Massowah, a seaport in the Province of Tigré, he proceeded to Adigrate in the same province, and was favorably received by Sebagadis, the Chief or Ras of Tigré. Thence he went on a missionary tour to Gondar, capital of Amhara, another province. From 1830 to 1833 he travelled extensively, holding earnest discussions with the priests and people, and proclaiming the gospel of Christ. From Cairo in 1833 he went to Europe. Having married, he returned in 1834 to Abyssinia with Rev. C. W. Isenberg. His health having failed, he left for home at the close of 1836. Continued ill-health preventing his laboring in Abyssinia, he was associated in 1839–42 with the Society's missionaries at Malta, in superintending the translation of the Bible into Arabic, and taking charge of the printing-press. In 1841 he made a visit to Syria to ascertain the moral condition of the Druses, and the expediency of attempting a mission among them. On the establishment of a Protestant College at Malta by a committee in London for the benefit of the youth of the Levant, he was appointed vice-president in 1845, and the same year visiting England was ordained deacon in the

Church of England. After his return to Malta the Bishopric of the Anglican Church at Jerusalem becoming vacant by the death of Bishop Alexander, Mr. Gobat was nominated as his successor by the King of Prussia (Frederick William IV.), and consecrated at Lambeth July 5th, 1846. His work in Jerusalem was vigorous and successful. Especially worthy of mention are the Diocesan School and the Orphanage on Mount Zion. The former was begun in 1847 with nine children. When he died there were in Palestine under his care 37 schools with 1,400 children. He had also twelve native churches. He died in Jerusalem May 11th, 1879. He wrote "A Journal of Three Years in Abyssinia" (London, 1847).

Bishop Gobat is said by all who knew him to have been a man of extraordinary talents, great humility, and devoted piety and zeal. He spoke eight languages. He had wonderful tact in dealing with all classes of men. His life was one of "adventure, hardship, exposure, and suffering."

Godda, a district and town in Bengal, India; subdivision of the Santal Perganas district. Area 966 square miles, containing 1,758 villages. Population of the district, 348,493, Hindus, Moslems, Santals, Kols, and other aboriginal tribes of whom a few are Christians. The town is a mission station of the C. M. S.; 1 missionary and wife, 77 communicants, 9 schools, 178 scholars.

Goederwacht.—A town in Cape Colony, South Africa, 50 miles north of Mamre. Its name, which signifies "well protected," indicates the nature of the locality, which is a deep glen in a spur of the Picket Mountains. Station of the Moravians, occupied in 1888. This place is a Hottentot settlement, which originated in the bequest of a proprietor who died years ago, leaving his property to four of his slaves, after the death of the last of whom the estate was to be sold at auction, and the proceeds to be divided among the numerous children of the slaves. When the last of the four slaves died, by her earnest wish the property was sold to the Moravians, who now own the entire station. The school and large congregation here are under the care of a native pastor.

Godthaab, a station of the Danish Mission in southern Greenland, founded by Hans Egede in 1728. It has a teacher's seminary. Here the first Eskimo, Kajaruak, was baptized in 1739.

Gogo (Gogha), a town and subdivision in Bombay, India. The town is a port on the Gulf of Cambay, about 200 miles south of Ahmadabad, and contains 7,000 Hindus, Moslems, Jains, and Bheels. Gujarati and a mixed dialect called Mussulmani are spoken. The climate is temperate and healthy. Mission station of the Irish Presbyterian Church (1844); 1 missionary and wife, 2 out-stations, 35 communicants, 18 preaching places, 4 Sunday-schools, 290 scholars, 6 schools, 343 scholars.

Gogo Version.—The Gogo belongs to the Bantu family of African languages, and is spoken by the Wagogo, who number about 100,000. They inhabit the region between the Umyamwezi district on the west and that of the Usagara on the east. They are bounded on the north by the Masai country and that of the Wataturu, and on the south by that of the Wahebe and the Wasango. For this tribe of east Equatorial Africa the Rev. J. C. Price translated the Gospel of Matthew from the Greek, by the help of the English Revised Version and Rebmann's Swahili Version. The Gogo language is closely allied to the Kaguru, but sufficiently distinct to render the Kaguru Version useless among the Wagogo. With the sanction of the Church Missionary Society, the British and Foreign Bible Society published Mr. Price's version in 1886, of which thus far 507 copies have been disposed of.

Gond Version.—The Gond belongs to the Dravidian family of the Non-Aryan languages, and is spoken by the Gonds, one of the most remarkable of the hill tribes in Central India. The Rev. Dawson of the Free Church Mission translated the Gospel of Matthew into this language, which was published at Allahabad in 1872. The Gospel of Mark followed in 1873. In 1884 the Gospel of John and the Book of Genesis were issued. Thus far 1,500 portions of the Scriptures have been disposed of.

(*Specimen verse.* Matt. 5 : 16.)

आहुने प्रीमा उज्यारो आदमीकेना मुचे चमके माई इदेव छिप
कि चोके मीमा भलो कामहद इवींकुन सीदोर खगेत्राली दादाना
गुणानुवाद कीर ॥

Goodell, William, b. 1792, at Templeton, Mass. His father had earnestly desired him to be a minister of the gospel, but had not the means to educate him. The son, hearing that beneficiary aid was granted at Phillips Academy, Andover, Mass., went, walking and riding, sixty miles to Andover. Finding the charity fund overloaded and other applicants waiting, he "footed it the whole distance" home again. The next term, "without money, without credit, or any plan," he put his books and clothing into his trunk, strapped it on his back, and began his march of sixty miles again. He was received; and having at this academy fitted for college, he entered Dartmouth, where he graduated, and then studied theology at Andover. After leaving the seminary he studied medicine, and spent a year in visiting the churches and the Indian missions at the Southwest. He sailed December 9th, 1822, for Beirut, where, after a few months spent at Malta, he arrived November 16th, 1823, expecting to proceed to Jerusalem, but the disturbed state of the country in consequence of the Greek revolution prevented. At Beirut he aided in establishing a mission, and pursued the study of the Turkish, Arabic, and Armenian languages. War raging between Greece and Turkey, and persecution from the ecclesiastics prevailing, his work was interrupted, and, consular protection being withdrawn, he was often in great peril. In 1828 he went with his family for a time for safety to Malta. There he issued the New Testament which he had translated into Armeno-Turkish. In 1831 he was transferred to Constantinople to begin a new mission to the Armenians. His time here was chiefly occupied in translating the Old Testament into Armeno-Turkish. Two years after, in a fire which destroyed nearly a square mile of the city, all his property, including grammars, dictionaries, commentaries, translations, and manuscripts of every kind, was consumed. In 1839 he was in the midst of the plague in its most frightful

forms. The persecution of converts and friends of missionaries, increasing in violence, threatened to break up the mission work. But while he was awaiting the order to leave, God interposed, in the defeat of the sultan's army, the death of the sultan himself, a destructive fire in Constantinople, and the overthrow of many leading persecutors. His great work, the translation of the Bible into Armeno-Turkish, was completed in 1841; but so anxious was he to secure perfect accuracy that it underwent repeated revisions, and the final one was not finished till 1863, four years before his death. On the day that he finished it he wrote to Dr. John Adams, his teacher at Andover: "Thus have I been permitted by the goodness of God to dig a well in this distant land, at which millions may drink, or as good Brother Temple would say, to throw wide open the twelve gates of the New Jerusalem to this immense population."

In 1851 he visited his native land, where for two years he travelled twenty-five thousand miles, addressed more than four hundred congregations in aid of foreign missions, besides meeting students of colleges and theological seminaries, and Sabbath and select schools. In 1853, he returned to Constantinople, where he labored with enthusiasm and success till 1865, when, on account of failing health, he requested a release from the Board. He returned home after forty-three years of missionary work, preached and delivered addresses, attended meetings of the Board at Chicago and Pittsfield, and died in 1867, aged 75, at the residence of his son in Philadelphia. "He was rarely gifted, full of genial humor, sanguine, simple, courageous, modest, above all, holy. He won hearts and moulded lives."

Gooty, a town in Madras, South India, 50 miles east of Bellary. Climate dry and hot. Population, 5,394, chiefly Hindoos and Moslems. Languages, Hindustani and Telugu. Natives poor and degraded. Mission station of the London Missionary Society (1855); 2 missionaries (1 married), 15 native helpers, 28 outstations, 1 church, 104 members, 2 schools, 186 scholars.

Gorakhpur, a town in the Northwest Provinces of India, on the Rapti River, 80 miles east of Faizabad. The town is filthy, ill-kept, and overrun with troops of monkeys, here the object of popular veneration. Population, 57,922, Hindoos, Moslems, Christians, etc. Mission station of the Church Missionary Society (1883); 1 missionary and wife, 4 stations and out-stations, 321 communicants, 15 schools, 1,500 scholars.

Gordon, Andrew, b. Putnam, N.Y., U.S. A., September 17th, 1828; graduated at Franklin College, O., 1850; studied theology at Canonsburg, Pa., 1853; appointed by synod missionary to Sialkot, North India; ordained August 29th, 1854, by Presbytery of Albany; sailed September 28th, 1854. Dr. Gordon was the founder of this mission of the United Presbyterian Church. He was a devoted and useful laborer with pen and tongue. He returned to the United States in 1865 greatly debilitated, and remained so for several years; but having gained sufficient strength to warrant active labor again, he reembarked in 1875, and was stationed at Gurdaspur, Northern India. He returned home the second time because of illness of members of his family, and looked forward confidently and eagerly to a return to his work in India. He received the degree of D.D. in 1885 from Franklin College, New Athens, O. After a long and painful illness he died in Philadelphia, August 13th, 1887, and was buried at West Laurel Hill Cemetery. Dr. Gordon was preparing a version of the Psalms in the Urdu language when he returned. He published a valuable work, "Our India Mission," 8vo, pp. 516 (1886).

Gordon Memorial, a station of the Free Church of Scotland, in Natal, South Africa, a few miles from the frontier of Zululand, opened in 1874, by means of funds given by the Countess of Aberdeen as a memorial to her son, Hon. J. H. Gordon, (see account of Natal Mission under the Free Church of Scotland), and now conducted by the Ladies' Society. It has 2 female missionaries, 29 boarding pupils, 50 day scholars.

Goshen.—1. A town in North Jamaica, West Indies, near the coast, southeast of St. Ann's Bay. Mission station of the United Presbyterian Church of Scotland; (1840); 1 native pastor, 1 out-station, 350 members, 2 Sunday-schools, 270 scholars.—2. A town in East South Africa, on the Windoogelsberg River, southeast of Silo. Mission station of the Moravians, opened in 1850 for the benfit of the Tambookies and Kafirs. The work prospered. "One Kafir hut after another was erected around the missionaries' dwellings, and the barren wilderness rapidly assumed the aspect of a garden of the Lord." It was but a year old, however, when the Kafir war of 1851 laid it in ruins. It was rebuilt, and is again in a prosperous condition under the care of the present missionary and his wife.

Gossner Missionary Society. Headquarters, 31 Potsdamer Strasse, Berlin, Germany.—Johannes Evangelista Gossner, born at Hausen, near Augsburg, December 14th, 1773; died in Berlin, March 20th, 1858, was baptized and educated in the Roman Catholic Church, and held a small benefice at Münich, which enabled him to continue his studies and engage in literary pursuits. He came early under the influence of Martin Boos, and gradually his evangelical tendencies became so apparent, that in 1817 he lost his benefice. But he did not publicly embrace Protestantism until 1826. From 1829 to 1846, when he retired as pastor emeritus, he had charge of the Bethlehem Church in Berlin.

The missionary zeal which gave his life its peculiar character of grandeur may have been awakened by Martin Boos, who, though he never left the Church of Rome, was himself a kind of evangelical missionary, and for that reason was violently chased from place to place by the Jesuits. But otherwise it was a spontaneous outgrowth of his own nature, and he received his specific impulse towards the preaching of the gospel to the heathen from his intimate connection with Spittlar, one of the founders of the Basle Mission Society and a representative of the Pietist circles in Germany, and with the Moravian Brethren, who for a whole century had been the sole representatives of the missionary idea in German civilization. He became in 1831 one of the directors of the

newly founded Berlin Mission Society in Berlin, and in 1834 he began to publish "Die Biene" (The Bee), which, still flourishing, has contributed very much to awaken and consolidate the interest of the German public in missionary work.

In 1836, however, he broke off his connection with the Society; he felt that they could not work together. He could not bring his ideas of what a Christian missionary should be into harmony with the Society's ideas of how a Christian mission should be worked. He had his eyes fixed upon the Apostle—a man driven onwards by the fire of his faith and throwing all his cares on God, and the Society had adopted the English model of a mission—a thoroughly organized institution, supported but also governed by the Christian community that established it. Gossner felt perfectly certain that he was not wrong, but it was a long time before he came to understand that the Society was not wrong either. He seems to have given up in despair, and felt very much perplexed when, some months later, eight young men, artisans, who could and would support themselves wherever they went in the world, came to him and asked to be instructed and prepared so as to be sent out by some mission society, or to go out on their own account to preach the gospel to the heathen. However, "this comes from the Lord," he said to himself, and undertook the task. After about six months' preparation these young men went, under the leadership of the Scotchman, Dr. Lang, to South Australia, and in the mean time new pupils had been received.

But other difficulties arose. The ecclesiastical authorities of Berlin took umbrage at the informal and unauthorized way in which Gossner acted. He was compelled to petition the king for a permit to form a regular mission society. The king refused his consent, and added, with a little tap of the corporal's staff, that there was a royal mission society, and that Mr. Gossner, if he wanted to do anything in that line, must address himself to said society. The king died, however, a few months afterwards, and by a cabinet ordinance of June 28th, 1842, his successor, Friedrich Wilhelm IV., allowed and confirmed the Gossner Mission Society. But no real change was thereby wrought in Gossner's method. In 1839 he had sent out another body of his pupils, under the leadership of William Start, an Englishman, who settled them at Hajipur in British India, and in that way he continued to transfer his missionaries to other societies or to let them go on their own responsibility. It was the mission to the Kols—that grand trial but grand triumph of Gossner's life—which finally forced him from merely individual action into a true organization on the broader foundation of association.

In the middle of June, 1844, a number of Gossner's pupils, among whom were the theologian Schultz, and two teachers, Brandt and Fr. Batsch, left Berlin for Calcutta. They wanted to go as missionaries to the heathen, but, as usual, they had no very definite plans as to where to go and how to work. They might seek a field in Farther India, or they might join some other Gossner missionaries in Hither India; that had to be decided on their arrival at Calcutta. Their friends there, however, among whom was the Würtemberger, Häberlin, in the service of the English Church Mission, were not in favor of either of these plans. While they were hesitating what to do, their attention was incidentally drawn to the Kols, a degraded race, sunk in misery and stupidity; and when the English Government promised assistance, they made up their minds to go thither. The field proved very hard, and the only aid they had from Gossner consisted in his letters: "I will pray more for you." It took five long years before the first Kol was baptized, June 9th, 1850; but after that success came, overwhelming and rarely experienced.

Evidently the question was not about a more or less slow progress by single converts, but about the conversion of a whole people. "We will have them all," exclaimed Gossner in his enthusiasm; "every one of them." But it was as evident that in its then organization—a loose association of individual efforts—the mission was not able to manage the affair. When the missionaries fell out with each other, Gossner had no other means of setting them right than telling them: "If you don't agree, I shall stop praying for you." Then two great calamities befell the undertaking—the Sepoy rebellion and the death of Gossner. At first the rebellion actually threatened to extinguish the mission. The missionaries fled to Calcutta; their houses, schools, and churches were demolished, and the native members of the congregation were exposed to harsh persecution. When this news reached Berlin Gossner made an offer to transfer the whole institution to the English Church Missionary Society, in order to secure its continuation. For some reason the Society gave no immediate answer, and in the mean time the national feeling in Germany became thoroughly roused, and sorely hurt by the idea that this undertaking, German in its origin and so promising of success, should be left to others to be carried through. Suddenly Gossner took a decision without waiting for the answer from the English society, and, shortly before he died, he transferred the mission and all his personal property to a Curatorium. From his accounts it appeared that in twenty-one years he had received from others 300,000 marks, which he had spent on his mission, besides paying out of his own pocket 33,000 marks. He left personal property worth 150,000 marks, which he wished to have invested as a permanent fund. The total number of missionaries he had sent out was 141.

After the suppression of the rebellion the English Government gave the Gossner missionaries ample compensation for as much of their property as had been destroyed by the rebels. But about this money there arose an unfortunate disagreement between the missionaries and the Curatorium, the former claiming it as their personal property, and the latter protesting that it belonged to the mission. It was smoothed over, but it soon broke out again under other forms. The real cause of the discontent lay deeper. On the one side the missionaries wanted to be placed in exactly the same relation to the Curatorium as the English missionaries to their respective societies. On the other side the Curatorium was more than willing to assume the dignity and power of a government, but it was as yet unable to fulfil its duties. After ten years of haggling the split came. In 1869 a majority of the older missionaries, teachers, and helpers entered the service of the English Society for

the Propagation of the Gospel, followed, it was said, by 7,000 members; and the worst was that, for the following ten years, the two societies labored in this region in steady rivalry with each other, founding stations, establishing schools, etc., in direct opposition to each other.

The mission now has 8 stations, 165 churches, 17 native preachers, and 30,027 church-members.

Gottwald, John Daniel, b. August, 9th, 1726, at Westhofen, near Strasburg. Receiving a knowledge of the love of Jesus through a discourse delivered by John Jacob Franz, 1741, he joined the Brethren's congregation at Herrnhaag 1743. After serving the church in various capacities, he was appointed to commence a mission on the island of St. Kitts in 1776, where he labored faithfully and successfully for ten years. He died by an apoplectic stroke August 20th, 1805.

Graaf Reinet, a town of Cape Colony, South Africa, on the Sunday River, 200 miles north of Port Elizabeth. A thriving town, called from its beautiful location "the gem of the desert." Population, 3,717. Mission station of the S. P. G. (1846).

Gracebay, a mission station of the Moravians (1797) on the island of Antigua, West Indies, 6 miles west of Gracehill. The village is built about a little knoll just large enough to hold the mission church and premises, and overlooking a beautiful bay. One missionary and his wife are at present in charge of this station.

Gracefield, a town on the northern coast of Antigua, West Indies. It is pleasantly situated close to the sea, the cool sea-breeze making it one of the healthiest places on the island. A mission station of the Moravians, established to reach the negro population who were too distant to attend the other congregation. A church and school-house have been built, and are now under the care of native workers and the missionaries at St. Johns (q.v.).

Gracehill, a town of Antigua, 8 miles east-southeast of St. Johns. A station of the Moravians, opened as an auxiliary preaching place of St. Johns, where the increase of hearers made it necessary to provide church accommodations for those living on the more distant estates. The mission buildings stand on a very uneven tract of land, the inequalities of which have been artificially remedied. A chapel was built voluntarily and almost entirely by the negroes.

Graham's Hall, the centre of the Moravian missionary activity in Demarara, British Guiana, South America. It is a little village on the Industry Plantation, 10 miles east of Georgetown, and consists of a number of cottages for the laborers, a huckster-shop, the little chapel, and the neat-looking residence of the schoolmaster. (The missionary and his wife reside about a mile from the village.) The population is composed chiefly of negroes from the Barbadoes and some East Indian coolies. The success of the mission here has been very marked in spite of the droughts and depressions in the sugar market, which seriously affected the financial prospects of the estate and the circumstances of the people.

Grahamstown, a town in Cape Colony, South Africa. Pleasantly situated, well kept, and thriving. Population, 8,000. Mission station of the S. P. G. (1853), since 1854 the seat of a bishop, and since 1861 of a college. It has several out-stations with about 3,000 adherents.

Gran Chaco, a district in the Argentine Republic, South America, inhabited by roving Indians. Mission field of the South American Missionary Society, with one missionary residing at Alexandra Colony.

Grand Cayman, one of the Cayman Islands, West Indies, 176 miles northwest from the west end of Jamaica. The island is 17 miles long and 4 to 7 miles broad. Climate tropical. Population, 4,000, composed of English settlers, European and African mixed, and pure negro. Language, English. Religion, Protestant. Mission station of the United Presbyterian Church of Scotland (1832); 1 ordained missionary and his wife, 1 ordained native, 12 other helpers, 7 stations, 6 churches, 612 members.

Grand Turk, one of the Turk's Islands, West Indies, is 7 miles long by 2 broad. The town has 2,300 inhabitants, and is the seat of government for the islands, which belong to Jamaica. Mission station of the Baptist Missionary Society; 1 missionary, 6 native helpers, 234 church-members, 190 Sabbath scholars.

Grant, Asahel, M.D.—The very name of Dr. Grant assures us that the foundations of his character were laid in a Christian home. Only parents who lived in the Scriptures would have called their son Asahel. He was born in Marshall, N. Y., U. S. A., the second son of William and Rachel Grant, from Litchfield County, Conn., the home of Bellamy, the native place of Samuel J. Mills, and the seat of the mission school where Obookiah and others received their education.

Dr. Grant's life was a short one,—only from August 17th, 1807 to April 24th, 1844,—but it was filled with Christian service. Even before his conversion, when only 16 years of age, he taught school with the dignity of riper years. At 18 he married Miss Electa S. Loomis of Torrington, Conn. She was the mother of Seth Hastings and Edwin Hodges, his oldest sons, and was a true helpmeet, especially in his religious life. She was spared to him only four years, but in that time exerted an influence that was felt to the end of his life. The year after marriage he graduated from the Medical Institution in Pittsfield, Mass., and the year after that he settled in Braintrim, Pa., on the banks of the Susquehanna, along which Zeisberger, the Moravian missionary to the Indians, frequently passed on his journeys to his different fields of labor. In his 20th year he joined the Presbyterian Church in Clinton, N. Y., and was chosen ruling elder in Baintrim where it is said he read more sermons to the congregation on the Sabbath than he heard from the living preacher. When Mrs. Grant died he carried his motherless children to be cared for by his own mother, and soon resumed his medical practice in Utica. Here again he was chosen elder, though only in his 24th year, and none of his fellow-elders were less than 40 years old. The American Board met in Utica in 1834, and October 28th he offered himself as a medical missionary. April 6th, 1835, he married Miss Judith S. Campbell, a lady as remarkable for her scholarly at-

tainments in those days as for her piety. In Persia, Nestorian bishops were astonished to see a woman consult her Greek Testament when any question arose as to the meaning of a passage, and learn Syriac through the Lexicon of Castell, that gave the definitions in Latin. May 11th they sailed for Smyrna, and arrived there June 28th. August 19th they sailed from Constantinople on their way to Persia, but did not reach their future home in Oroomiah till November 20th, in a driving storm, to find the house unfinished and the walls so wet that days after the grains of barley sprouted and grew in the mud plaster.

The medical skill of Dr. Grant was at once called into active exercise, and gave access to all classes, from the prince to the beggar. The haughty moollah kissed the borders of his garments, and some even kissed his shoes; and yet it was not all sunshine. Parents went away without medicine rather than take the unripe fruit out of the hands of their children, though it was the cause of their sickness. Then after the most explicit directions came such inquiries as whether the milk must be that of a sheep, buffalo, ass, or cow, and if the last, what must be her color?—what must be the sex of the fowl used in making broth? They were full of strange notions: bleeding in one vein took blood from the head, and another from the stomach; this one from the heart, and that one from the liver. Accustomed to have sentences written from the Koran to be swallowed by the patient, some asked whether the paper must be swallowed with the medicine, if indeed they did not devour it at once without inquiry. Then the pulse must be felt in both wrists, and on a fast-day some would rather die than taste the nourishment necessary to keep them alive. Often, after all his explanations and charges, the patient would go directly contrary to the directions, however plain. Then, on the other hand, he sometimes got more credit than he deserved. Once, when he applied a blister behind the ear for a local pain, he had the credit of thawing out the water that had run into the ear and frozen there. Patients came from all quarters—Kurds from the vicinity of Mosul, and even from the borders of Georgia. When he afterwards entered the mountains, on more than one occasion, he was indebted for his safety to his recognition by some patient whom he had prescribed for in Oroomiah.

With all this, he was careful to give no offence to the native doctors, but rather helped them, both with medicine and instruction; for there was far more work to be done than he could hope to do alone.

He rather discouraged wealthy patients unless there was some special reason for helping them, and sometimes prescribed only as a consulting physician. Then, as patients multiplied, he thinned their ranks by requiring a certificate from their religious teachers, whether priest, moollah or rabbi. This relieved him from trivial cases, and prevented the clergy from persecuting inquirers. A Jacobite bishop in Mosul once anathematized all who applied to Dr. Grant for medicine, but the people could not be kept from coming, nor could the clergy come themselves and refuse certificates to the sick.

Dr. Grant found no lack of labor in Oroomiah. Besides his daily medical practice, he instructed young men in medicine, he visited outlying villages and distant places, he established and superintended schools, and entered every door that opened for religious instruction.

In person Dr. Grant was not tall or large, but alert and full of vigor. His complexion was dark, his eye bright, his aspect friendly, with a dash of enterprise and enthusiasm. In his walk and his attitude in the saddle there was a great deal of the soldier—straight, firm, and energetic. It was this soldierly bearing of his that led a member of the English Embassy to Persia to say: "A good soldier was spoiled when that man became a missionary."

The rest of the life of Dr. Grant is identical with the history of the mission to the mountain Nestorians.

Grassman, Andrew, b. February 23d, 1704, at Senftleben, Moravia: called "to the clearer light of the gospel" through Christian David in 1725. Persecuted in Moravia, he, with others who sympathized with him, removed in 1728, under the leadership of Christian David, to an estate at Berthelsdorf, afterwards called Herrnhut, provided for them by Count Zinzendorf. From 1731 till 1737, he, with some companions, travelled, learning successively the Swedish, Finnish, and Russian languages, supporting themselves at their respective trades, and making known the gospel, as opportunities offered, in parts of Germany, Sweden, and Lapland. Having passports only to Archangel, and their hearts burning "with desire to preach the gospel to the poor, ignorant Samoyedes," they applied to the Russian authorities of Archangel for a passport. The result is given here in his own words: "Our friends strongly dissuaded us, telling us what would be the result, but we felt it our duty to make the trial. After being put off from day to day for a fortnight, we were at last asked what kind of people we were, and what we wanted in those regions where no foreigner was ever allowed to travel. Two days after, February 13th, 1738, we were taken to prison, and confined in separate rooms. After five days we were examined each apart, and all our answers written down. In the sequel we were tried and sifted in every possible way, as they took us for spies employed either by France or Sweden. After we had spent nine weeks in prison, a passport was given us for St. Petersburgh, and an escort of three soldiers, our examinations having been sent before. We reached St. Petersburgh in safety April 19th, 1738, and were taken straight to prison. On the 23d we were separately examined as before, and minutes taken. After we had been at St. Petersburgh a quarter of a year, the decision came that we were to be sent out of the country. Its purport was as follows: Because we had undertaken to go secretly in her Majesty's dominions, in order to introduce our religion among them, though we knew that her Majesty was endeavoring to convert them to her religion, we had deserved to be punished according to the laws. But as her Majesty had ever been graciously disposed towards the Germans, the punishment should this time be remitted. But in case we or any other member of our church were found engaged in similar enterprises, we should without mercy suffer the punishment prescribed by law. This, as was explained to us, was to be burnt alive." Subsequently Mr. Grassman labored in Greenland, Holland, Denmark, and Germany. He was consecrated Bishop of the Brethren's Church in 1756. In

1761–62 he had charge of the congregation in Herrnhut, and in 1765 removed, as Provincial of the Silesian congregations, to Gnadenberg, whence he was called to superintend the Bohemian congregations at Berlin and Rixdorf. He died March 25th, 1783.

Grebo Version.—The Grebo belongs to the Negro group of African languages, and is used in the region of Liberia. The first translation of the gospel into Grebo was made by the aid of the A. B. C. F. M.: the Gospel according to St. Matthew was printed at Cape Palmas in 1838. Luke was translated by the Rev. John Payne of the Protestant Episcopal Missionary Society of America, and an edition published by the American Bible Society. Mr. Payne also translated the Book of Genesis, which was published at New York in 1850, and the Acts, issued in 1852. In the same year the Gospel of John was published at New York. Since then the Epistle to the Romans and that of 1st Corinthians were published by the American Bible Society.

(*Specimen verse.* John 3 : 16.)

Kâre kre. Nyesoa nuna konâ ăh nowănena, â hnyina â sĕyĕ ăh kokâ-yu donh, be nyâ be â pò nâ hanhte, â neh te wanh, nĕma â mu konâ-se-honhnonh kâ.

Greece. (Hellenic Kingdom).—The Hellenic Kingdom embraces a territory of about 25,000 square miles, and has a population of 2,200,000, Greeks and Albanians. Scotland has the same extent of territory and almost twice as many people. As for wealth and natural resources, Greece is proverbially the poorest country in Europe. Her rugged mountains and barren shores are fitted, for the most part, for only the scantiest vegetation. Her commerce is still undeveloped, and she is cut off from Europe by the treacherous Adriatic, and by the inhospitable strip of Turkish territory that promises to keep her for an indefinite future from opening her railway connection to the north. This little kingdom has a debt of $80,000,000, and supports an army as large as that of the United States.

Agriculture occupies the attention of the majority (seven eighths) of the inhabitants. Only seven cities can boast of more than 10,000 people. Fifteen cities (from Athens, 114,355, to Missolonghi, 6,324) contain only 250,000 inhabitants, or about one ninth of the whole population of Greece. Nearly ten per cent are shepherds; as many are seafarers. There are 100,000 Albanians scattered about the kingdom. They began migrating southward over four hundred years ago, at the time of the Turkish conquest. These people, who still speak their unwritten language, have become largely Hellenized, yet are easily distinguished from the Greeks proper. They are found mainly in Attica, about Thebes, on the Isthmus of Corinth, throughout ancient Argolis, in the southern districts of Eubœa, and in a few neighboring islands.

The war of the revolution (1821–9) left Greece in a deplorable state. The Protocol of London declared her a kingdom under the protectorate of England, France, and Russia. Prince Otto of Bavaria ascended the throne January 25th, 1833. King George, son of the King of Denmark, succeeded King Otto in 1863. Under both these reigns the kingdom has seen slow but steady advancement. Under the present constitution (adopted October 29th, 1864) the whole legislative power is vested in a single chamber of representatives, called the Boulé, and the executive power is in the hands of the king and his responsible ministry. The fact that only a fraction (2 millions out of 8 millions) of the Greek speaking people in the Levant are included in the present kingdom of Greece keeps the ambitious little country continually in a restive condition, and the great powers have frequently been obliged to forcibly compel the Greeks to keep the peace. This restriction is received with bad grace by the people. An extension of the territory of the kingdom to the north (1881) only whetted its appetite for more. The island of Crete has been in a chronic state of unrest. The latest elections (1890) have brought the radicals once more into power, under Delyannis, and the future of the country is likely to be stormy.

Athens has been the capital of "the Kingdom of the Hellenes" since 1830, and has grown from a squalid Turkish village, clinging to the northern slope of the Acropolis, to a large (114,335 inhabitants in 1889), clean, and beautiful city, with its palace and gardens, its fine hotels and boulevards, its cathedral and university, its art museums and its public schools. To the scholar and students of modern life it is one of the most interesting cities in the world. The Acropolis, crowned with ruins, is visible from every point. Lycabettus, to the northeast, affords the finest views of the city. The "eye of Greece" is a charming resort in winter, but from May to October is avoided by travellers. March and April are the attractive months, but later on the heat and dust are disagreeable. The city is a busy hive of educational institutions. The school conducted under the auspices of the Episcopal Church, U. S. A., by Miss Muir, is near the "Tower of the Winds," on the northwestern slope of the Acropolis. The "Hill Institute," conducted by Miss Masson, is on the same slope farther to the east. The English church and the Protestant Evangelical Greek church are to the east of the Acropolis, near the ruins of the temple of Jupiter Olympus. The British and American schools for research in Greece are on the southern slope of Mount Lycabettus. The surroundings of the capital are very interesting, there being fine drives in every direction. Piraeus, the seaport of Athens, is five miles to the southwest. The Boulé meets November 1st (old style) every year, and the city thereafter presents a brilliant scene, in which the royal retinue, the deputies, the foreign ambassadors, the military classes, the church hierarchy, the throng of students from the whole Greek world, together with foreigners from every clime, make the modern city vie with its ancient self in picturesqueness and interest.

The great majority of the inhabitants of the kingdom are adherents of the Greek Orthodox church. According to the census of 1889 there are 1,902,800 Greek Orthodox Christians, 14,677 other Christians (mainly Roman Catholics in the Corfu district), 5,792 Jews, and 24,165 Mohammedans. The constitution of 1864 declared the Greek Orthodox faith the religion of the state, but guarantees complete toleration and liberty to all other sects. This breadth of view is somewhat limited by allowing no school

TURKEY, GREECE,
ROUMANIA, SERVIA,
MONTENEGRO, AND BULGARIA.
Missionary Stations appear in this type:
Athens.
SCALE OF MILES
0 50 100 150
Railroads
Gulf of Taranto
IONIAN SEA
ARCHIPELAGO
AEGEAN SEA
MEDITERRANEAN SEA
GREECE
TURKEY
ASIA
CRETE
CANDIA
Valona
Grevno
Yanina
Corfu
CORFU
C.Leuca
C.Nau
Trikala
Larissa
Volo
Arta
Carpenitze
Missolonghi
Delphi
Thebes
Patras
Marathon
Athens
Piraeus
Corinth
Argos
Zante
ZANTE
CEPHALONIA
Navarino
Kalamata
Monemvasia
C.Matapan
Gulf of Lepanto
Gulf of Nauplia
Gulf of Coron
Gulf of Kolokythia
Gulf of Salonika
Gulf of Contessa
Mt.Athos
C.Deprano
LEMNOS
SKYROS
NEGROPONT
ANDROS
Paros
NAXOS
Milo
SAMOS
Gallipoli
Brusa
Adrimiti
Kidonia or Halvaih
Bergamo
MYTELENE
Smyrna
Alashehr
Rhodes
RHODES
SCARPANTO
Busa
C.Spada
C.Melech
Retimo
Candia
Sitia
C.Sidera
C.Salamone
C.Crio
G.of Messara
C.Matala
STRUTHERS & CO.N.Y.
Longitude East from Greenwich

AUSTRIA-HUNGARY
RUSSIA
ROUMANIA
SERVIA
BOSNIA
HERZEGOVINA
MONTENEGRO
BULGARIA
EASTERN ROUMELIA
ADRIATIC SEA
BLACK SEA
Budn-Pesth
Szolnok
Szegedh
Old Arad
Karlsburg
Temesvar
Hermanstadt
Dorogoie
Boluchany
Niamtsa
Jassy
Roman
Vaslui
Foltsi
Birlat
Okna
Fokchany
Galatz
Ismail
Toultcha
Hirsova
Tchernavoda
Kustendjeh
Mangalia
Bucharest
Ploiesti
Pitesti
Rimnik
Krajova
Rusvede
Roustchouk
Widin
Belgrade
Semlin
Zahacz
Dazias
Passarevatz
Tchernetz
Jagodina
Alexinatz
Nisch
Kruschovatz
Pirot
Leskovatz
Nova Bazar
Ushitza
Tsatsak
Mitrovitz
Vallievo
Zvornik
Maglai
Jaicza
Travnik
Bosna Serai
Mostar
Stolatz
Trebigne
Niksics
Kolasin
Cattaro
Cettigne
Scutari
Prisrend
Uskup
Alessio
Ipek
Vratza
Sofia
Samakov
Ichtiman
Philippopolis
Panagurishta
Yamboul
Kezanlik
Bourgas
Sistof
Pleina
Orkhanie
Loftcha
Selvi
Tirnova
Shumla
Varna
Pravadi
C. Kalagria
C. Galata
C. Emineh
C. Kuri
G. of Bourgas
Adrianople
Kirk
Banske
Coburova
Doberlin
Brod
Petrowardein
Danube
Drave
Verbitza
Bosna R.
Drina
Save
Morava
Timok
Iskar R.
Vid
Lom
Ardjish R.
Vilkoman R.
Sitkul R.
Tchaush R.
Tundja R.
Pravadi
Tchaush R.
Maros R.
Theiss
Koros
Thelss
Drave
Danube
Dniester
Kirchenau
Serath R.
Pruth
Moulths of the Danube
L. Balaton
MARGITTA ISLAND
CARPATHIANS
EASTERN CARPATHIA
BALKAN MOUNTAINS
EMMEH MTS.
G. of Cattaro
G. of Drin
CURZALA
MELEDA
BRAZZA
Novi
Banjalika
Klfouch
Ilanaez
Gradiska
Jaicza
Travnik
Fotcha
Ushitza
Tsatsak
Mostar
Stolatz
Trebigne
Niksics
Kolasin
Cettigne
Cattaro
Scutari
Prisrend
Uskup
Alessio
Ipek
Vratza
Sofia
Samakov
Ichtiman
Philippopolis
Panagurishta
Yamboul
Kezanlik
Bourgas
Sistof
Pleina
Orkhanie
Loftcha
Selvi
Tirnova
Shumla
Varna
Pravadi
Rusvede
Roustchouk
Widin
Belgrade
Semlin
Zahacz
Dazias
Passarevatz
Tchernetz
Jagodina
Alexinatz
Nisch
Kruschovatz
Pirot
Leskovatz
Nova Bazar
Ushitza
Tsatsak
Mitrovitz
Vallievo
Zvornik
Maglai
Jaicza
Travnik
Bosna Serai
Doberlin
Brod
Petrowardein
Rimnik
Pitesti
Ploiesti
Bucharest
Krajova
Hermanstadt
Temesvar
Karlsburg
Old Arad
Szegedh
Szolnok
Budn-Pesth
Dorogoie
Boluchany
Niamtsa
Jassy
Roman
Vaslui
Foltsi
Birlat
Okna
Fokchany
Galatz
Ismail
Toultcha
Hirsova
Tchernavoda
Kustendjeh
Mangalia
Roustchouk
Widin
Belgrade
Semlin
Zahacz
Dazias
Passarevatz
Tchernetz
Jagodina
Alexinatz
Nisch
Kruschovatz
Pirot
Leskovatz
Nova Bazar
Ushitza
Tsatsak
Mitrovitz
Vallievo
Zvornik
Maglai
Jaicza
Travnik
Bosna Serai
Mostar
Stolatz
Trebigne
Niksics
Kolasin
Cettigne
Cattaro
Scutari
Prisrend
Uskup
Alessio
Ipek
Vratza
Sofia
Samakov
Ichtiman
Philippopolis
Panagurishta
Yamboul
Kezanlik
Bourgas
Sistof
Pleina
Orkhanie
Loftcha
Selvi
Tirnova
Shumla
Varna
Pravadi
Rusvede

to exist in which the clergy of the established church do not give instruction in religion. The state church, though nominally under the Patriarch of Constantinople, is entirely in the hands of the "Holy Synod," consisting of the Metropolitan of Athens, and 4 archbishops and bishops. The state church has also 9 archbishops and 8 bishops in Northern Greece; 6 archbishops and 6 bishops in the Peloponnesus; 1 archbishop and 5 bishops in the islands of the Greek Archipelago; and 5 archbishops and 10 bishops in the Ionian Islands. There are 162 monasteries and nunneries, with 2,620 monks and 485 nuns. During the revolution (1821–9) over 400 monasteries were destroyed. The activity of the monks in the patriotic cause drew down special vengeance upon their heads. But it seems to be a fact that all these so-called "religious" institutions flourished better under Turkish rule than they have since, and to-day they are relics of an older time rather than a force in modern Greece. The government seems inclined to encroach more and more on the property of the monasteries. The land granted by the Greek authorities to the American Classical School was taken, not without some demur, from the grounds of the neighboring convent of the Astomaton.

The most encouraging thing about modern Greece is its splendid system of schools, which in another generation will exterminate illiteracy throughout the country. There has never been a time when Greece has been absolutely destitute of educational facilities. Even during that long period of abject oppression under Turkish rule—which lasted from the opening of the sixteenth century until the war of independence, 1821–29—the rudiments of an education had been taught by the clergy of the Greek Orthodox Church. However poor this instruction was, however irregular and unfruitful, it was cherished as the only glimmer of hope for better things in this land of Plato and Sophocles. Even during the revolution schools were covertly carried on. When the country came out of this baptism of blood the national mind was roused as only a great struggle for freedom can rouse it, and efforts were immediately put forth to put its schools on a solid foundation. It was necessarily a most difficult undertaking. The country was bankrupt. The majority of the children in Greece were orphans. But the struggle for freedom had elicited a world-wide sympathy. Few people are living to-day in the United States who can recall the widespread interest taken by Americans in that struggle. There appeared in the "Missionary Herald" (A. B. C. F. M.), in February, 1830, a report entitled "Intercourse with the Greek Government on the Subject of Education in Greece." It embodies the letters written by J. A. Capodistrias, the President of Greece, to Secretary J. Evarts and Rev. Mr. Anderson of the American Board of Commissioners for Foreign Missions, and to the President of the Society for Elementary Instruction at Paris. From these communications we learn that at that critical hour in the nation's life the influence of English, French, and American sympathizers was a large factor in starting the whole long and interesting development of educational affairs in Greece. American influence was felt especially in two directions—the study of the Bible in all Greek public schools, and the education of the girls of Greece. Two more fundamental results *could* not have been attained, and from all appearance these *would* not have been attained but for American impetus. The work of Dr. and Mrs. Hill and of Dr. Jonas King will be spoken of later.

King Otho ascended the throne in 1833. Under his influence schools began to be instituted after the German pattern. The university was established at Athens. Queen Amelia took great interest in the education of girls, and a large orphanage at Athens to-day bears her name. Rich Greeks outside the kingdom began to take pride in building up the institutions of their native land. Gradually the country began to recover from the desolation of war. The legislative powers began to act. Since 1863 educational affairs have moved on faster than ever, until to-day there are in this little kingdom, with only the population of Massachusetts, over 2,000 elementary schools for boys; about 300 schools of the same grade for girls, with over 2,500 teachers, male and female, most of them holding certificates from normal schools; 331 secondary schools, with 1,400 teachers and more than 15,000 pupils; 35 gymnasiums, with 216 instructors, and in round numbers 5,000 pupils; a university with four departments, 100 professors, and 2,500 students; a half-dozen high-class normal schools; a polytechnic school at Athens, with 24 instructors and 500 pupils; and a large number of private and ecclesiastical schools. Teaching has become a regular profession, and the old age of teachers is provided for by a judicious pension system, regulated by the term of service. More than half the teachers in the elementary schools are women—a remarkable fact when we consider that through the centuries of Turkish oppression the education of woman was almost entirely neglected. To-day womanhood is coming to the front in Greece. One of the most interesting institutions in Athens is the "Arsakeion," named from its founder, M. Arsakes, a wealthy merchant, originally from Epirus, who left a fortune of 500,000 drachmai for the purpose of founding a girls' school at Athens. It was the result of the American idea fostered by Dr. and Mrs. Hill. To-day it is by far the finest girls' school in Greece. The property consists of nearly a whole square in the best part of the city, and the buildings accommodate 1,500 girls in daily attendance, 90 of whom are residents in the boarding department. The government is especially interested in this school, recognizes its diplomas, gives teachers' certificates in return, and contributes 20,000 drachmai annually toward its expenses. The institution is graded carefully up from the kindergarten to the normal department, taking a girl from the age of four or five up to eighteen or twenty, and will compare favorably with the same kind of schools in Germany, England, and America. Rich and poor are found together. It is a custom for far-away villages to select their brightest girls, collect money for their expenses, and send them to the Arsakeion, that they may have efficient teachers for their village girls. Since its start this school has scattered more than 2,000 graduates over Greece and Greek-speaking lands, and most of them teach.

The forces that have helped to bring the educational affairs of Greece to their present hopeful state may be summarized as royal, legislative, local, and private. The kings and queens have always promoted education enthusiasti-

cally. The Boulé or Chamber of Representatives has acted, especially of late years, with zeal and wisdom in this particular. Local authorities and the population in general have followed willingly the initiative of those over them, and private individuals have come liberally to the aid of the young kingdom. M. Arsakes and his Arsakeion have already been mentioned. M. Barbakes established at large outlay a gymnasium at Athens. M. Hajji Kosta and his wife left nearly half a million drachmai for a boys' orphanage at Athens, which has a capacity for 400 pupils. M. Zappa of Epirus has founded a large institution for the purposes of a permanent national exhibition. The polytechnic school at Athens was erected and endowed, at the cost of over a million drachmai, by three gentlemen from the north of Greece. M. George Sina, a Macedonian, left 3,000,000 drachmai with which to build an academy, which is the architectural gem of modern Athens, and is to be used as a meeting-place for the literati. The university has been the recipient of large sums from almost every section of the Greek world. A monk at Mount Athos left a million drachmai to it. M. Constantine Belios, a Macedonian, left a fund of 200,000 drachmai to the university, to be at the service of Macedonian youth who aspired to a higher education. The list of private benevolences for educational purposes might be indefinitely increased. In proportion to her size, population, and wealth, the little Hellenic kingdom surpasses even open-handed America in this point.

The original text of the New Testament is so much like modern Greek that all the children can understand the Gospels, and these are a regular text-book in all the elementary schools. The children are required to study the Gospel story, and to learn by heart large portions. Greek priests are required to give catechetical instruction in the schools once or twice each week. There can be no doubt that Greek children are taught more about the Bible in the public schools than are American children in our public schools. This fact, as well as the universality of education in the country, make the outlook for Greece very propitious. From the evangelical standpoint there is no more hopeful spot in the lands under the sway of the Greek Orthodox Church than Greece, and the tendency to revert to the simple gospel truth and practice is sure to grow stronger and stronger.

The following is a brief sketch of the actual mission work carried on in the country since the revolution :

Mission Work.—When the struggle for independence called the attention of the civilized world to Greece, Christian work was begun in the land by various churches of America. The Church Missionary Society of England had already sent missionaries in 1815, their operations being mainly confined to the Ionian Islands.

The Episcopal Church of America sent out Rev. J. J. Robertson in 1828 to see whether Greece presented an encouraging field for the efforts of this Church. The sentiment and the hope with which this mission was undertaken may be seen from the instructions he received from his society:

"The Greeks, as is well known, have a Church constituted after what we believe to be the apostolic model, and to be acknowledged by us as a sister Church, except in its corruptions of the gospel. There is good hope that through the benevolent efforts of Protestant Christendom, favored by Him without whose power all efforts are vain, the darkness that has so long rested upon that Church may be dispelled."

This mission was reinforced in 1830 by the arrival of Rev. Dr. and Mrs. Hill. They went first to the island Tenos, where they spent six months; then removed to Athens, the scene of their long and successful educational work, carried on in the spirit of the instructions given, with a careful avoidance of anything that might look like a wish to proselyte from the Greek Church. (See biographical sketch).

In 1828 Rev. Jonas King, whose previous sojourn in Jerusalem and Smyrna had given him an opportunity to acquire some knowledge of the modern Greek, and also awakened a deep interest in their spiritual condition, was chosen by a committee of ladies in New York to take charge of supplies for the physical wants of the impoverished Greeks. His knowledge of the language enabled him at once to do something to meet their still deeper spiritual wants, and he was permitted to remain, supported by these ladies, till 1831, when the American Board decided to enter Greece as a mission field, and Mr. King was transferred to its service and removed from Tenos, where he too, like Dr. Hill, had begun his work, to Athens, where he established schools of a high grade for boys, held preaching services, and also devoted much time to the preparation of religious literature, for which he was particularly fitted by his great and varied attainments as a Christian scholar. In 1834 Dr. and Mrs. Elias Riggs opened a school at Argos, and were subsequently joined by Mr. Benjamin. This station was given up in 1837, Mr. Riggs going to Smyrna. Though removed from the Greek field, he never lost his active, prayerful interest in the people among whom his missionary labors were begun, and has continued to assist not only by his kindly sympathy and wise counsel, but by his consecrated gift in hymnology, having translated into modern Greek many of the hymns used in the Evangelical Greek churches both in Greece and Turkey.

About this time (1837) the Rev. S. Houston and Rev. G. W. Leyburn of Virginia, also in connection with the American Board, went to Areopolis, in Laconia, in response to an earnest invitation of Petro Bey Mavromihalis. They soon had two schools for boys in successful operation, in one of which the Rev. M. D. Kalopothakes, now so long associated with evangelistic work for his countrymen, received his earliest religious impressions.

The Baptists also began a mission under Mr. Buel and Mr. Arnold.

It was natural that in a country like Greece education should receive at the outset special attention from those aiming at its spiritual elevation, and for a time everything seemed to justify the hope with which the friends of Greece entered upon this work.

A printing establishment had been founded at Malta, where publications in the various languages of the East were printed. Very soon there was a much greater demand for those in Greek than in any other language. In 1830 the Rev. Mr. Temple, who was in charge of this department of the work, reported that the previous year the press had been employed wholly on

modern Greek, to the amount of 4,670,000 pages, chiefly schoolbooks. The demand for books was such that they rarely accumulated on the shelves.

Those were years of hope for all who were looking for the renovation of the Greek Church, both clergy and people seeming gratefully to appreciate the advantages extended to the community. But soon a change came. The missionary enterprise began to be regarded with suspicion through the gross misrepresentations of the Greek press, both as to the motives and practices of foreigners. There is every reason to believe that this was brought about by outside intrigues, working through individuals here who found it for their interest to appear very zealous for the "faith of the fathers."

Through the same influence a change in the constitution, was effected, restricting the full religious liberty which was granted by the first constitution, to toleration of recognized religions, but forbidding proselytism. The law, too, requiring "sacred lessons" to be taught in all schools, and which at first received such a natural and liberal interpretation as to be met by the Scripture teaching of the missionaries, was now made to refer to the "sacred lessons" of the Greek Church, particularly the catechism, in which instruction was to be given by a Greek ecclesiastic. After a somewhat lengthy discussion of the point several of the missionaries withdrew. The American Board withdrew all its representatives except Dr. King, who was unwilling to go. The Baptist missionaries also returned after a time to America.

Dr. King's persecution and his long struggle with the government are fully recorded in Dr. Anderson's work on missions in the East. At that time the need of a periodical in the interests of the evangelical movement began to be deeply felt. This finally led Dr. Kalopothakes to issue a Christian weekly, "The Star of the East."—*Ἀστήρ τῆς Ἀνατολῆς*, which was continued without interruption 27 years.

During this period the native element became prominent in the work. Dr. Kalopothakes, Rev. G. Constantine, and Rev. D. Sakellarios worked for some years together under the American and Foreign Christian Union. Later there were distinct organizations. The Baptists were represented by Mr. Sakellarios. The Congregationalists sustained Mr. Constantine, who, besides preaching, did much valuable work through the press. He removed a few years ago to Smyrna, where he is carrying on a similar work with marked success.

The organization known distinctively as the Greek Evangelical Church was under the care of the Southern Presbyterian Church during the thirteen years previous to 1886. Rev. Geo. E. Leyburn and his venerable father joined the mission in 1875. The latter was removed by death within a few months. The former remained till the close of 1877, when he returned to America. The next year Rev. T. Sampson was sent out, and worked for a few years, first at Athens, then at Volo, and subsequently at Salonica, where he still is.

At the close of 1885 the Evangelical Native Church withdrew its connection with the Southern Presbyterian Church and became independent.

Since that time there has been no "mission work," so called, in Greece, except the primary school for poor children founded by the late Mrs. Hill, sustained by the Protestant Episcopal Church of the United States. It is under the care of Miss Muir, a Scotch lady who was long connected with Mrs. Hill. More recently Mlle Raymond, of Geneva, has been associated as colleague with Miss Muir. The school numbers about 500.

There is a school for the better classes—in a certain sense a continuation of Mrs. Hill's work—on the same premises, under the efficient direction of her niece, Miss Masson. It is conducted on the same general principles and with the same object, but it is no longer a mission school in the sense of being sustained or directed by any foreign society. It is now Miss Masson's private school, though the property formerly occupied by the mission was given, by the friends in America so long interested in the work, to Greece, to be used always as a school for girls.

The Rev. Mr. Sakellarios, too, has continued independently the work he formerly carried on under the Baptist Missionary Union of the United States, but he can no longer be called a missionary. So also with the work of the native Greek Evangelical Church with which Dr. Kalopothakes is connected. This work even when under the mission differed to a considerable extent from other missions in the fact that it was inaugurated and carried on for many years through native instrumentalities, so that the native element had a training from the first calculated to develop the capacity of the church for active forms of service and for responsibility, and through this an inclination to independence of action which was bound speedily to lead to self-support.

The good results of this have been manifest in the history of the church at Athens during the five years since its separation from the mission. There has been more outward growth and internal harmony than ever before, and it seems evident that the church has entered upon a stage in which it may carry on the evangelistic work which it has assumed in the field it claims for its operations—the territory included within the kingdom of Greece.

There are at this date but three stations—Athens, Piræus, and Volo; and a branch station at Larissa. The Greek Evangelical Church is Presbyterian in doctrine and form of government. A local synod has been organized called the "Synod of the Free Evangelical Church in Greece." It has under its care the Bible work of the British and Foreign Bible Society. The colporteurs employed are all Christians who are able to do an important evangelistic work in connection with their sales of the Scriptures. The *Ἐφημερίς τῶν Παιδῶν*, a monthly paper for children edited by Dr. Kalopothakes, is now in its twenty-fourth year and has an annual circulation of about 7,000 copies. The "Star of the East," the weekly paper, was discontinued at the close of 1885.

Through the kindly assistance of the Religious Tract Society of London thousands of tracts are printed and circulated yearly. The work of the American Bible Society was for more than 25 years under Dr. Kalopothakes' care, and on its withdrawal from Greece in 1886, the agency of the British and Foreign Bible Society being intrusted to him, the same assistance to the work and moral support comes through it.

Roman Catholic missions in Greece date from 1205 A.D., when the two great churches of the Orient and the Occident were split apart. The work was increased in 1525 A.D., and again in 715 A.D. In 1834 Pope Gregory XV. established an apostolic delegation in the new Hellenic kingdom. The field is divided into three archbishoprics and five dioceses. There are about 15,000 communicants, 136 churches and chapels, 109 priests, 2 seminaries, 42 schools, and 1,900 students.

Summing up all foreign mission work in Greece, we find that the results have been indirect for the most part, but these results are of the utmost importance. The country is passing through a transitional state. Religion is formal to the extreme, and unbelief is spreading widely and rapidly. The Greek Church is looked upon as a powerful political agent in binding the hearts of all true Greeks to the cause of the struggling little kingdom which aspires to gather under its banners the eight million Greeks of the Levant. To join the evangelical movement is looked upon as unpatriotic. But great unseen changes are taking place throughout the country, which before very long will bring about a state of greater religious freedom, and the reaction from unbelief must result in a growth of evangelical feeling.

Greek Versions.—The ancient Greek version of the Old Testament, or Septuagint, as it is commonly called, is not only the most ancient but also the most important of all the versions of Scripture that have been transmitted to us. It is the first missionary Bible, since by it the Gentile world became acquainted with monotheism. It originated in the 3d century before Christ (about the year 285 B.C.). Its history has been written so often that we need not repeat what is already known, beyond the fact that it is the ecclesiastical version of the Greek Church. A dialect of the ancient Greek is the Romaic or modern Greek, belonging to the Græco-Latin branch of the Aryan language-family, and spoken by the Greeks of the present day. A New Testament in the modern Greek was published at Geneva in 1638, by Maximus Calliergi or Calliopoli. This edition was often reprinted by the Society for Propagating the Gospel in Foreign Parts, as well as by the British and Foreign Bible Society. A revised edition, prepared by Hilarion, Archbishop of Ternovo, was published at Constantinople in 1828, and reprinted at Geneva in 1830 by the Geneva Bible Society. Hilarion also translated the Old Testament from the Septuagint, and offered his work to the British and Foreign Bible Society. The latter, however, decided to have a translation prepared from the Hebrew, and the Revs. H. D. Leeves and J. Lowndes were appointed to execute the work, with the aid of some Greek scholars. The first edition of the Old Testament was printed in England in 1840; the New Testament followed, and was printed at Athens in 1844. A general revision with the view of having the Old and New Testaments printed in one uniform volume, was undertaken in 1845. The work of revision was completed by Prof. Bambas, Messrs. Nicolaides and Lowndes. Editions of the Old Testament were printed again in England in 1849 and 1850, succeeded by a new edition of the New Testament in 1851, when the whole Bible was prepared for dissemination in one uniform volume for the first time. The great demand for the Word of God induced the British Bible Society to publish a pocket edition of the Bible in modern Greek. This edition was issued in 1882. For the Greeks belonging to the Roman Catholic Church, the same Society published the Gospel of Luke and the Acts of the Apostles in Roman type, at Smyrna, in 1859. The same Society issued also in 1886 a new edition of the diglott Gospels of Matthew and Luke in modern Greek and Albanian (Tosk). Of the latter the Society disposed up to March 31st, 1889 of 6,500 portions, and of the modern Greek version of 641,585 portions of the Scriptures.

(*Specimen verses.* John 3 : 16.)

(Ancient.)

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

(Modern.)

Διότι τόσον ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

(Modern. *Roman.*)

Sicothis thelo ipaghi pros ton patera mu, ke thelo ipi pros afton, Pater, imarton is ton uranon ke enopion su.—(*Luke* xv. 18.)

Green, Samuel H., b. Worcester, Mass., U. S. A., October 10th, 1822; practised medicine for a while in Worcester; sailed for Ceylon as a medical missionary of the A. B. C. F. M. April 20th, 1847; returned home on account of ill-health in 1873. He continued the preparation of medical works in the Tamil language. Several standard volumes were prepared by him, covering in all between three and four thousand pages, and are used as text-books in India. Dr. Green's name stands a household word among the people of the island to whose interest he devoted his life. "There is recorded no more marked expression of the useful results of a life of self-denying devotion to the most elevated work." He died at Worcester, May 28th, 1884.

Greenbay, a small town on the island of Antigua, West Indies, near St. John's. After the emancipation of the slaves in Antigua, the idle, the vicious, and immoral gathered here and made the place notorious for vile deeds of every description. The Moravian Brethren then opened a preaching place, with such success that in a short time the character of the people changed completely. A native minister, the first in Antigua, labored here from 1848 until his death in 1885. At present the work is carried on by a missionary and his wife.

Greenland, an extensive region, including 46,740 square miles, belonging to Denmark, lying northeast of North America, from which and its outlying islands it is separated by Davis' Strait and Baffin's Bay. Cape Farewell, its

southern extremity, is a point on a small island from which the east coast extends northeast towards Cape Brewster, where it takes a more northerly course, and stretches towards the Pole to an unknown distance. The southern part of this coast is washed by the Greenland Sea, and the north by the Arctic Ocean. The outline of the coast is rugged and barren, with cliffs and precipices which are visible far out at sea. A number of inlets, the principal of which are Scoresby and Davy sounds, extend an unknown distance into the interior. Climate very healthy, temperature varying according to the distance from the Pole. Fogs are prevalent most of the year, and but little rain falls. Population, except about 300 Danes, consists entirely of Esquimo, who live by hunting and fishing, and number 9,780. A few live on the east coast, but all the villages and settlements are on the west coast, upon the low lands along the fiords. After years of discouraging efforts on the part of the missionaries, all the natives have been converted to Christianity. They have given up their nomadic habits and enjoy the benefits of civilization, while they are afflicted with fewer of its vices than are the Indians who have come into contact with the white man elsewhere. Liquor is prohibited in all the settlements, and it is only once a year, on the king's birthday, that every man in Greenland is permitted to receive from the government store-houses a glass of schnapps to drink the health of his sovereign.

Greenland is divided for administrative purposes into two inspectorates, North and South Greenland, each subdivided into seven districts, having a director who is assisted by a parliament chosen from the principal men. The soil of Greenland is not productive, the vegetation is slight, and if any minerals exist, they are not mined. The crown of Denmark has a monopoly of the trade, which is carried on under the direction of the Greenland Trading Company.

Missionary societies at work there: the Moravians, with stations at New Herrnhut, Lichtenfels, Lichtenau, Fredericksdal, Umanak, and Iglorpait; 17 missionaries, 1,597 church-members. Also the Danish Missionary Society.

Greenland Versions.—Greenland belongs to the Arctic coast languages of North America, and is spoken in Greenland. The first attempts to supply the people of Greenland with the word of God were made by Hans Egede, a Norwegian clergyman, at the beginning of the 18th century. The work was continued by his son Paul Egede, and in 1766 the New Testament was published at Copenhagen. A second attempt was made by Fabricius, whose New Testament was published in 1799. Both these translations were very deficient, and Moravian missionaries made a third version from Luther's German, which was published in 1822 by the British and Foreign Bible Society, and republished by the Danish Bible Society. The latter also published in 1829 at Copenhagen a translation of the Old Testament, made by the Rev. Peter Kraght. In 1851 the British and Foreign Bible Society published at Herrnhut a revised edition of the New Testament, under the editorship of some retired Moravian missionaries from Greenland. A large portion of the Old Testament has also been published by the same Society, which, up to March 31st, 1889, disposed of 3,200 portions of the Scriptures.

(*Specimen verse.* John 3 : 16.)

Sillarsûb innue Gudib taima assakigei, Ernetue tunniullugo taukkonunga, tamarmik taursomunga opertut tammarkonnagit, nâksaungitsomigle innursûtekarkollugit.

Greenville.—1. A town in Sinoe County, Liberia. Mission station of the Protestant Episcopal Church, U. S. A.; 1 organized church, 1 native pastor, 32 communicants, 1 Sunday-school, 48 pupils, 1 day-school, 66 pupils.—2. A town on the Naas River, British America, 650 miles north of Victoria, B. C. The climate is wet in summer, with frequent frosts; dry and cold in winter. The 250 inhabitants belong to the Nescagh tribe of the Tsim-shean Indians. Station of the Naas River Mission of the Methodist Church of Canada (1877); 1 missionary and wife, 3 out-stations, 3 organized churches, 198 communicants, 1 Sunday-school, 60 scholars, 1 school, 25 scholars.

Grenada, one of the Windward Islands, West Indies, with an area of 120 square miles and a population of 49,337. It is under the rule of Great Britain. The governor of the Windward Islands resides at St. George, Grenada. Mission station of the S. P. G.; 1 missionary, 124 communicants.

Griffiths, Davis, b. December 20th, 1792, at Glanmeilwch, Carmarthenshire, Wales; educated at Wrexham and Gosport; sailed as missionary of the London Missionary Society for Madagascar, October 25th, 1820. He made the first translation of the whole Bible into the Malagasy language, assisted by Mr. David Jones. In 1834 his connection with the Society was dissolved, and he returned to England. Returning afterwards to Madagascar, he settled at Antananarivo for purposes of trade, but made great efforts to assist the persecuted Christians. Returning to England in 1842, he became pastor at Welsh Hay. He published "History of Madagascar" in Welsh, revised the Malagasy version of the Bible, and prepared numerous works in the Malagasy language. He died at Machynlleth, March 21st, 1863, and Mrs. Griffiths died at Swansea, June 14th, 1883.

Guadalajara, a city of Mexico, the second in importance of the republic, capital of the State of Jalisco, is situated on the left bank of the Rio Santiago, in the midst of a vast barren plain. Population about 70,000. Besides the cathedral, there are many churches and convents. The prevailing religion is Roman Catholic. The condition of the Mexican and Spanish population is low morally, but among the upper classes there is a considerable degree of civilization. Mission station of the A. B. C. F. M. (1872); 1 missionary and wife, 1 female missionary, 1 training-school, 1 girls' boarding-school, 30 pupils. Southern Baptist Convention (1887); 1 missionary and wife, 1 church, 20 communicants, 1 Sunday-school, 30 scholars, 1 girls' school, 18 scholars. Methodist Episcopal Church South; 1 missionary.

Guanajuato, a town in Central Mexico, 160 miles northwest of Mexico city. A pleasant city, with many fine buildings. Population, 70,000. Mission circuit of the Methodist Episcopal Church (North); 2 missionaries, 2 schools, 90 scholars, 126 communicants. Cumberland Presbyterian Church; 1 missionary and wife.

Guarani Version.—Guarani is a South American language, and is spoken by 500,000 Guarani of Paraguay. In the year 1887 the British and Foreign Bible Society published at London a tentative edition of the Sermon on the Mount, in diglott form with Spanish. A favorable reception of this part of the Gospel among Guarani scholars will insure the publication of the complete Gospel. The translation was made by a young Paraguayan scholar of Assuncion.

Guatemala, a republic of Central America, bounded on the north by Yucatan, east by British Honduras, the Bay of Honduras, and the republics of Honduras and San Salvador; south by the Pacific, and west by the Mexican State of Chiapas. Its greatest length from northeast to southwest is 325 miles, its greatest breadth about 300 miles; area, about 46,800 square miles. Climate, excessively hot in the low and cool in the high regions, is generally healthy. During the wet season heavy rains fall, and although snow is seldom seen, frosts are frequent. The soil is exceedingly fertile, but poorly cultivated. Population about 1,200,000, chiefly made up of whites descended from the early Spanish settlers; mestizos, a mixture of Spanish and Indian blood; negroes, pure and mixed; and pure-blooded Indians. The Indians live mostly by themselves, and the civil authorities immediately governing them are chosen from their own race. Indolence and licentiousness are the besetting vices of all the people. Language, Spanish. Religion, Roman Catholic, but all other creeds have liberty of worship. The government is republican; the legislative power is vested in a Congress, and the executive in a President, assisted by three ministers, elected for four years. The capital is Guatemala, by far the finest city in Central America, situated in a picturesque plateau in the southwest part of the republic.

Almost the whole surface of the republic is composed of an elevated plateau, a continuation of the tableland of Yucatan, intersected by numberless mountains, many of which are volcanoes, and deep valleys, but no continuous mountain chains. The country is watered by numberless rivers, the principal of which is the Usumasinta, which rises in the mountains in the central part of the republic, and flows northwest into the Gulf of Mexico.

Guatemala la Nueva, the capital of Guatemala, has a population of 65,796, of whom only one tenth are of European origin. Mission station of the Presbyterian Church (North) (1882); 2 missionaries and wives, 2 female missionaries, 4 communicants, girls' school, 38 pupils, 50 Sabbath-scholars. By evangelistic tours the missionaries are endeavoring to reach the Indian aborigines, who practise their mysterious rites, ministrations, and sacrifices on the mountains, unaffected by the Spanish Catholicism.

Gudur, South India, a town in the Nellore district, Madras, on the Great Northern Trunk Railroad, 23 miles south of Nellore town. Population, 4,862, Hindus, Moslems, Christians. Mission station of the Hermannsburg Missionary Society.

Guiana, an extensive territory on the northeast coast of South America, bounded on the north by the Atlantic, on the east and south by Brazil, and on the west by Brazil and Venezuela. The country slopes from the south, where the mountains reach an altitude of seven thousand feet, to the lowlands of the north. Six large rivers, whose general trend is north, drain the country. In the lowlands the hot climate is tempered by the easterly breezes, which blow all the year. Terrific thunder-storms often occur, and at times earthquake shocks are felt. The fertility of the soil is unsurpassed in South America.

This territory is divided between Great Britain, France, and the Netherlands.—1. *British Guiana,* formally ceded to Great Britain in 1814, is the largest of the three colonies, and includes the settlements of Demerara, Essequibo, and Berbice, named from the three rivers. It extends from 9° to 1° north latitude, and from 57° to 52° north longitude, including an area of 109,000 square miles. The government is administered by a governor, assisted by a court of policy. There are over 150,000 acres under cultivation, half of which is devoted to the raising of sugar. Population, 278,477, composed of negroes, mulattoes, East Indians, and Chinese. For many years Chinese immigrants were brought to work on the sugar-plantations, but about 1870 all organized importation was discontinued. There are 159 schools, which receive government grants, with 21,384 pupils. Georgetown is the capital and principal city.

Mission work in British Guiana is carried on by the L. M. S., with stations at Ebenezer; and by the Moravian Brethren (1878), with stations at Graham's Hall, and Beterverwagtung in Demerara; and by the C. M. S., with stations at Essequibo, Cabacaburi, Potaro River, and Orealla; 160 communicants. Until the year 1889 the Presbyterian Church of Canada sustained a missionary at Demerara.

2d. *French Guiana,* or Cayenne, was acquired by France in 1626, and includes an area of 46,850 square miles, and has a population of 26,905. It is by far the hottest of the three colonies, is poorly cultivated, and its trade is very insignificant. Cayenne, the capital and largest city, has 8,500 inhabitants.

3rd. *Dutch Guiana* (Surinam) is separated from French Guiana on the east by the river Marowijane, and on the west from British Guiana by the river Corentyn. It was first acquired by the Netherlands in 1667, and was finally surrendered to its possession by the peace of Paris, 1815. The area is 46,060 square miles, much of it consisting of flat and swampy land, while the high mountains are found toward the south. The population is 57,141, and engaged principally in agriculture. Sugar is the principal product. Paramaribo (27,422) is the capital. The government is in the hands of a governor and the council, who are nominated by the king. Entire liberty is accorded to the members of all religious confessions, and in 1887 the religious connections of the people with the Reformed and Lutheran Churches were 15,615; Moravian Brethren, 23,646; Roman Catholic, 8,938; Jews, 1,409; Mohammedans, 1,629; Hindoos, 47,031; Buddhists, 114. Mission work in Surinam is carried on by the Moravian Brethren (1735), with stations at Paramaribo, Clevia, and other places on the Surinam River; numerous stations on the Commewyn, the Para, and Saramacca rivers; at Salem on the coast; and Waterloo, near the mouth of the Corentyne.

Guinea Coast: see Africa.

Gujarat, British India.—The name Gujarat does not refer to any political division of the Bombay Presidency, but rather to the area within which the Gujarathi language is the ordinary vernacular of the Hindu inhabitants. This region is composed in part of districts belonging to the Bombay Presidency, and in part of the territories of many different native states. It lies along the shore of the Indian Ocean, at the northeastern angle of that great body of water. But it does not reach inland beyond the range of mountains known as the western Ghats, which stretch along about 30 miles from the sea, north and south. On the south it reaches to latitude 20° north, some 70 miles north of Bombay; its most northern point, where it touches Rajputana, is in latitude 24° 45′. It includes the peninsula of Kathiawar, Kachchh, the native states of Baroda, Cambay, those of Mahi Kantha, Rewa Kantha, and Palanpur, and several other inferior chieftainships. It also includes five districts or collectorships of the Bombay Presidency, which contain together a population of 3,000,000. The total area—British and native combined—is 70,038 square miles, and the total population about 10,000,000. The Irish Presbyterian Mission is the only missionary body prosecuting missionary work in Gujarat. The city of Surat is one of the oldest missionary stations in India; it was occupied by missionaries of the London Missionary Society as early as 1815. In 1846 the mission was transferred to the Irish Presbyterians, who had already occupied several adjacent stations, and by whom the work has since been pushed with much vigor and success in the principal cities of Gujarat.

Gujarathi Version.—The Gujarathi belongs to the Indic branch of the Aryan language-family, and is spoken in Surat and in the Province of Gujarat. The New Testament into the Gujarathi was made by Serampore missionaries, and in 1820 their translation was published at Serampore. A revised edition of the New Testament prepared by the Irish Presbyterian missionaries was published by the Bombay Auxiliary Society in 1887. A diglott edition of the Gospels of Luke and John in Gujarathi and English was also published between 1886–87. Another version of the entire Bible was made by the Revs. Skinner and Fyvie of the London Missionary Society, who were stationed at Surat. In 1827 the New Testament, and in 1832 the Old Testament, was issued at Surat, whence this version is called the Surat version. A revised edition of the Bible was issued at Bombay between 1856–61, prepared by a Bombay committee. The Old Testament is now also in the hands of a translation committee. Up to March 31st, 1889, the British and Foreign Bible Society disposed of 161,878 portions of the Scriptures, and of 8,000 portions of the diglott Gospels.

(*Specimen verse.* John 3 : 16.)

કેમકે દેવે જગત પર એવી પ્રીતિ કિધી, કે તેણે પોતાનો એકાકીજનિત પુત્ર એ સારૂ આપ્યો કે, જે કોઈ તે પર વિશ્વાસ કરે તેનો નાશ ન થાએ, પણ અનંત જીવન પામે.

Gujranwala, a town in the Punjab, North India, 40 miles north of Lahore, 33 miles southeast of Sialkot. Climate cool, with frost in winter, extremely hot in summer. Population, 22,000, Hindus, Sikhs, Jains, Mussulmans, and Christians. Languages, Hindustani, Punjabi, Pashtu, Kashmiri, and Persian. Condition of the people generally well-to-do, and open to the gospel. Political condition under the British Government very good and orderly. Mission station of the United Presbyterian Church of America (1863); 3 ordained missionaries, 2 missionaries' wives, 3 single ladies, 183 native helpers, 2 churches, 439 members in churches, 2,278 adherents, 2,093 school-children. The work for native women includes a normal school and Zenana mission.

Gujrat, a town of Punjab, North India, between the rivers Chenab and Jhelum, 70 miles north of Lahore. Climate unusually changeable, subject to very severe extremes of temperature. Population, 18,743, Sikhs, Pangali farmers, Hindu shopkeepers, low-caste Hindus. Language of the educated, Hindustani; of the ignorant, Pangali. Mission station of the Established Church of Scotland (1864–65); 1 missionary and wife, 1 other lady, 8 native helpers, 3 out-stations, 1 church, 18 church-members, 5 schools, 588 scholars.

Guledgarh (Guledgud), a city of Bombay, Western India. Population, 10,649, Hindus, Moslems, Jains, and Christians. Mission station of the Basle Missionary Society; 2 missionaries and wives, 10 native helpers, 3 out-stations, 284 communicants.

Gulick, Peter J., b. Freehold, N. J., U. S. A., March 12th, 1797; graduated at Princeton College 1825, and Theological Seminary 1827; ordained at Freehold October 3d, 1827; sailed November 3d, the same year, a missionary of the A. B. C. F. M., with the second reinforcement for the Sandwich Islands. He was stationed first at Waimea; then Koloa on Molokai till 1847; then at Waialua, Oahu, till 1857, when he removed to Honolulu. In 1874 he went with his wife and daughter to reside with his son, O. H. Gulick, in Japan. He died in Kobe, December 8th, 1877. A few days after his death his son wrote: "We had a happy thanksgiving day with father and mother September 5th, the fiftieth anniversary of their wedding day. On November 3d we had a missionary gathering at our house, which father enjoyed very much, that being the fiftieth anniversary of their sailing from Boston for the Sandwich Islands." The funeral discourse was by Rev. J. D. Davis. Five members of the Episcopal mission of Kobe and Osaka were present, one American Presbyterian missionary from Osaka, and several foreign residents. Mr. Gulick had eight children, all of whom were converted. Of the seven living, four—three sons and the daughter—are now in Japan, two sons are in Spain. These six are now in the service of the A. B. C. F. M. One son, Rev. Luther H. Gulick, M.D., was one of the founders of the Micronesian mission of the A. B. C. F. M, and from 1876–1890 agent of the American Bible Society in Japan and China.

Gunong Sitoli, a town of Central Nias, East Indies, west of Sumatra. Mission station of the Rhenish Missionary Society; 1 missionary, 3 native helpers, 14 schools, 38 communicants.

Gurdaspur, a town of Punjab, North India, 44 miles northeast of Amritsar. Unimportant except as a trading centre for the produce of the neighboring villages. In appearance and sanitary arrangements it is fairly good. Climate cool and pleasant. Population, 4,706, Hindus, Moslems, Sikhs, Jains, etc. The United Presbyterians are stationed here, and an important feature of their work is the Zenana hospital, 1 Sunday-school, 1 girls' school.

Gurgaon, a town in Northern India, in the Lahore district, Punjab. Mission station of the S. P. G.; 1 native worker, 1 church, 8 members.

Gurhwali Version. The Gurhwali belongs to the Indic branch of the Aryan language-family, and is used in the Province of Gurhwal, west of Kumaon. A translation of the New Testament was made by Serampore missionaries and published at Serampore in 1832. It has never been republished.

Gutzlaff, Karl Friedrich August, b. at Pyritz in Pomerania, July 8th, 1803. He early showed great zeal in study, and expressed a strong desire to be a missionary, but his parents being too poor to educate him, he was apprenticed to a saddler at Stettin. At the age of eighteen he made known his wishes for a missionary life in a sonnet which he addressed to the King of Prussia, which led to his being admitted to the Pädagogium at Halle, and afterwards to the mission institute of Jänicke in Berlin. On leaving the school he visited England, and meeting Dr. Morrison, the Chinese missionary and scholar, his mind turned strongly to China as his ultimate field of labor. In 1826, under the auspices of the Netherlands Missionary Society, he sailed for Batavia, where by close study and intercourse with Chinese residents he made great proficiency in the Chinese language. In 1828 he severed his connection with the Netherlands Society, and resolved to go on his own account to China. Meeting Mr. Tomlin, an English missionary in Siam, he went with him to Bankok, where he remained three years, learning the Siamese, and with him translating the New Testament into that tongue, at the same time pursuing the study of the Chinese. He also practised his profession as a physician. In 1829 he married a rich English lady, who aided him in preparing a dictionary of Cochin-Chinese, but she died before its completion. After her death in 1831 he sailed for Macao, in China, which now became his principal station. Here he formed an intimate friendship with Dr. Morrison, and, in conjunction with Medhurst and two others, began a new translation of the Bible into Chinese. He also published a Chinese Monthly Magazine, and preached the gospel at Macao. Between 1831 and 1834 he made three voyages along the coast of China, Siam, Korea, and the Loo-Choo islands. In these he went at first in the disguise of a Chinaman, afterwards as an interpreter, surgeon, and chaplain on the British ship "Lord Amherst." On the death of Dr. Morrison he was appointed in 1834 interpreter and secretary to the British ambassador, with a salary of £800, and finally superintendent of trade, which office he held till his death. During the opium war, and the negotiation of the treaty of peace at Nankin, May 29th, 1842, he rendered valuable service to the British by his knowledge of the language and customs of the people.

Except when he first went to the East, he was not connected with any missionary society; yet he continued to devote so much time as was not required in the service of the Government to teaching classes at his house, to visiting the people in their houses, and preaching in public places. In his efforts to spread Christian truth he was regardless of privation and danger. With the exception of some contributions from friends in New York and London for the purchase of books and medicines, the work was mainly carried on at his own cost. His medical skill and great learning won the respect and confidence of the people. An attempt made by him and others in 1844 to spread Christianity by means of native agents proved premature and unsuccessful. But his indefatigable personal efforts for the cause of religion and Christian civilization in China deserve to be held in grateful remembrance by the Church. In 1849 he visited England, Germany, and other countries in Europe, and by his addresses gave a new impulse to missionary effort in China. He returned to China in 1851, and died at Victoria, Hong Kong, August 9th of the same year.

Gwamba Version.—The Gwamba belongs to the Bantu family of African languages, and is spoken in several parts of the Transvaal Republic, in the districts of Speloulka and Bokaha, but the greater number of the Gwamba are to be found farther east, in the basin of the Limpopo, and near the Portuguese settlement of Lorenzo-Marques. The Gwambas are supposed to number nearly a million souls, among whom missionaries of the Swiss-Romande Mission have been laboring for thirteen years, and have made a few hundred converts. A translation of the New Testament was made by two brother missionaries, the Revs. Paul and Henri Berthond. At the request of Professor Gautier of Lausanne, on behalf of the Swiss-Romande missionaries, the British and Foreign Bible Society published in 1887 an edition of 1,000 of the four Gospels.

Gya, a station of the English Baptists in the Northwest Provinces, India, not far from Benares; 2 stations, 18 church-members, 64 day-scholars, 72 Sabbath-scholars.

H.

Hadjin, a town of Southeastern Asia Minor, about 30 miles north of Adana, in the heart of the Taurus Mountains. The population is almost entirely Armenian. Mission work has been carried on quite successfully by Mrs. Coffing, whose husband, Rev. J. L. Coffing, a missionary of the A. B. C. F. M., was murdered by robbers on a journey from Marash to the coast in 1862. There is at present a large school, and the church is very prosperous.

Haidarabad (Hyderabad, Hydrabad).—1. A district, subdivision, and city in Sindh, India. The city is a naturally and artificially fortified town, crowded with buildings, some of them quite large and imposing, and surrounded by gardens of remarkable beauty. The population of the city is over 40,000, and 400,000 people are found in the district, among whom six different languages are represented. The principal languages are Hindustani, Telugu, and Mahrathi; Mohammedanism and Hinduism are the prevailing religions. The Methodist Episcopal Church (North) has three branches of work: English, with a church and flourishing Sunday-school; Hindustani, 1 missionary, 53 communicants, 2 day-schools, 160 scholars, 1 Sunday-school, 35 scholars; Telugu, 1 missionary, 4 Sunday-schools, 160 scholars. Wesleyan Methodist Missionary Society conducts work among the English soldiers; 27 communicants. Church Missionary Society (1854); 1 missionary, 13 communicants, 3 schools, 416 scholars. —2. A native state and capital city of the same, in the Deccan, India, called the Nizam's dominions. At Secunderabad, 3 miles from the city, the British forces are stationed. The city is the largest Mohammedan city in India, and next to Constantinople the largest in the world, having a population of 263,005. Mission station of the Wesleyan Methodist Missionary Society; 1 missionary, 1 chapel, 50 church-members, 4 schools, 204 scholars.

Haifa, a town on Mount Carmel, Palestine, has a settlement of "Tempelfreunde," whose aim is the formation of German model communities. The Church Missionary Society has here a girls' school, under the charge of a female missionary.

Hainan, an island lying off the coast of Kwangtung province, China, between lat. 20° 8′ N. and lat. 17° 52′ N. It has a total length of 150 miles from north to south, and a width of 100 miles from east to west. It is separated from the peninsula of Liuchau by the Strait of Hainan, which is twenty miles wide. Through the centre of the island from north to south runs a backbone ridge of mountains, the Li-mu Shan, whose greatest height is 6,000 feet. With the exception of some level country at the north and west, the greater part of the island consists of jungle-covered, hilly ground. The products of the island are nuts, leather, eggs, and great numbers of hogs. Its forests contain valuable timber, and mines of gold, silver, and copper await development.

On account of its insular position the climate is more moderate than that of the mainland; 97° F. is the extreme of heat even during the heated term. Its inhabitants are estimated at a million and a half, and consist of three different elements: the Chinese immigrants, the partially civilized aborigines, and the rude savages. The Chinese language used in the island is a dialect which has been called the Hainanese, and resembles the Fuhkien dialect. It is understood even by the aborigines. Many other Chinese dialects are also found, among which Mandarin, Hakka, and Cantonese are the most prominent. Among the aborigines numerous dialects are found. The people are disposed to be friendly to foreigners. The island is a political part of Kwangtung province, and the obstacles to missionary work arise from the officials more than from the common people. The aborigines differ from the Chinese in having higher cheek-bones; they are of a copper color, and their eyes are not oblique. The capital is Kiungchau, on the Limu River, four miles from its mouth. It is a well-built city of 100,000 inhabitants. Hoihau, at the mouth of the river, is the port. All the thirteen district towns lie on the coast, and the interior of the island is given up mainly to the aborigines.

Missions.—In 1630 the Roman Catholics commenced a mission at Kiungchau. All that remains of their work now is the cemetery of the missionaries and a few hundred descendants of the early converts. Protestant missionary work began in 1881 with the medical and missionary labors of Mr. Jeremiassen, an independent self-supporting missionary. In 1883 Rev. B. C. Henry, of the Presbyterian Board Mission at Canton, made a visit to the island. In 1884 a preaching place to the Hakkas was opened at Nodoa, a Hakka settlement. In 1885 a colleague of Mr. Henry's, Rev. H. V. Noyes, visited Nodoa and baptized nine applicants. In 1886 the Presbyterian Board sent two missionaries, who made Kiungchau the centre of their work. At present the results of the work have been that the gospel has been preached in many places, a chapel has been built at Kiungchau, hospitals have been opened in Nodoa and Kiungchau, and a boarding-school has been conducted at Nodoa for two years. There are 3 missionaries, 2 missionaries' wives, 4 native helpers, 1 out-station, 15 church-members, 1 school, 14 scholars. At the Kiungchau hospital 4,774 patients were treated in 1889, and 7,000 attended at Nodoa.

Hainan Colloquial Version.—The Hainan belongs to the languages of China, and is used by the aborigines of the island. A translation of the Gospel of Matthew, made by Mr. Jeremiassen, was published by the British and Foreign Bible Society in Roman letters, in 1888, the edition consisting of 500 copies.

Haji-Keuy, a town in Northern Asia Minor, not far from Marsovan. The work was commenced here and successfully carried on by the Western Turkey Mission of the A. B. C. F. M. It is now occupied as a station of the Foreign

Christian Missionary Society, though the old church is still prosperous.

Hakka, a distinct race of Chinese, found in the Canton province, near Canton and Swatow, who are of a lower social rank than the Pun-ti or native Chinese, and who speak a different dialect. They are also found in the island of Hainan. The Presbyterian Church of England has a mission to the Hakkas, with its centre at Ng Kang-fu.

Hakka Colloquial Version.—The Hakka, which belongs to the languages of China, is used in the province of Kwangtung. The first part of the New Testament, the Gospel of Luke, was published in the Hakka colloquial at Basle in the year 1861, and in 1882 the entire New Testament was issued. The translation is the joint work of the Revs. R. Lechler, Winnes, T. S. Lorcher, Chas. Piton, Bender, G. A. Gussmann, missionaries of the Basle Missionary Evangelical Society, and the Rev. Kong a-Yun, a native missionary educated at Basle. The different parts were carefully revised by the Rev. Lechler, senior missionary at Hong Kong, and edited by the Rev. Gussmann, who has been thirteen years in China. This edition was in the Roman character. In 1887 the British and Foreign Bible Society also published an edition of 500 copies of the Gospel of Matthew, revised by the Rev. Li Shin En, a native missionary who was educated at Basle. During the year 1887 the same Society published the New Testament in Chinese characters.

A beginning has already been made with the publication of the Old Testament, the Book of Genesis having been published in 1886.

Hakodate, a seaport on the southern extremity of the island of Yezo, Japan. The town is built along the base of a rocky headland, and is not unlike Gibraltar in its situation. A landlocked bay affords ample shelter and anchorage for the largest vessels. The population of over 47,000 includes many Chinese and Europeans. The governor of Yezo resides at Hakodate, and there is a government hospital and medical college. American commerce was admitted to Hakodate in 1854. Chinese Missionary Society (1874); 1 missionary, 32 communicants. Methodist Episcopal Church (North); 2 missionaries, 2 female missionaries, 116 members.

Hall, Gordon, b. Tolland, Mass., U. S. A., April 8th, 1784 ; graduated at Williams College 1809 with the highest honors of his class; studied theology with Dr. Porter (afterwards professor at Andover); was licensed to preach, and declining several invitations to settle, his heart being set on going to the heathen, he entered Andover Seminary in 1810. Here he was associated with Mills, Richards, and a few other kindred spirits, who prayed and conferred in reference to personal labor among the heathen. After studying medicine he sailed February 18th, 1812, as a missionary of the A. B. C. F. M. for India, and reached Calcutta August 8th. Peremptorily required by the East India Company to leave its territories, and unsuccessful in his attempts to obtain permission to establish a mission, he prepared and presented to the governor of Bombay an earnest appeal, and soon after was officially informed that permission was given him to remain. In Bombay he labored thirteen years, visiting the temples and bazaars with the gospel message, discussing with the Brahmans and translating the Bible. Having prepared a "Letter to Christians in the United States" in behalf of the idolatrous Hindus, and completed the translation of the New Testament into the Marâthi, he left Bombay for a preaching tour on the continent. At Nasick, a hundred miles distant, he found multitudes dying of cholera, and ministered to the sick till his medicines were exhausted. Starting for home, he reached Doorlee Dhapoor, and at night, spreading his mat in the veranda of a heathen temple, he lay down to sleep. Rising at four o'clock in the morning to resume his journey, he was violently seized with cholera. He told the attendants he should die, gave directions concerning his burial, exhorted the heathen, prayed for his family, the mission, and the heathen, and, after eight hours of great suffering, breathed his last, at the age of forty-two, in the words, thrice repeated, "Glory to Thee, O God." The lads who were with him buried him shrouded in his blanket, without a coffin. A stone with an inscription in English and Marâthi marks the place of his interment. "No missionary in Western India," says one, "has ever been more respected among the Brahmans and higher classes for his discussions and pulpit discourses." His tract, "The Conversion of the World, or the Claims of Six Hundred Millions," which he prepared in connection with Mr. Newell, was widely circulated in America and England, and produced a deep impression.

Hall, William Nelthorpe, b. in Sheffield, County of Yorkshire, England, April 19th, 1829. His father was an acceptable lay-preacher of the Methodist New Connexion, and he became a member of the church at twelve years of age. When twenty years old he was called into the regular ministry, after having been a lay-preacher. He travelled in several circuits with great success. His earnest labors overtaxed his strength, his health failed, and in 1855 he retired from the ministry and entered into business in his native town. A resolution was passed by the Methodist New Connexion Conference of 1858 to attempt a mission to the heathen, and the conference of 1859 fixed upon China as the special sphere. Rev. John Angell James of Birmingham at this time published a burning appeal for the evangelization of China, which aroused an enthusiasm in Mr. Hall's mind in its behalf. In the autumn of 1859 he sailed from England with the Rev. J. Innocent as a missionary of the Methodist New Connexion. On their arrival in China, they remained for a brief period in Shanghai. Mr. Hall was anxiously desirous of settling at Soochow, which was then in all its glory. He visited the place, then made it the centre of his operations, while Mr. Innocent went to Tientsin, which had just been opened by treaty, and which promised to be a place of commercial and political importance. The Taeping rebels devastated Soochow, and prevented the establishment of a mission there, and Mr. Hall went to Tientsin and united with Mr. Innocent in laying the foundations of a very prosperous mission. Two chapels were opened in the city and daily services were conducted, which have been crowded with attentive audiences during the whole history of the mission. Preaching places were also opened at Taku to the east and Hsing Chi to the west of Tientsin, and the soldiers stationed in Taku

came to the services in large numbers, and many were converted. In 1866 an aged man from Chu Chia Tsai, a village in Shantung, 140 miles south of Tientsin, attended the daily preaching in Tientsin and was converted. On returning to his home he opened his house for services, and many came to hear the new doctrine, not only of his neighbors, but from the adjacent villages. By express and urgent entreaty Mr. Hall went down and found a marvellous work of grace in progress. He preached, baptized candidates, and established churches in many towns and villages of the district, and now there are more than fifty churches scattered over an area of about 300 square miles, on the northeast portion of the Province of Shantung. During the Tientsin massacre of 1870 the Protestant chapels, eight in number, were ruined and the members dispersed, many of them being beaten and some of them killed. Mr. Hall remained in the city during the awful outbreak, cheering the faint-hearted and seeking to rescue those who were in danger. The storm exhausted itself, quiet was restored, compensation was demanded and to some extent made, and the work of the mission was resumed. But it took a long time to retrieve the losses incurred. In 1873 he returned home on furlough, and devoted his whole time to obtaining money to support an institution for the training of native preachers. He obtained £3,200, and then returned to China to start the school. On his return he found China smitten with a widespread and awful famine. He labored to raise funds for the sufferers, he visited the famine districts and distributed the relief entrusted to him, and the people were touched with the reality of Christian charity, and were disposed by it to cast away their idols and trust in the living God. He then returned to Tientsin to build the Training College. It stands in the English Compound. It is beautiful in its design, with a lecture-hall, houses for the principal, native tutor, and all conveniences for the training of eighteen young men for the Christian ministry. It is called the Hall Memorial.

Mr. Hall was pursuing his manifold works with intense enthusiasm, when in the spring of 1878, already weakened by his labors, he was smitten by typhus fever, and speedily succumbed to it. He died May 21st, aged 49 years. He was a man of vigorous and cultured intellect, copious eloquence, and undying energy. He had an iron will and dauntless courage. His one purpose found expression in words which were constantly on his lips—"China for Christ."

Hamadan, a city in East Persia, the site of the ancient Ecbatana. Climate semi-tropical, 0° to 92° F. Population, 40,000, Persians, Turks, Armenians, Jews, Kurds, Arabs. Mission station Presbyterian Church (North) (1881); 3 missionaries and wives, 2 other ladies, 4 native helpers, 1 out-station, 1 church, 72 members, 3 schools, 300 scholars.

Hampden, a city of Jamaica, West Indies, 7 miles from Falmouth, 16 miles from Montego Bay. Climate tropical. The population consists of Europeans, Negroes, and Chinese. Language, English. Religions, Protestant, Roman Catholic. Mission station United Presbyterian Church of England (1827); 1 missionary and wife, 1 native helper, 1 out-station, 2 churches, 729 members.

Hands, John, b. December 5th, 1780, at Roade, Northamptonshire; studied at Gosport; sailed May 5th, 1809, as a missionary of the London Missionary Society for India. He was first stationed at Bellary. In 1829 he visited England, and returned to India in 1831. He translated the whole Bible into Canarese, and superintended its printing. Through failure of health he again left for home, December, 1835. On July 27th, 1836, he went to St. Petersburg, partly for his health, and also to take charge of the Anglo-American Church in Mr. Brown's absence. Returning to London he re-embarked for India, February 24th, 1838, and was stationed at Bangalore. In 1841, compelled by ill-health finally to leave India, he returned to England, and in 1842 retired from foreign service. He was subsequently appointed agent of the Society in Ireland, arriving in Dublin January 24th, 1843, where he died June 30th, 1864, aged 84.

Hanamaconda, a town in the Nizam's dominions, Hyderabad, India, 86 miles northeast of Secundarabad. Climate tropical. Population, 8,000, Hindus of several types, a few Arabs, Parsees, Moslems, Europeans. Languages, Telugu, Urdu, Hindustani. Mission station of the American Baptist Missionary Union (1879); 1 missionary and wife, 1 other lady, 3 native helpers, 2 churches, 33 members.

Hangchow, the capital of the province of Chehkiang, China, is situated at the southern terminus of the Grand Canal, about 100 miles southwest of Shanghai. Its beauty of location is celebrated in a popular Chinese proverb, and with the beautiful western lake, in which are fairy-like islands, around which stand villas and monuments, with its extensive circuit of twelve miles, its well-paved, clean streets, and numerous public buildings, it well deserves the name of an earthly paradise. It is the great centre of Chinese commerce and learning. Marco Polo celebrated its beauty under the name of Kinsai, and in a northeast corner of the city is the Nestorian church of which he speaks. The population is estimated at 700,000. Mission station of the Presbyterian Church North (1859); with 3 missionaries (2 married), 1 church, 68 communicants, 1 boys' boarding-school, 50 scholars, 3 day-schools. The Church Missionary Society (1861); 2 missionaries, 2 medical missionaries, 2 female missionaries, 140 communicants, 4 schools, 55 scholars, 8,000 patients. The Presbyterian Church (South) (1867) has 2 missionaries (one married), 2 female missionaries, 1 church, 70 members, 5 schools, 105 scholars. C. I. M. (1866); no foreign missionaries, 2 native pastors, 4 assistant preachers, 7 chapels, 6 out-stations, 6 organized churches, 106 communicants.

Hanchung, a prefectural city in Shensi, China, situated on the upper headwaters of the river Han. Mission of the C. I. M. (1879); 10 missionaries, wives, and associates, 1 out-station, 2 organized churches, 102 communicants, 15 day-scholars. Friends' Foreign Missionary Association; 1 medical missionary and wife, 1 dispensary, 6,000 patients.

Hankow, as its name implies, "Mouth of the Han," is situated on the north side of the Yang-tsz River, at its junction with the Han, about 450 miles west of Shanghai, in the Province of Hupeh, China. It is the largest com-

mercial centre of Middle China, was opened to foreign trade in 1858, and is connected with Shanghai by regular lines of steamships. The British settlement is on the river front in the eastern portion of the city, where foreign houses and roadways are built. The native city is surrounded by a wall eighteen feet high and four miles in circumference. It contains a population estimated at 800,000, who speak a dialect of the Mandarin. Wuchang, the capital of the province, is on the southern bank of the river, opposite Hankow, and the two are often spoken of together with the decaying city of Hanyang as one city. Mission station of the London Missionary Society (1861), who have 5 missionaries in Hankow and one in Wuchang. A hospital building and suitable buildings for a girls' school and a boys' school have been erected. One new and interesting branch of their work is the school for the training of Eurasian (q.v.) girls. Upwards of 10,000 cases have been treated in the dispensary during the year, some of whom came six hundred miles for treatment; 11 outstations, 1,165 church-members, 200 Sabbath-scholars, 2 boys' schools, 40 scholars, 3 girls' schools, 70 scholars. The Wesleyan Methodist Missionary Society carry on their work mainly in Wuchang (q.v.), but they have 1 missionary in Hankow, 199 church-members, 59 Sabbath-scholars, 2 boys' schools, 59 scholars. The Protestant Episcopal Church of the United States of America; 1 missionary, 1 chapel, 2 congregations, 3 boys' schools, 2 girls' schools.

Hannington, James, b. Hurstpierpoint, England, September 3d, 1847. Love of nature, of fun, and of adventure with Hannington was phenomenal. He shrank from no risk which promised a view or a specimen. Averse to study, he left school at the age of fifteen, and was put in his father's counting-room at Brighton. To whatever suited his tastes or habits he applied himself with untiring perseverance never to be outdone, and never to be foiled. As captain of a battery, and as commander of a steam-yacht he early displayed ability in the control of men, and resource under exigencies. But he was as disinclined to business as to study. In boyhood the love of his mother was the sheet-anchor of his life. In youth beneath all his gayety there was an impression of "the set of the world-tide toward eternity," which held him in check. He not only never neglected the externals of religion, but was never wholly satisfied with a life apart from God. About the age of twenty-one he decided to prepare for the ministry of the Church of England, and to that end, in October 1868, entered St. Mary's Hall, Oxford. He soon established an ascendency over his fellow-students, which he maintained without a rival through his university course, and this influence was often beneficial, but it cannot be said that he was studious except in the line of his pursuit as a naturalist.

In March, 1872, occurred the death of his idolized mother, which made on him a deep impression. In 1873 he took his B.A. degree; was ordained in 1874 a deacon; but was required, owing to deficiency in preparation, to wait two years before being admitted to full orders. Meanwhile he took charge of a small country parish in Devonshire. The endeavor to discharge the duties of his office convinced him that all was not right between himself and God. He was in great distress. He wrote to a friend: "I am I don't know in what state, unless I am being bound by the devil hand and foot. But I mean to fight him desperately hard, if only I am helped." At another date he wrote: "I cannot believe that I can ever be saved, and I feel that I have no right to preach to others." This friend, who had prayed earnestly for a year, sent him a book. Twice he threw it down from dislike of its contents, but taking it again, read till its truths opened his eyes. He says: "I was in the bed, reading. I sprang out and leaped about the room, rejoicing and praising God that Jesus died for me. From that day to this* I have lived under the shadow of His wings, in the assurance of faith that I am His and He is mine." He could now preach as one who had himself found "peace with God through Christ." He sought to save souls with the same overmastering zeal as had before urged him in the rescue of a man falling from the crags of Martinhoe. To reform a drunkard, or to lead to Christ a boy dying with smallpox, now called out the same courage and enthusiam as formerly moved him in hunting below water-mark in the "Seals' Kitchen," or climbing for sea-gulls' eggs among the cliffs of Lundy. Whenever the people were in danger, distress, or difficulty they knew to whom they might apply for help without fear of refusal. He was foremost in all worthy reforms, aiding them with his voice and pen. He became a total abstainer, and, though alone in his views, labored indefatigably for the reform of the intemperate. In 1875 a conversation on missions with two ladies led him to study that subject thoroughly. Three years later the cruel death of Messrs. Smith and O'Neil, two missionaries on the shores of Lake Victoria Nyanza, greatly moved him. Believing that he had certain elements of character as well as experiences of life that fitted him for pioneer mission work, he offered himself to the Church Missionary Society for the African field for five years. The offer was accepted, and the consent of his wife, who could not accompany him, having been obtained, he was entrusted with the leadership of a party of six to reinforce the Central African mission at Rubaga. An appeal from him in the "London Times" for subscriptions to enable him to take a boat to navigate the lake was successful. He sailed with his party May 17th, 1882, for Zanzibar. On the voyage he studied Swahili, the language spoken by the natives on the coast, and the knowledge so obtained was very useful to him. The party set out for Uganda by the "old route," via Mamboia, Myui, and Msalala, thence by boat across Victoria Nyanza to Rubaga. They were accompanied by Mr. Stokes, whose experience in dealing with the natives was of great value. Hannington soon had severe attacks of African fever, and on leaving Mwapwa, had to be carried in a hammock. Soon after arriving at Myui he was seized with dysentery and rheumatic fever, when his life was despaired of. Having sufficiently recovered to travel, the party, proceeding, reached the lower end of the lake. Hannington now set out for the capital of Romwa, King of Mzinza, to obtain from him canoes and men to take them to Rubaga. The district he traversed had never before been visited by a white man. The interview with Romwa was

* This note was written just before his second missionary journey to Africa.

unsatisfactory, and from the hardships and exposures of this trip he barely escaped with his life. His health being so greatly shattered, it was decided that he must return to England. In January, 1883, he started for Zanzibar, and embarking there, reached England June 10th. After his health was restored, he was consecrated Bishop of Equatorial Africa, and in January, 1885, was on his way again to the Dark Continent. On reaching Freretown, which he intended to make his home, he began the visitation of every prominent mission station within 250 miles of the coast. To reach the important station at Taita, on the mountain Ndara, 2,500 feet above the plain, he had to traverse swamps and 200 miles of difficult and dangerous desert. Early in 1885 the idea of opening up a new route to Uganda, through a shorter, more elevated, and healthier region than the one which had shattered his constitution two years earlier, and ultimately to plant a chain of stations from Taiba to Usoga, had frequently formulated itself in his mind. The chief danger of this route was from the lawless and warlike Masai, but as others had made the journey in safety, he believed that by prudence and skill he could do the same. After careful inquiry and consultation with Sir John Kirk and others, he started with 200* porters and a native preacher from Mombassa. All his daring, tact, and indomitable perseverance were taxed to the utmost, but the dreaded Masai and the more troublesome Wa-kikuya were encountered and baffled, and the party reached Kwa Sundu, near the lake, in safety. He decided to push forward with fifty of his men.

On November 8th word was brought to those left at Kwa Sundu that the bishop and his party had been killed. Four only of the fifty escaped to bring the sad news and to tell the manner of his death. The following facts will help to account for this terrible deed. The encroachments of the various foreign powers on African soil naturally awakened suspicion of whites, including missionaries. There was a strong prejudice in Uganda against the approach of foreigners from the north. When Mr. Thomson penetrated to Usoga two years before, his arrival occasioned new alarm and suspicion. A report of the high-handed proceedings of the Germans in Zanzibar added fuel to the flame, and the chiefs at once counselled killing all the missionaries, "who," they said, "were only the forerunners of invasion." At this critical time the arrival of Bishop Hannington at the north side of the lake was announced, and the council decided that he should be put to death. Mwanga was at first unwilling, and suggested that he should be sent back, to which the katikiro (vizier) replied: "Will you let their goods go also?" Thus the thought of booty decided the point, and an order was sent by Mwanga to Lubwa, a chief of Usoga, tributary to Uganda, to kill him. The bishop was enticed from his men by a band led by an Arab. He was dragged with great violence over the ground, and forced into a filthy hut, and after eight days led forth to be killed. His men were speared to death. He was shot with his own rifle. He died without fear, and said to the soldiers appointed to kill him: "Go, tell Mwanga that I die for the Baganda, and that I have purchased the road to Uganda with my life." The martyrdom of this noble man occurred October 29th, 1885. During the eight days of his confinement he continued to write in his diary, in which were recorded from day to day his terrible sufferings from the savages, so meekly and bravely met, and his expressions of resignation to the will of God. The diary was bought by a Christian lad of Uganda from one of his murderers, and from it four extracts are here given: "October 22d. In a fair-sized hut, but with no ventilation, twenty men around me, and rats and vermin *ad lib.;* strained in every limb; great pain, and consumed with thirst. Floor covered with rotting banana peel and lice. Guards cook and drink pombé. Scarce power to hold up small Bible. Shall I live through it? My God, I am Thine. I fear I am in a caged-lion frame of mind, yet I ought to be praising His holy name, and I do." October 23d: "My nerves have received such a shock, that some loud yells and war-cries arising, I expected to be murdered, and simply turned over and said: 'Let the Lord do as He sees fit; I shall not make the slightest resistance.' The chief and about a hundred of his wives came to feast their eyes on me in cruel curiosity. I sat still and read Matth. v. 44, 45, and felt refreshed." October 28: "A terrible night, first with noisy drunken guard, second with vermin. Fever fast developing. O Lord, do have mercy on me and release me. Comforted by reading Psalm xxvii. and Psalm xxviii." October 29th: "Was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." This is the last entry in the pocket diary.

His last words to his friends in England, scribbled by the light of some camp-fire, were: "If this is the last chapter of my earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."

Hanyang, a town in the Hupeh province, at the confluence of the Han and Yang-tsz rivers, west of Wuchang. Mission station Wesleyan Missionary Society; 2 missionaries, 95 church-members, 3 schools, 46 scholars.

Haranti Version.—The Haranti, which belongs to the Indic branch of the Aryan language-family, is used in a province west of Bandalkhand, Central India. A version of the New Testament was published at Serampore, in 1822, but not being found of permanent value, it was never reprinted.

Harbor Island, one of the Bahamas, West Indies, lies northeast of Eleuthera. Population, 2,500. Mission station Wesleyan Missionary Society; 2 missionaries, 8 out-stations, 980 church-members, 9 Sunday-schools, 868 scholars.

Harmshope, a town in Transvaal, South Africa, in the district of Marsko; a Hermannsburg station, with 379 church-members.

Harpoot, a city of Armenia, 200 miles southwest of Erzroom, about 20 miles east of

* It is to some unaccountable that so many porters were required. Travellers in Africa, if they will not fight their way, must buy it, and, as money is of no value there, and as some are not willing to pay in arms and ammunition, or in whiskey, they must do it in cloth and trinkets. These things must be carried, and, as the porters must be fed, there must be enough of this kind of currency to buy food for them all, and the longer the journey the greater the quantity required.

the Euphrates. Its chief importance lies in its position. It is the centre of a large number of villages covering an extended plain, and constituting the only section of Armenia where the Armenians can fairly claim to constitute a majority of the population. As such it has been for many years the most important and successful station of the A. B. C. F. M. in Eastern Turkey. The city itself has a large Turkish population, but the plain is almost entirely Armenian. It is the seat of Euphrates College, and has a missionary force of 4 missionaries and wives, 3 female missionaries. There are in the city 2 churches, both self-supporting, with 376 church-members, 5 schools, and 635 scholars. (See Armenia.)

Hartley, Richard Griffiths, b. June 26th, 1836, at Manchester, Eng.; studied at Lancashire Independent College; was classical tutor at Airedah College; sailed for Madagascar June 11th, 1863, as a missionary of the London Missionary Society. He was detained in Mauritius, by disturbances in Madagascar and the unfavorable season, till the following year. He paid special attention to the Christian literature in the Malagasy language. At Andoholo he took charge of the native church and the out-stations connected with it, but was compelled to leave, in 1868, by the ill-health of himself and his wife. Soon after his return to England he carried through the press a new edition of the New Testament in the Malagasy language, and of the hymn-book in the same tongue. He died at Bournemouth, February 13th, 1870.

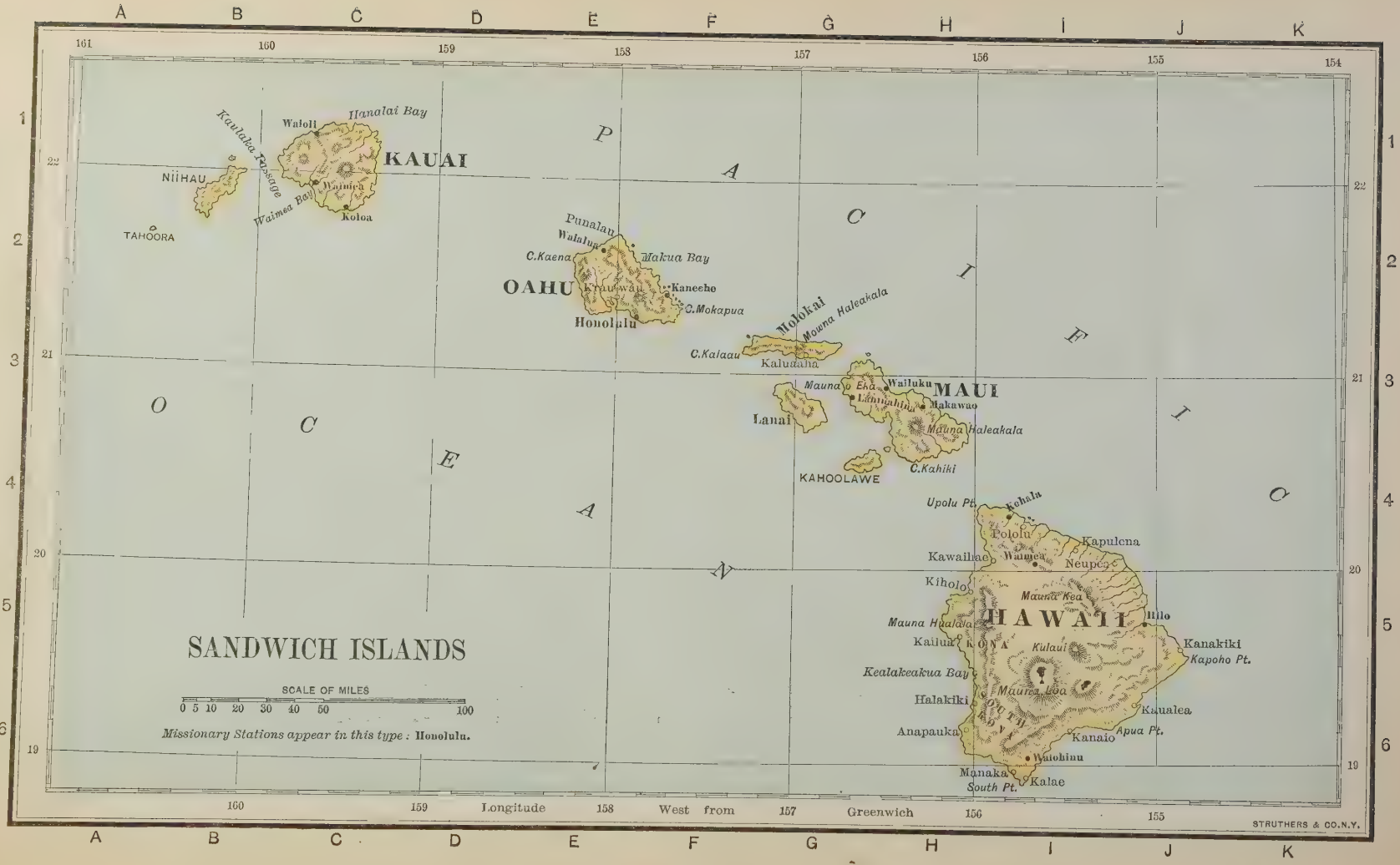
Hartman, Mrs., for eighteen years wife of missionary of that name, who went in 1826 to Surinam. He was stationed for eight years at Paramaribo, and then for ten years at Charlottenburg, where in 1844 he died. Distress for his death drove her to the Lord for consolation, and the joy of His presence enabled her to devote her life anew to His service. Thenceforward it was no exaggeration to say that "wherever the climate was most unhealthy, wherever the service was most laborious, wherever the greatest self-denial was required, thither our departed sister delighted to repair." Wherever a station was vacated by sickness or death, she hastened to occupy the ground till a missionary should be sent to fill it, living alone, keeping the forsaken flock together, admonishing, comforting, instructing the adults, and teaching the children, occasionally making "incursions into the surrounding heathen neighborhood." Her home, when not thus occupied, was among the Bush negroes at Koffy Camp, a free negro village, where she lived in an ordinary negro hut, enduring cheerfully all the privations which such a residence involved, unwilling when she visited her missionary friends (which indeed was rare) to stay more than a day lest their society should make her less willing to return to the negroes. She not only enjoyed the unbounded gratitude of these poor people, but had the privilege "to see many of the objects of her care truly converted, and prepared for heaven." She finished her work at Paramaribo, December, 30th, 1853, having been 27 years in Surinam. She was a truly Christian heroine. Of her children, one son was for several years a missionary among the aborigines of Australia, and afterwards among the Indians in Canada. A second son returned home after more than thirty years of useful service in Kaffraria, South Africa. A daughter was married to A. W. Heyde, who was a missionary at Kyelang, on the border of Thibet.

Hassan, a district and town in Mysore, India; Station of the Wesleyan Methodist Mission Society; 2 missionaries, 84 church-members, 1 Sunday-school, 84 scholars, 4 day-schools, 258 pupils.

Hastings, Eurotas Parmelee, b. Clinton, N. Y., U. S. A., April 17th, 1821; graduated at Hamilton College 1842, and Union Theological Seminary 1846; ordained at Clinton, October 6th, 1846; embarked for Ceylon, November 18th the same year, as missionary of the A. B. C. F. M. On his arrival he was appointed by the mission as an instructor in the Batticotta Seminary, where he remained five years, and, on a brief visit to the United States, married, and in 1853 re-embarked for Ceylon. He resumed his connection with the seminary until it was closed two years later by the deputation from the Board; was then stationed for two years at Chavagachery, and then for twelve years at Manepy. In 1870 he again visited the United States, and engaged with Mr. Sanders in collecting funds for a college in Jaffna. Returning, he was appointed in 1872 president of the college. In 1882 he made a brief visit home, and while there received the degree of D.D. from Hamilton College. After occupying the presidency of the college for seventeen years, he retired in 1889, on account of increasing physical infirmities, and removed to the Manepy station, of which he took charge. He died July 31st, 1890, after an illness of two or three days. The funeral took place August 1st at Manepy, the church being crowded with those who had come from all parts of Jaffna, and his remains were deposited in the cemetery at Oodooville with those of Dr. and Mrs. Spaulding, Mrs. Winslow, and others.

The following extracts from a letter of Mr. Asbury, a native preacher, show how he was regarded by the natives:

"The death of Dr. Hastings has created in the minds of hundreds in Jaffna a sense of personal loss. How are we going to get on without his mature counsel, his kind admonitions, his benign words of encouragement, the fear and dignity of his presence, the anticipation of his approval, his spirit that moved us all as if by magic, his Christian fathership, his zeal in the Master's cause, yes, even his patriotism to the country of his adoption? The heathen and the apostate and the erring Christian he never handled roughly and with a merciless scolding; and he never showed his disgust and disapproval of their doings by keeping clear of them. But he preferred to treat all of them in the spirit of the Master, showing the utmost kindness under the various circumstances, and let them invariably see that they were dealing with one who knew them well, and who besides was a thorough gentleman and an exemplary Christian. The young and the old, the rich and the destitute, the learned and the ignorant, men of position and those of the lower ranks, all alike flocked to him for advice on matters spiritual as well as temporal. Some of us who had the privilege of sitting at his feet for thirty and forty years know and feel that he was a great factor in our after-education, and that we


SANDWICH ISLANDS
KAUAI
Waioli
Hanalei Bay
Kaulaka Passage
NIIHAU
Waimea Bay
Waimea
Koloa
TAHOORA
OAHU
Punalau
Waialua
C.Kaena
Makua Bay
Kaneohe
C.Mokapua
Honolulu
Molokai
Mouna Haleakala
C.Kalaau
Kaluaaha
MAUI
Mauna o Eka
Wailuku
Lahaina
Makawao
Lanai
Mauna Haleakala
C.Kahiki
KAHOOLAWE
Upolu Pt.
Kohala
Pololu
Kapulena
Kawaihae
Waimea
Neupea
Kiholo
Mauna Kea
HAWAII
Hilo
Mauna Hualalai
Kailua
KONA
Kulaui
Kanakiki
Kapoho Pt.
Kealakeakua Bay
Mauna Loa
Halakiki
KAU
PUNA
Kaualea
Anapauka
Apua Pt.
Kanaio
Waiohinu
Manaka
South Pt.
Kalae
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owe much of our refinement and spirituality to the fact of our having come in contact with his noble character and holy nature."

Though Dr. Hastings devoted himself largely to native education, he had the active superintendence of several churches on his hands at the same time with his educational work.

Ha Tsevase, a town in North Transvaal, East South Africa, south of the Limpopo River, southeast of Valdesia. Mission station Berlin Evangelical Lutheran Society (1872); 1 missionary, 13 native helpers, 13 out-stations, 59 church-members, 13 schools, 47 scholars.

Hausa Version.—The Hausa, belonging to the Negro group of African languages, is the vernacular of a numerous West African tribe, and is very much the medium of communication over extensive districts on both sides the rivers Niger and Tshadda. During the year 1857 the British and Foreign Bible Society published at London the Gospels of Matthew and Luke, the Acts of the Apostles, and the Book of Genesis. The translation, which was made by the Rev. J. F. Schön of the Church Missionary Society, in 1843 was carefully revised by the help of two natives of the Hausa country possessed of considerable intelligence, who had been residing for more than six months under the translator's roof. In 1858 the Book of Exodus and John's Gospel were added. In 1879 the entire New Testament was completed at the press in Chatham, under the superintendence of Mr. Schön. A translation of the Psalms by Dr. Baikie was published in 1880, under the care of Mr. Schön, who also superintended the printing of his translation of the Book of Isaiah, published in 1881.

(*Specimen verse.* John 3 : 16.)

Don Alla ya so dunia hakkanan ši ya bada Dansa nafari, en koiwa ya yiraa daši, ba ši ghata ba, amma ši yi rai hal abbada.

Hawaii, or **Sandwich Islands.**—A group lying in the middle of the Pacific Ocean, in lat. 19° to 22° north and long. 155° to 160° west, about 2,000 miles from San Francisco and 4,800 miles from Hong Kong. The islands were discovered by Captain Cook in 1778, and were named by him the Sandwich Islands; but they have always been called Hawaii by the natives themselves, and that is now the distinctive name of the kingdom. The principal islands and their respective areas are: Hawaii, 4,850 square miles; Maui, 750 square miles; Oahu, 700 square miles; Kauai, 780 square miles; Molokai, 170 square miles; Lanai, 170 square miles; Niihau, 110 square miles; and Kahulawe, about 40 square miles.

Physical Features.—Almost the entire surface of Hawaii is composed of the slopes of four volcanic mountains; Mauna Loa, 13,600 feet high, is one of the few active volcanoes. Mauna Kea, on the opposite north side of the island, is 13,805 feet in height and is the highest peak in the Pacific Ocean. This island is of historical interest as being the place where Captain Cook was killed, and a monument is erected at Kealakeakua Bay. Maui has also mountains of volcanic origin, with fertile valleys lying between. Kahulawe, together with Laui, is a large sheep-pasture. Molokai is formed by a backbone ridge, with lateral spurs enclosing ravines. A leper settlement, where the famous Father Damien labored and died, is the only interesting settlement on this island. Oahu is noted for the beauty of its scenery. Peaks, cliffs, ravines, cascades, and tropical vegetation unite to please the eye. It is traversed from southeast to northwest by two parallel ranges of hills. By some volcanic upheaval a bay of the sea has been converted into a plain some twenty-five feet above the level of the ocean, and this is the site of Honolulu, the capital of the kingdom. Kauai, like the rest of the islands, is mountainous, but has many valleys which are very fertile, and the north side of the island is the choicest land for growing sugar in the whole group. Niihau has a dry, fertile soil, and is used for pasturing sheep.

Climate.—The climate of nearly all the islands is noted for its healthfulness, for though warm it is equable, and there is very little variation in temperature between the winter and summer. Clear skies and regular land and sea breezes combine to render the islands one of the most delightful habitations in the world. The rainfall is quite excessive, especially on the windward side of the larger islands.

People.—The natives of the Hawaii Islands belong to the Malay race, as modified by the Polynesian type. Physically, they are among the finest races in the Pacific, and they have shown considerable intellectual capacity. Previous to the introduction of Christianity they were not much superior in moral character to any of the other savages in the Pacific. Polygamy, infanticide, and polyandry all prevailed. The idolatry of the Kanakas, as the natives are called, was barbarous and bloodthirsty, for human sacrifices were frequently offered during the sickness of a chief, at the dedication of a temple, or the inception of a war. On the other hand, the natives are even-tempered, light-hearted, and a pleasure-loving race. Riding is a favorite amusement, and horses are plentiful. Surf swimming is universally enjoyed, and great skill is exhibited in floating in the breakers. When the islands were discovered the natives were estimated at 400,000, but they seem to be dying out, for the census of 1884 gives only 40,000 natives, and it is feared that in the course of a few years the total extinction of the race will ensue. The remainder of the population consists of 4,218 half-castes, 2,170 of foreign descent, 17,939 Chinese, and 12,237 foreigners. The Chinese are rapidly monopolizing the local trade, and are valued laborers on the sugar plantations. The language is a branch of the Malao-Polynesian, and can be understood by New Zealanders. It is a soft, liquid, vocalic tongue, containing only five consonants, *k, l, m, n, p,* an aspirated *h,* five vowels, and a vocalic *v.*

The former scanty costume of the inhabitants has now given place to modern European dress, though the women still cling to the holoka, a loose white or colored garment with long sleeves.

Leprosy is prevalent, and the government has established a settlement on Molokai, where sufferers from this disease are isolated.

The government is a limited monarchy. The king, Kalakaua I., is of pure Hawaiian blood. There are two Houses, the House of Nobles and the House of Representatives, elected under a limited franchise law. The independence of the kingdom was recognized by the Great Powers

in 1843. By an arrangement made in 1889, the government of the United States controls the foreign relations with Hawaii.

Religion.—Since the spontaneous movement of 1819–20, when idols and temples were destroyed by the natives, the gospel has been preached until the whole nation is now practically Christian. The American missionaries arrived in 1820, and, in addition to accomplishing the conversion of the islanders to the Christian religion, they taught them to read and write, reducing their language for the first time to a written form. All forms of religion are tolerated; Roman Catholics, Anglicans, and Congregationalists are the principal denominations. Schools are established all over the island under the government, and in 1888 there were 8,770 pupils attending 189 schools.

The principal cities are Honolulu, the capital, on the island of Oahu (q.v.); Hilo (Hawaii, population 4,200); Lahaina (Maui, population 3,000); and Weimea (Kauai, population 1,200).

Mission Work.—The history of mission work in Hawaii relates one of the most significant triumphs of the gospel. (See A. B. C. F. M.) Mission work in the islands is now confined to that among the Chinese and Japanese. A foreign superintendent is located at Honolulu, where a church has been formed, and the other islands are visited by evangelists or are ministered to by resident teachers and helpers. Over a hundred pupils, boys and girls, are connected with the schools. The S. P. G. have, within the last year or two, taken hold of the work among the Chinese also. The work among the Japanese, who now number about 13,000 on the island, is under the care of the M. E. Church, who have established stations under pastoral care at Honolulu and on Kaui, Maui, Hawaii, and Oahu. For other work that is carried on by the Hawaiian native church, see Hawaiian Evangelical Association.

Hawaiian Evangelical Association.—Headquarters, Honolulu, Sandwich Islands.

In 1819 the first party of missionaries to the Sandwich Islands reached Honolulu. The people of Hawaii had already cast away their idols, and were ready to receive Christian teaching. The work progressed rapidly, and as soon as 1823 there was formed the Hawaiian Evangelical Association, consisting of the missionaries of the A. B. C. F. M. in the Sandwich Islands, together with other resident evangelical missionaries of foreign birth who were in sympathy with them. As the islands became more and more Christianized, the desire became greater to extend the work to other islands, and in 1852, with the help and co-operation of the American Board, the people determined to establish missions in the far South and West, three thousand miles away, among the Caroline, Marshall, and Gilbert Islands. Thus began the foreign work of the Hawaiian Evangelical Association. In 1863 it was reorganized, and the work of the A. B. C. F. M. in the Sandwich Islands was transferred to it, the American Board continuing to co-operate with the Hawaiian Society, especially in its work among the Chinese and Japanese immigrants. The Board of the Hawaiian Evangelical Association consists of not less than eighteen members, one-third of whom must be natives, and who are divided into three classes, each serving a period of three years. The Board elects its own officers and appoints such committees as the work requires, the executive officer being a corresponding secretary who is, ex-officio, a member of all committees. This office has been held at different times by at least four children of the mission. The work is divided into four departments: foreign work, home work, work among the lepers, and publication department. The last-mentioned issues, with the help of the American Bible Society and the American Board, Hawaiian Bibles and hymn-books in the dialects of the Marshall and Mortlock Islands. The work of translating the entire Bible into the tongue of the Gilbert Islands has also been accomplished by this association in connection with the Bible Society. The work among the lepers has been carried on quietly but successfully, without attracting all the notice that has been given to other departments, but accomplishing fully as much, if not more. The foreign work is in Micronesia and the Marquesas Islands. (See Micronesian Mission.)

Hawaiian Version.—The Hawaii belongs to the Polynesian languages, and is used in the Sandwich Islands. American missionaries have the honor of having produced a translation into the language of a people whom they found given up to barbarism and idolatry. The first band of missionaries, among whom were the Revs. H. Bingham and A. Thurston, landed early in the year 1820, and the first part of the Scriptures translated into the Hawaii, the Gospel of Matthew, prepared by Messrs. Bingham and Thurston, was published at Rochester, N. Y., in 1828. In the same place and in the same year were also published the Gospels of Mark, by the Rev. Wm. Richards, and John, by Mr. Thurston. The other parts were then printed at Honolulu. The first edition of the New Testament was published in 1836, the fourth in 1868; in 1869 an edition of the New Testament and Psalms was printed. A diglott edition of the New Testament, Hawaiian-English, with references, was issued in 1857. The first edition of the Bible was issued in 1839, the translation being the work of the Revs. H. Bingham, A. Thurston, Wm. Richards, A. Bishop, L. Andrews, E. W. Clark, J. S. Green, S. Dibble. The second edition of the Bible was issued in 1843; a third, with references, in two sizes, in 1868. In 1886 an edition was issued in the same size as the New Testament of 1869 (18mo). The American Bible Society has richly aided in the publication of the Hawaiian Bible.

(*Specimen verse.* John 3 : 16.)

No ka mea, ua aloha nui mai ke Akúa i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaoio ia ia, aka, e loaa ia ia ke ola mau loa.

Hebrew Version (of the New Testament).—The Hebrew belongs to the Semitic family of the languages of Asia, and is the ecclesiastical language of the Jews. The first translation of the entire New Testament into Hebrew was made by Elias Hutter, and published at Nüremberg in 1600. In 1661 a revised edition was published at London, under the superintendence of W. Robertson. Another translation was made by the Rev. R. Caddock, and

published at London in 1798. When in 1809 the London Society for Promoting Christianity among the Jews was founded, it undertook a revision of the existing translations in 1813, and completed it in 1817. Reprints were subsequently issued in 1821, 1831, and 1835. A second revision followed in 1837–8; a third revision was completed in 1866.

In the year 1831 Mr. Gollafield published an edition of the New Testament, which he had prepared for Bagster's Polyglot Bible. Ten years after the publication of the third revised edition by the London Jews' Society, the British and Foreign Bible Society published at Liepsic in 1876 a New Hebrew translation made by Prof. Franz Delitzsch. Edition after edition of this version followed; the 10th was issued in 1888. The translator is engaged upon a final revision.

In 1885 another Hebrew version, prepared by the late Isaac E. Salkinson, a missionary among the Jews, was issued by the Trinitarian Bible Society of London, under the editorship of the Rev. Chr. O. Ginsburg, at Vienna. A second edition followed in 1886.

(*Specimen verse.* John 3 : 16.)

כי כה אהב אלהים את־העולם כי־נתן את־
בנו היחיד׳ למען כל־המאמין בו לא יאבד׳
כי אם־חיי עולם יהיו לו׃

Hebron.—1. A town of Transvaal, South Africa; station of the Hermannsburg Missionary Society; 697 church-members.—2. A station of the Moravians in Labrador, situated on the northern shore of a peninsula, at the entrance to Kangertluksoak, or the Great Bay, about ninety miles north of Okak. This fine inlet runs twenty miles inland; and as the surface of the ocean both in its frozen state and when free of ice forms the most convenient medium for travelling, the position of Hebron is a favorable one as far as facility of access is concerned.

The climate of this part of Labrador is most rigorous. The mercury not unfrequently sinks thirty degrees below zero (Fahrenheit). Frightful storms often occur, which render it impossible to be out of doors. The whole neighborhood is exceedingly sterile. All wood, whether for fuel or building purposes, has to be brought, often with great labor and much risk, from Napartok, a more sheltered locality on a bay, about twenty miles to the south. Hebron was established for the benefit of the Esquimo dwelling at the Great Bay, and at places still farther north.

Heerendyk, a station of the Moravian Brethren in Dutch Guiana, South America. It is one of a number of plantations situated on the northern banks of the Comewyne, where a large number of converts were gathered by the travelling missionary. In 1856 a piece of land was purchased, a church and mission house erected, and a regular congregation formed under the name of Heerendyk. It is situated some distance from the river, about fifteen miles east of its junction with the Surinam.

Heidelberg, a town in South Transvaal, East South Africa, north of Orange River, northeast of Potschefstroom. Mission station of the Berlin Evangelical Lutheran Society (1875); 1 missionary, 7 native helpers, 5 out-stations, 63 church-members. S. P. G. (1887); 1 missionary, 232 communicants. The Hermannsburg Society have also a station at Heidelberg.

Hejaz: see Arabia.

Helena Creek, Dutch Guiana, South America, is a small stream flowing from the south, which empties into the Comewyne opposite the Moravian station Heerendyk. On both banks of this stream, negro hamlets are to be found, widely scattered from one another. Formerly the negroes living at these hamlets labored on the large plantations. During that time the missionary from Heerendyk paid regular visits to these stations, and held services in buildings placed at his disposal by the managers; but in later years these estates were abandoned. Since then the people have built a rough place of worship, thatched with leaves, in which services were held, but this eventually fell into decay, and a new church and dwelling-house for a missionary were erected in 1888. The station received the name of Helena Creek.

Henzada (Henthada), an important and growing town in Lower Burma, India, on the Irawadi River, 100 miles northwest of Rangoon. It is the centre of a large rice trade. Population, 20,000, Burmans and Sgau-Karens. Language Burmese. Religion, Buddhism. Social condition quite good, there being freedom from caste, personal liberty, and no beggars; but marriage ties are loose, and home comfort lacking or insecure. Mission station of the American Baptist Missionary Union (1854); 2 ordained missionaries, 4 ladies, 47 native preachers, 46 other helpers, 77 out-stations, 70 churches, 5,884 members, 43 schools, 1,486 scholars.

Herero Version.—The Herero belongs to the Bantu family of African languages, and is spoken in Damaraland. The Rev. H. Brincker of the Rhenish Missionary Society translated the Psalms, which were printed at Capetown in 1875, for the British and Foreign Bible Society. The same missionary also translated the New Testament, which he carried through the press at Gütersloh in 1879.

Herbertsdale, a town of Cape Colony, South Africa, just inland from Mossel Bay. Mission station of the Berlin Evangelical Lutheran Society (1872); 1 missionary, 6 native helpers, 4 out-stations, 197 communicants.

Hermannsburg.—1. A town of Natal, South Africa, a station of the Hermannsburg Society, the seat of the superintendent, with a congregation of 350 Kafirs, and flourishing schools.—2. A town in South Australia, founded in 1877 by the Hermannsburg Mission, which received a land grant here in 1876 of 900 square miles. It works among the black natives, who have proved themselves very apt in learning and as apt in forgetting.

Hermannsburg Missionary Society. Headquarters, Hermannsburg, Germany.—This enterprise, the eighth of the nine German societies, was inaugurated in 1849 by Pastor Louis Harms. In its work it is so intimately connected with the Harms family, and so exactly moulded by the circumstances of its own origin, that it can be best understood by a sketch of the founder. Louis Harms (1808–1865) was the son of a pastor who, from 1817 on, lived in Hermannsburg, a little parish in the Lüneburg Heath, in the kingdom of Hanover.

It was not until shortly before leaving the University of Göttingen that the young man was converted. From that date, 1829, he was private tutor in Lauenburg, where he showed much zeal in the cause of missions. In 1840 he went to Lüneburg as tutor; here too he engaged in public work, and showed himself skilful in influencing the people. He was a member of the North German Missionary Society, which then comprised both Lutheran and Reformed (Calvinistic) elements, with headquarters in Hamburg, and he was offered a position as second teacher in its Institute, but he declined the offer; he also declined a call to New York, as pastor of a Lutheran church there. In 1843 he returned to Hermannsburg. As he failed to secure a position, he remained at home in charge of his father's private school, and assisting him in such parish work as could be performed by an unordained man. It was in this way that he began to exercise the wonderful influence that continued till his death and descended to his successors. Especially was it in his private conversations, and later in his popular lectures on Sunday afternoons, delivered in Low-German,—for the parish was composed of peasants who spoke only that dialect,—that his hold upon the people showed itself. No other position presenting itself, the father secured for him appointment as his assistant, and he was ordained to that office in October, 1844. His earnestness and zeal, as well as his sympathy with the needs of the parish, could not fail to cause a great religious awakening, an accompaniment of which was the arousing of missionary zeal; this was in part a result, but at the same time the means of the former. Years before, Harms had learned the value of missionary interest in quickening spiritual life, and he used this means as well as others to further the desired work. Thus already the inner impulse was given that resulted in the establishment of a missionary society; but circumstances also conspired to the same end. Not only money, but also men, were offered to the service; but the men were uneducated peasants, and many were rejected by the various societies. What was to be done? Send them back to the farms? Moreover, the union of the two Protestant branches in the North German Mission Society proved impracticable; the Society became Reformed, and was transferred to Bremen. What were the Lutherans to do, who were thus left without organization? Harms was urged to form a society; he declined so long as he was simply assistant. His father, however, soon died, and the son was appointed pastor; so nothing longer hindered the undertaking, and it was inaugurated in 1849.

From these beginnings the course of the mission can be easily understood. From the first it was supported by the peasants, and that without any canvassing for funds; the officers have always repudiated such methods of raising money, and yet money has not been lacking—as mission gifts go—to carry on the work. As the financial support, so were the men—from the peasants. Good public-school training was the only educational qualification required for admission to the institute that was at once established. The course was at first four years, later lengthened to six. In this school not only books were taught, but also farming, carpentering, and the like, for one prominent feature of the proposed mission was that colonization should be united with evangelization. Christianity and the arts of Christian civilization should be introduced together. Moreover, the mission stations should be largely self-supporting, in order that the home contributions might be devoted chiefly to defraying the expenses of sending out men. Music was emphasized from the first, as is also the case on the field. Practical homiletical training was gained by the pupils by holding mission meetings in the neighborhood. These meetings led, though in a somewhat unpleasant way, to the first recognition of the new institute by the church authorities. Neither Harms himself, nor the pupils who breathed his spirit, could always refrain from unfavorable comments on the laxness and irreligion of the average clergyman of that day. The young men expressed themselves occasionally to that effect in the meetings, even on the territory of those same pastors. Accordingly they took occasion to regulate the meetings, a course that eventually led to gratifying results. Difficulty was naturally encountered as regards the ordination of the missionaries; but the Stade Consistory volunteered to undertake it, and later the Hanover Provincial Consistory assumed the office. In 1853, the first men—eight missionaries and as many colonists—were ready to enter on the work, and they were late in that year sent out on the "Candace," the first of the mission ships that play so important and romantic a part in the history of missions. We proceed to conclude the sketch of the home-work before following the workers to Africa, the field of their activity. In 1854 the "Hermannsburger Missionsblatt" was started, which still remains the organ of the mission. A printing establishment was founded in 1856–7, and in the latter year the mission was chartered. It was to remain a private affair, yet to be under direction of the Hanover Consistory, in so far as that ordination was to be by this body; a report was to be made to it annually, and the right of inspection to be ceded to it. An advisory committee of ten to twelve persons was established, to which the property of the mission was transferred. In 1860 a second Mission House was erected, the two alternating in receiving pupils for the whole course. The Institute, drawing at first only from the immediate neighborhood, is now so widely and favorably known, that it is patronized from all parts of Northern Germany. Louis Harms died in 1865, and was succeeded in the Director's office by his brother Theodore Harms, until his death in 1885. Theodore's son Egmont is now First Director. In 1878 took place a schism in the Hanover church, an account of which belongs quite as much in the history of the mission as in the history of the church. In 1877 a new marriage formula was adopted by the State church, the use of which was of course compulsory upon the pastors of the land. Theodore Harms regarded the new formula, which acknowledged the validity of civil marriage, to be thereby contrary to Bible teaching, and declined to employ it. He was suspended and shortly after deposed from his office. Nevertheless, he continued preaching independently, and was followed by his people, who thus formed the nucleus of the Free Church in Hanover. Other pastors followed his example, and the division became permanent. The people of the province were so devoted to the mission that they still in large measure continued their contributions to it;

even the collections in the state churches were for a time turned over to the now separated Institute; but this was soon forbidden by the authorities, after an unsuccessful attempt on their part to secure such a compromise as would render the continuance of the bestowment legal. The persistency of Harms' followers, no less than their devotion to the mission cause that started with him, shows the wonderful personal influence of the brothers among the peasants of Hanover, and illustrates the spirit that has made successful the mission enterprise that was at first scorned and despised by the wise and great. In 1890 an arrangement was consummated by which the practice already prevalent was made law, viz., members of the Free Church can commune in the State Church, and members of the State Church in the Free churches organized by the mission in foreign lands; the Committee is to be composed of equal numbers from the two churches; one of the two directors is to be from the State Church, the other from the Free Church; the Consistory of the State Church is to have right of examination of the affairs of the Institute. The income is stated in 1890 to be 254,000 marks, of which 182,000 are from the home churches, and the remainder from the mission field, from contributions and other sources of income.

Of greater interest to the reader than a detailed description of the stations occupied is the sketch of the policy of the founder as to work on the field. As has been already stated, his purpose was to Christianize the land into which his laborers should go: not simply to convert certain heathen, and attend to their spiritual welfare, but to infuse into heathendom the leaven of Christianity, that should influence the whole land, and that thoroughly. This was his reason for sending out colonists; this led him to be satisfied with slow advance if only his object was reached in the territory already occupied; this led him also to counsel the establishment of a central station from which the new ones should be supported and supplied—a veritable swarming process. There was in his scheme not a little touch of old apostolical fervor: for example, among the settlers upon a station there should be perfect community of property; each was to work for the common good, and all acquisition was to be applied to mission purposes. The ordained missionaries, though not working for the material prosperity, were none the less employed in mission work; and, on the other hand, the colonists were to be regarded as of equal rank with the clergy, though their chief work was to supply the physical needs of the community. There has been from the first a most intense Lutheran spirit in the mission. Harms would have all the ordinances of that church introduced on the mission ground; liturgy and church government, as well as creed, should be identical with the home church. The stations should have a complete organization, ecclesiastical and also political.

In all these respects the influence of the founder has maintained itself, and yet many changes have been introduced in the course of the years in the details of practical management, often with great personal ill-feeling, that seriously affected the work. The stations were never quite self-supporting. Community of property has been abandoned; it was found unpractical, for it was but natural that the farmers attached to the mission disliked to be entirely destitute of property, while those not attached to the station were making provision for their families. So long as the colony remained composed of unmarried men (and none others were sent) life in common could be maintained; but so soon as their brides were sent to them from home it was found impossible to maintain the custom. Separate homes must be established. Moreover, there was friction continually arising between the ordained missionaries and the colonists as to the division of the work; the latter demanding more assistance from the former than they were inclined to give, the former asserting their superiority in unpleasant ways: so the colonist feature of the work was discontinued in 1869. Quite early in the history of the mission, superintendents were appointed over the various sections of the field; this, at the time of the appointment of the first one, caused considerable ill-feeling, and led to the withdrawal of three or four missionaries from work; but on the substitution of a less officious person to the post, they returned to their work. The mission has never swerved from the strict Lutheran basis, though it has been found necessary to modify the forms of the churches, to adapt them to the peculiar needs of mission communities.

The first colony was directed to the Galla territory in East Africa; but on arrival off that coast difficulties and hindrances developed in so great numbers that the ship turned back to the south. (Another attempt was made four years later to reach the Gallas, but was equally unsuccessful.) At the advice of missionaries well acquainted with the state of affairs, the colony settled in the northern part of Natal, near the Zulu boundary. Their plan was to press across the border as soon as possible. The station founded was named Hermannsburg; it remained until 1883 the centre from which the whole field was managed, and is still the headquarters of the Zulu Mission, the residence of the superintendent, and the seat of a school for the education of the children of missionaries. On the station four missionaries are employed. In 1856 a second station was opened at Ehlanzeni, only a few miles distant. Here, after waiting in vain for fruit of their hard labor, the experiment was tried of requiring all natives who were cultivating mission land to send their children to school, or pay rent, or vacate: the first they would not, the second they could not, and the third they did, until, the experiment thus proving unsuccessful, they were allowed to come back. Another more successful scheme was the establishment here of a seminary for training native helpers. Pupils came from the whole field, and their presence and example finally secured the interest of the natives. Attached to the station are 5 branches, some of which were for a time independent posts; 3 missionaries and 5 paid native helpers are employed. The principal expansion of the work has been toward the north, into Zululand, across the Tugela. In Alfredia, however, some distance to the south, a few stations were also opened, two of which are still maintained. These are combined with the group on the Tugela to form the Natal Zulu district, which has 15 stations, with 13 branches, and 15 preaching places; 20 missionaries are stationed in the

district; there are 15 native paid helpers, and about as many more unpaid. Northwest of this region, in the southeast corner of the Transvaal, near Utrecht, lies a second little group of 8 stations, manned with 6 missionaries, which form a district by themselves. There are but few out-stations. These two districts comprise the Zulu Mission. At the annual meeting, 1890, there were reported 286 heathen baptized, total number of members of parishes 1,782, 580 school-children, and 444 being instructed for baptism. Collections during the year amounted to 3,000 marks. The small success that has attended this mission is explained by the character of the natives, and the numerous interruptions caused by political emergencies. This last often led to abandonment of stations, whose missionaries, then without work, established others in places ill suited for permanent posts, and these in turn have an uneven history.

More encouraging by far is the work of the Bechuana Mission. As early as 1857 a call came from a Bechuana king, supported by a letter from the Dutch authorities, for the undertaking of work in West Transvaal; the mission was therefore started, though quite foreign to the original plan. Moreover, it was with hesitation that the missionaries turned in that direction, as for many reasons it did not promise well. It is now, however, one of the most promising and fruitful fields of labor. The colonization scheme was never employed in the mission. Beginning in 1858, gradually a network of stations has formed over the whole western half of the South African Republic, and extended also into the British Bechuana land on the west. This extreme western section had been occupied by English missionaries, but they had retired before the Dutch Boers; later the Hermannsburg Mission gave up the field to the London Missionary Society. The mission is divided into three groups. The eastern one, about Pretoria, has 6 stations and as many branches. Bethany, with 4 branch stations, is the most important post, employing 2 missionaries and 15 helpers. The training-school for native helpers for the Bechuana mission is located here. The central group about Rustenburg, with Sharon as the seat of the superintendent of the whole mission, has 9 stations and 7 branches. The western group, west of the Morico, has 9 stations. The whole Bechuana Mission numbers 24 stations, 18 branch stations, 23 preaching places, 28 missionaries, about 30 paid and 100 unpaid native helpers. The report in 1890 was: baptized 1,401; members of parishes 13,315, representing about 10,000 communicants; school-children 1,987; 399 under instruction for baptism; 18,187 marks were raised for the support of the work.

While the chief activity of the mission has been in South Africa, it has since 1866 maintained a few missionaries in South India. During that year came a pressing call for work among the Telugus; shortly afterward a large sum of money was put at the disposal of the director, and men were at once sent out. The central station is Naidupett. The report of 1890 shows 9 missionaries working in 10 stations, 25 heathen baptized, 871 Christians. The work, as is seen, progresses but slowly.

South Australia was entered by the mission in 1866, at the call of certain German churches on the coast near Adelaide. After eight or nine years of fruitless work in the interior, the missionaries returned to the coast, and entered the service of the German churches there. Renewed attempts have of late resulted in the establishment in the interior of the station of Hermannsburg.

Similar unimportant efforts have been made in New Zealand since 1875, when the mission assumed some work that had been unsuccessfully attempted by the English.

Several men trained at Hermannsburg have been from time to time sent to the United States to take charge of Lutheran churches here.

The whole number of stations occupied by the Hermannsburg Mission is 59, with 68 missionaries and 227 native helpers.

Hermon, a town in Basuto Land, South Africa. A station of the Paris Evangelical Society; 1 missionary, 3 evangelists, 781 communicants, 570 scholars.

Hermosillo, a town in Sonora, Mexico, 110 miles north of Guaymas. In 1889 a fine new chapel, the first Congregational church building in Mexico, was erected. Mission station of the A. B. C. F. M. (1882); 1 missionary and wife, 1 out-station.

Hervey or **Cook's Islands,** a small group in the Pacific, between 18° and 22° south latitude, and 157° and 163° west longitude. There are in all six islands, besides nine islets, which are little more than coral reefs. The principal islands are Raratonga, 30 miles in circumference, population 3,000; Mangai, 2,000 inhabitants; Vatui, 20 miles in circumference, 1,200 inhabitants; and the Hervey Islands proper, three small islands. The population consists mainly of emigrants from Tahiti and Samoa. In 1889, at the invitation of the chiefs and people, a British protectorate was proclaimed, which at present means simply that no other power is to be allowed to annex the islands. The importation of strong drink is a sadly growing evil. Owing to the efforts and careful work of the London Missionary Society, whose missionaries commenced evangelizing these islands in 1823, the majority of the inhabitants are now Christians, and take high rank among the converts in Polynesia. A training institution at Raratonga supplies teachers and pastors for the other islands of the group, and also for New Guinea; 3 missionaries, 18 ordained ministers, 1,047 church-members, 7 Sunday-schools, 632 scholars, 7 boys' schools, 318 scholars, 5 girls' schools, 149 scholars (in Raratonga and Atutaki only).

Hervey, William, b. Kingsburg, Warren Co., N.Y., U.S.A., January 22d, 1799; graduated at Williams College 1824; taught school a year, and then was tutor in the college. He studied theology at Princeton Seminary, and while there the reading of David Brainerd's Life awakened in him an earnest desire to engage in the foreign-missionary work. He was ordained in Park Street Church, Boston, September, 1829, as a missionary of the A. B. C. F. M., and sailed August 2d, 1830, for Calcutta, arriving in Bombay March 7th, 1831. He died of cholera at Ahmadnagar May 13th, 1832. Mrs. Hervey died May 3d of the previous year.

Herzegovina or **Hersek,** a country of the Balkan Peninsula, forming the southwest part of the Province of Bosnia. Area, 2,420

square miles. Surface mountainous, well drained by the Narenta and its tributaries. Capital and principal city, Mostar. Population, 290,000, of whom 180,000 are Greek and 48,000 Roman Catholics, and 62,000 Mohammedans, many of whom are renegades. They are chiefly of the Slavic race, and speak a Slavic dialect akin to that of Dalmatia and Croatia. The province formerly belonged to the kingdom of Croatia, but in the 14th century it was annexed to Bosnia, from which it was wrested by Frederick III., who made it an independent duchy. This was conquered in 1647 by the Turks, who after several contests were finally confirmed by treaty, in 1699, in the possession of all but a small portion containing the former capital, which then belonged to Venice and is now part of Dalmatia. Since 1878 it has been under the administration of Austria-Hungary, though not as yet formally incorporated with it. The only missionary work is by the British and Foreign Bible Society.

Highways and Hedges Mission, South Arcot, India. Secretary in England, Miss C. M. S. Lowe, Upper Tooting, London, S. W., England.—The Highways and Hedges Mission is carried on by Miss F. M. Reade, an English missionary, in Punrooty, India. The mission house and chapel are at Trivady, on the highway from Cuddalore to Madras, close to a great idol temple, and from the crowds of pilgrims on their way to this temple large audiences are secured for the open-air preaching which constitutes the special feature of Miss Reade's mission. These services are held not only at Trivady, but also in the villages in the district of South Arcot. Medical work is an important branch of the work also, and Miss Reade is frequently sent for from long distances to attend the sick and the dying, and by this means the gospel is carried into many a house otherwise closed against it. With the assistance of native men and women, whom she has trained to be nurses, teachers, and Bible-readers, Miss Reade carries on, besides the preaching and medical work, schools, a postal mission, visiting among Mohammedans, etc., etc.

Hill, John Henry, b. 1791; graduated at Columbia College, New York, U. S. A.; for several years was engaged in commercial pursuits; pursued a theological course at the seminary, Alexandria, Va., and was ordained deacon and presbyter by Bishop Meade in Norfolk, 1830. At this time his sympathies were aroused for the Greeks in their struggle for freedom from the rule of the Turks, and he was appointed by the American Episcopal Missionary Society with Dr. Robertson as missionary to that country. They sailed October, 1830, landing on the island of Tenos, where they remained six months, and then removed to Athens. In 1832 Mrs. Hill, aided by her sister, Miss Mulligan, opened a female school in their own house. From the first the school was crowded, and two years after more than 300 children were daily instructed in a stone building erected for it. The Bible was a text-book, and three generations of Greek women have there received a Christian education. Other schools for boys and girls were soon established. The schools of the missionary were the models for the municipal and national schools afterwards established, and furnished teachers for them. The normal school, too, was placed in charge of graduates from the Hill institution, and, in the words of an Athenian, "from it, as from a central university, was constantly shed forth the light of female education throughout the whole of free Greece and beyond its borders." Once a week Mr. Hill met the boys of all the schools for the study of the Septuagint, which they translated into modern Greek, and which he then explained. On Sunday the scholars were taught the Gospel for the day, or the Bible in course containing the history of Christ's life. Four years later he wrote: "When we think of our humble origin from a dark, dirty, vaulted cellar of an old Venetian tower, our progress thence to an old Turkish house and two miserable chambers, and gradually to our own residence, and the filling up first of one room and then of another, and now look at our large and commodious schoolhouse, the largest in Athens, completely filled from top to bottom with industrious children numbering nearly six hundred, we are astonished."

In 1845 Mr. Hill was appointed chaplain to the British Legation, and for many years officiated as such in the English Chapel of St. Paul at Athens. The appointment was unsolicited by him, and made at the instance of Admiral Lord Lyons and other distinguished men in England. Their application was based on the ground that "it was justly due to him for his gratuitous services to the English residents for twelve years past." He was the first and only American clergyman appointed chaplain to a British Legation. In 1856 he received from Harvard College the degree of D.D., and in 1868 that of LL.D. from Columbia College. In 1869, in view of his advanced years and that of his wife, he handed in his resignation to the Board. The committee resolved to "provide for his comfortable support in Athens, the city of his adoption and life's work, until his death."

In token of the appreciation by the nation of his educational work, Dr. Hill received from the Minister of Education an official document, dated June 18th, 1881, in which occurs the following paragraph: "Upon the fiftieth anniversary of your school, which was the beginning of the more systematic education of the young women of Hellas, I take pleasure in transmitting herewith the congratulations of his Majesty."

While Dr. Hill's main work was the education of the young, he performed other useful labors. In connection with Dr. Robertson and others of the mission he translated valuable English text-books, secular and religious, into modern Greek By his preaching, teaching, and personal intercourse he communicated much Christian truth to the clergy. He died at Athens July 1st, 1882, aged ninety. The cabinet ministers requested of his wife that they might give him a public funeral. "The procession, headed by a band of music and a file of soldiers, and followed by the king's chaplain and the Greek archimandrite, was nearly a mile long, though they walked six abreast, and the streets were filled with all classes of the people." He was buried in the English Protestant Episcopal cemetery on the banks of the Ilyssus. At the gate the children of the mission school sang a beautiful hymn in Greek, and chanted the 90th Psalm in English. At the grave addresses were made by an old teacher in the mission school, now the head of the bureau of instruction; by Diomedes Kyria-

kos, a professor of theology in the national university; and by the president of the city council, who announced that "the city of Athens, wishing to show its appreciation to so deserving a benefactor, would raise a monument over that grave which should be inscribed with the love and gratitude of the people of Athens."

Hindi Version.—Hindi, which belongs to the Indic branch of the Aryan language-family, is the vernacular of fifty millions in Northern India, and is generally written in the Devanagri or regular Sanskrit character. Besides the Devanagri, other characters are also used, especially by the trading community.

In 1811 Serampore missionaries published an edition of the New Testament, and the entire Bible, as translated by Carey, Marshman, and Ward, was completed in 1818. This edition was revised by the Rev. John Chamberlain, and also published at Serampore. Another version was undertaken by the Rev. William Bowley, for many years missionary at Benares. The New Testament was published in 1826, the Old in 1834. This translation, known as the Bowley version, was merely an adaptation of Martyn's Hindustani translation to the Hindi dialect. Excellent as was the idiom of the version, it was felt that a revision for the purpose of conforming the version to the originals was necessary; and after the formation of the North India Bible Society in 1845, a committee, consisting of the Revs. Leupolt, Kennedy, and Schneider, was appointed to revise the Bowley New Testament. Their revised edition was brought out in 1850–51, and was in use until the mutiny, when all the copies that were in the depository at Agra were destroyed. The Rev. J. F. Ullmann was then sent to England to bring out a new edition. Mr. Ullmann's edition was issued at London in 1860

About the same time that the committee was appointed to revise the New Testament, a committee consisting of Messrs. Schneider, Kennedy, Leupolt, and Owen was appointed to bring out a revised edition of the Hindi Old Testament. The first volume was brought out in 1852, the second in 1855. All the copies that were at Agra were destroyed in the mutiny, and as the 500 copies that were given by the Calcutta Society were soon exhausted, Dr. Owen was appointed, in 1863, to bring out a new edition, of which the first volume was issued in 1866, the second in 1869.

In 1883 a Revision Committee, composed of the best scholars of the different missions, assisted by native Christians, was formed to bring out a thoroughly revised edition of the Hindi Scriptures. In 1888 the four Gospels were published in the newly revised form, the translators having followed the text that underlies the Revised English Version.

Besides the Bible in the Devanagari, there exists also an edition in the so-called Kaithi, or writer's character, commonly used by the lower class of natives. The first edition was published in 1857, and many editions since.

(*Specimen verse.* John 3 : 16.)

क्योंकि ईश्वरने जगतको ऐसा प्यार किया कि उसने अपना एकलोता पुत्र दिया कि जो कोई उसपर विश्वास करे सो नाश न होय,परन्तु अनन्त जीवन पावे।

Hinduism.—In order to gain a clear understanding of the religious systems of India it is important to observe a distinction in names. Brahmanism and Hinduism are not interchangeable. Brahmanism properly denotes an earlier stage of development in the faith of the Hindus; Hinduism, that more complete and composite system which embraced all previous stages, and, like a spreading banyan-tree, covered all the superstitions and philosophies which had been known to the Indo-Aryan race. If we go back to the earliest teachings of the Vedas and attempt to characterize the faith disclosed in those ancient hymns, we may properly call it Aryanism or Vedism. It is a simple and well-nigh monotheistic nature-worship, largely imported by the Indo-Aryan conquerors from the original cradle of the Aryan race in the high tablelands of Central Asia. Nature, under the more frequent name of Varuna or Purusha, is worshipped as the source and the upholder of all things, and is invested with moral attributes and a moral government of the world. Some of the hymns to Varuna seem truly devout. At that early period we find no well-defined polytheism, though there is a tendency toward it in the disposition to address separate powers of nature,—the sun, the sky, the dawn, the rain, fire, etc.,—as embodying the one deity who is supreme.

There is no trace of idolatry or the worship of images and symbols, there is no developed pantheism, no system of caste, no doctrine of transmigration,nor widow-burning, nor authorized infanticide. The dead were buried in that early period instead of being burned, and the oppression of woman was comparatively mild. There was no hint of divine incarnations, and no Trimurti or Hindu Trinity.

The next development may be called Brahmanism. It was a galling and oppressive system of sacerdotalism, instituted and enforced by the Brahman or priestly caste. It was well developed by about 800 years B.C., and it bore undisputed dominion for 300 years. It made use of such portions of the Vedas as supported, or seemed to support, its assumptions; and by comment and interpretation, and additions to the sacred hymns, it produced what were known as the Brahmanas. These were based upon such allusions in the Vedas as were supposed to relate to forms and acts of worship, and they became under the Brahman's hands complete rituals. They dealt with every question and every interest which concerned the Brahman caste. They traced its divine origin, set forth its superiority and its relative rights. They assigned bounds and limitations to the three subordinate classes, viz., the *Kshatreya* or soldier caste, the *Vaisya* or farmer caste, and the lowly *Sudra* or the menial caste. These distinctions were fixed immovably. Barriers were raised which might not be passed, and disabilities were laid upon the lower orders from which there was no escape. Marriage, social relations, industries and vocations, military service, rights of property, laws of inheritance —every interest of human life was subordinated to the dominion of caste.

The privileges and exemptions of the Brahmans involved an intolerable oppression of every other caste. The life of a Brahman was inviolable even by kings.

In connection with this caste system the most absurd and burdensome system of sacrifice

sprang up. It has been common for the races of mankind to observe the custom of offering sacrifices to deity. They have generally been expiatory; often they were offerings expressive of gratitude, or they were free gifts made in the hope of securing favor and the bestowment of some desirable boon. In Vedic times there were significant traces of vicarious sacrifice—even of a divine and altogether voluntary sacrifice made by deity for the benefit of others. One is reminded of the Great Sacrifice made once for all, as set forth in the New Testament; and it has been claimed by eminent Oriental scholars that these Vedic references denote strange traditional reminiscences of a prediction once made to man of the "Lamb slain from the foundation of the world."

But under the teachings of the Brahmana period the doctrine of sacrifice became a monstrosity. It was a system of bargaining between earth and heaven. A sort of tariff of values was fixed, which the gods could not disregard. If one were rich enough in sacrificial gifts he might bankrupt the gods by hopeless obligations. It was claimed that the sacrifice of a hundred horses might demand the throne of Indra. Sometimes even demons placed the gods in their power and wrought anarchy in the universe by the abundance of their sacrifices. Of course the explanation of these extravagances is found in the fact that the Brahman or priestly caste derived an immense revenue from their bloody offerings. In a real sense they ate what the gods were supposed to eat in a spiritual sense, and in all the endless ritual of worship they were handsomely paid for their services. Not only for the living but for the dead were sacrifices demanded. Not even the Church of Rome in the palmy days of Tetzel and Leo X. derived such revenues from the doctrines of Purgatory and Indulgences as accrued to the Brahmanical priesthood of India. The land was deluged with sacrificial blood, the people groaned under the awful burden, and the day of reckoning drew near.

About 500 B.C. the more intellectual classes of India became restive: schools of philosophy sprang up; men were led to consider the great mysteries of life, and, if possible, to solve the problems of human destiny. They were no longer content to be mere ignorant slaves under a galling sacerdotalism. Men rose up and threw off the system of sacrifice or greatly weakened its power. At the same time Buddhism arose with its protest not only against caste and sacrifice, but against the whole system of superstition which the Brahmans had created. Tired of the extreme religiousness of Brahmanism, it went to the opposite extreme of rejecting all religion. Gautama became atheistic. For six years he had tried ascetic Brahmanism and found it barren and illusive. He therefore taught a system of ethics and of self-reliance and self-righteousness, as a substitute for the national religion.

The development of Buddhism and the Darsanas or Six Schools of Philosophy had been preceded by the Upanishads—a system of speculative teachings partly drawn from, and partly reared upon, the philosophic portions of the Vedas, as the Brahmanas had been built up from their scattered references to ritual. These Upanishads were the earliest sources of Hindu philosophy, and from them the weapons were first drawn which crippled the power of the Brahmans.

But over against this movement was a desperate effort of the Brahmans to resist its rationalistic influence. Its results are seen in the so-called Dharma Sastras or Code of Manu. It is not definitely known in what precise order those conflicting movements of the great minds of India proceeded. Strict chronology is the one thing wanting in all Hindu literature: it has well been said that the historic instinct is wholly unknown to the Hindu mind. But it is supposed that the dangerous philosophic tendencies of the times specially stimulated the Brahmans to guard and buttress their assumptions by those laws which, though produced by different authors and in different periods, are thrown together in the massive compilation ascribed to Manu.

A brief account of these various elements in Hindu literature will set forth their relations more clearly. The Vedas, classified under the various divisions of *Mantras* or Hymns, *Brahmanas* or Rules of Ritual, and *Upanishads* or Vedic Philosophy, are known as *Sruti* or Direct Revelations. Those subsequent works now to be considered are called *Smriti* or unrevealed teachings of eminent sages.

The *Darsanas* or Six Philosophic Schools were all in agreement on certain points, such as the eternity of matter past and future; the eternity of soul—both the infinite and the individuated soul; the necessary connection of soul with matter, in order to enable it to act (even the infinite soul is unconscious until it evolves the universe which is its body); the attendant evil of all such connection with matter however necessary; the need of transmigration in order to throw off by long discipline the evil consequences of such connection; and that pessimistic doctrine which makes it the great end of human existence to get rid of itself by being absorbed into deity.

In their separate and distinctive characters the Six Schools were these:

(1) The *Nyaya*, founded by the Brahman Gotama, and which maintained that all the evils of life result from false knowledge or misapprehension, and that the remedy is to be found in acquiring right methods of investigation and reflection. It proposed an elaborate classification of knowledge, and framed a syllogism more elaborate than that of Aristotle. It was really a system of salvation by logic.

(2) The *Vaiseshika*, founded by Kanada, was an advance upon the Nyaya, though in the same direction. Both were analytical. The latter applied logical and analytical processes to all the facts of nature and of life. It claimed to solve the mystery of creation on an atomic theory like that of Lucretius and the extreme evolutionists of our day.

As evolutionists are now divided as to the existence of a first and moving Cause, so the adherents of these two systems resolved themselves into two classes: the Agnostic or Atheistic school; and those, especially of a later day, who recognized the being of Isvara (God).

(3) Another important school was the *Sankhya*, founded by Kapila. This was synthetic rather than analytic. It ascribed the origin of the visible world to an active principle, regarded as the pre-existing substance (hypostasis), the subatomic entity, the "rootless root" of all things. In order to the energizing or activity of this

universal source of being it must come into contact or co-operation with soul. It is active, but not intelligent. Soul is intelligent, but inactive and helpless. Each supplements the other. The existing substance called Prakriti constantly clothes the souls which it meets with bodies, and invests them with life; and so the teeming universe is produced.

This dualism of Prakriti and soul was illustrated among philosophers by the relation of the two sexes, and with the low and unphilosophic classes this led to the notion of the male and female principles in the gods, and to the endless corruptions which have been developed in India along these lines.

(4) A fourth system of philosophy was the *Yoga* by Pantaljali. In one view this was rather a ritual than a philosophy, since it related wholly to the observances of the ascetic life, and gave endless rules therefor. But in prescribing methods for ridding the soul of the corrupting influence of matter, it dealt with subtile metaphysics and finely elaborated processes of logical analysis, and often evinced a marvellous philosophic acumen.

(5) A fifth school was the *Maimansa* by Jaimini. It was a reaction against the rationalism of the Nyaya and the Sankhya, and aimed to exalt the word and testimony of the Veda even to the place of God. In its root-principle it was a system of book-worship. It made the Veda self-existent and eternal: even the sound of its spoken words was eternal, and had always been audible. In its details it was an elaborate ritual for the right reading and interpretation of the sacred hymns. A false syllabic quantity in reading, or an inspiration where there should have been an expiration of the breath, was a heinous if not an unpardonable sin. The Veda was a fetich in the fullest sense.

(6) The sixth school was the *Vedanta,* founded by Vyasa. This was out-and-out pantheism—a fuller development of it than has appeared in the Upanishads. "Brahman (neuter noun for the Self-existent) is this very universe, and he has no second." From him, in him, and for him all things exist. The visible world and even our consciousness are only phenomenal and illusory, as when in his evening walk one thinks he sees a snake and makes it very real, while in fact it is only a rope lying across his path. The Vedanta school has moulded the intellectual classes of India through all subsequent ages. Whatever superstitions have grown out of the Sankhya, and whatever extravagances may have attended the asceticism of the Yoga, the men of thought have been Vedantists, and are to this day. In the famous Sanskrit schools of Benares this is the prevailing philosophy. And it is that which chiefly gives to Indian thought its stronghold upon the non-Christian and naturalistic minds of all lands.

The Laws of Manu.—There is some evidence that the Laws of Manu preceded the full development of the Schools of Philosophy, though they bear internal evidence of having followed the Upanishads. They do not allude to Buddhism by name, though certain references to "Atheists" are supposed by some to refer to the followers of Gautama. The supposition is not necessary, as there were other Atheists besides Buddhists. Manu makes no reference to the *Trimurti,*—Brahma, Vishnu, and Siva, nor to the Doctrine of Bakti (faith) in relation to Krishna. Both that and the doctrine of Saktism (the worship of the female energy) were of later date. Manu was severe in his humiliation of woman; yet her position in his time was not so hedged or so degrading as in later days. Widow-burning is not alluded to in his code, though in the time of Alexander's conquest it had been introduced, and from 327 B.C. (or earlier) to 1829 its terrible cruelties were perpetrated by the sanction and even instigation of the priesthood.

Sir Monier Williams has classified the contents of the Code under six heads: (1) Its religious teachings, embracing doctrines of Vedic revelation, duties of Brahmans, the rites of Sraddha or offerings to dead ancestors, etc. (2) Its philosophy. This is supposed to have been antagonistic to the rational tendencies of the times, and yet, so far as was consistent with its pronounced Brahmanical theories, it was itself philosophical. Some of the principles subsequently evolved by the schools it had already presented. Its unique account of creation, found in Book 1st, represents many subordinate portions of the creative work as having been deputed to eminent Manus. Its fatalism is uncompromising and complete. It is also pessimistic, and finds the usual Oriental explanation of life's mysteries in the doctrine of transmigration. (3) Its social regulations. Whatever relates to caste distinctions is here set forth. Also the duties and privileges of Brahmans, the regulation of trades and vocations of the respective classes, the rites of marriage and the duties of the householder, etc. (4) Its penal laws and rules of government. Aside from their intense and absurd partiality toward the Brahmans, these laws were in the main just and wise. The system of taxation discriminated in favor of the poorer classes. The duties of a king were carefully prescribed, and that on just principles. He should hold court for the administration of justice, accompanied by counsellors. The laws of property, covering transfer, deposit, entail, and the rates of interest, were strict and just. Even laws on bottomry were prescribed. In criminal law the principle of the *lex talionis* was applied generally and rigorously. (5.) Laws of penance. (6) Its doctrine of future recompenses by transmigration. This occupies an important place. It was one element of great power in the Laws of Manu that their penalties reached beyond the grave and involved man's future estate.

Two or three points presented in the Code of Manu claim special attention. (1.) Its peculiar theory of creation. A seed is said to have appeared upon the expanse of waters, which became a golden egg. From this egg the Infinite himself, after the elapse of a year, emerged, and became the progenitor of the world. From this First Cause, which is indiscernible and eternal, was produced that male "Parusha," who is known in the world as Brahma. He divided himself in halves, which became heaven and earth. From himself also he drew forth the mind, and from the mind that ego which has the power of self-consciousness; also the soul and the five senses. By joining particles of the last six with particles of himself he created the living bodies of all beings. He also created the gods, who are endowed with action.

(2) The fatalism of Manu's theology. "In the beginning he (Brahma) assigned names, actions, and conditions to all beings. . . In order

to distinguish actions he separated merit from demerit. To whatever course of action the Lord first appointed each kind of being, that it has spontaneously adopted in each successive creation (transmigration). Whatever he (Brahma) assigned to each at its first creation,—noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood,—that clings to it."—(Manu, Book I., 6-13).

(3) The singular place assigned to austerities. Dividing his own body, the Lord became half female. With that female he produced Viraj. Viraj, having performed austerities, produced Manu. Thus Manu, speaking to the sages, says: "But know me, O most holy of the twice-born, to be the Creator of this whole world, whom Viraj himself produced, having performed austerities. Then I, desiring to produce created beings, performed very great austerities, and thereby called into existence ten great sages, lords of created beings. They created seven other Manus, possessing great brilliancy, gods and classes [ranks] of gods, and great sages of measureless power. Then many other creations are named. Thus was the whole creation produced by those high-minded ones by means of austerities, and at my command."

(4) Woman's sad estate. Though Manu is exonerated from even a mention of the Suttee, which became a custom before Alexander's invasion, yet there is little doubt that the influence of his Code, by a logical process, led on to it. Ramabai quotes many passages from the Vedic literature which bespeak kindness and honor for woman, but she adds many strong contrasts from the Code of Manu. In strict accordance with the fatalism above named, we read in Book 9, 17, that "when creating them, Manu allotted to women a love of their bed, of their seat, and of ornament, impure desires, wrath, dishonesty, malice, and bad conduct." Manu made woman, and yet Manu has pronounced upon her the most blighting curse.

(5.) Transmigration. To the great sages, Bhrigu sprung from Manu, answered thus: "Hear the decision concerning this whole connection with actions: Actions, which spring from the mind, from speech, and from the body, produce either good or bad results. By action are caused the various conditions of men; the highest, the middling, and the lowest. Know that the mind is the instigator, here below, even to that action which is connected with the body, and which is of three kinds, has three locations, and falls under ten heads. [These are given.] A man obtains the result of a good or an evil mental act in his mind, that of a verbal act in his speech, that of a bodily act in his body. In consequence of many sinful acts committed with his body, a man becomes in the next birth something inanimate; in consequence of sins committed by speech, a bird or a beast; and in consequence of sins of the mind, he is born in low caste." The above is a verbatim statement [Manu, Book XII.] of the threefold principle of all transmigration.

The Fully Developed Hindu System. —Without dwelling longer on this remarkable code, probably the most widely influential that was ever promulgated, we notice briefly the irruption of Buddhism into the Hindu system, and its influence upon it. Springing up about 450 to 500 B.C., it gained such power within two centuries that it became the state religion of India—not that it supplanted Brahmanism: it merely dominated it. The immense system of sacrifices it effectually crippled, and it rebuked some of the most extravagant assumptions of the priests.

It produced a more humane spirit toward man and beast, and exemplified a higher code of ethics. To some extent it alleviated the condition of woman. Above all, it resisted the extreme rigors of caste, though its theories of human equality and mutual rights were forced to compromise with a system which it could not wholly overthrow. By its more sympathetic character it so won the people that after Buddha's death the Brahmans as a stroke of policy included him among Vishnu's incarnations. Meanwhile both systems largely influenced each other. Brahmanism embodied so much of Buddhism as served its purpose, while it strongly opposed the influence of the Sangha or Buddhist order. Thus it gradually superseded and finally persecuted the rival system, and drove it from India. Nevertheless, Buddhism bore with it to other lands many fundamental principles borrowed from the Brahmans. Meanwhile Brahmanism had captured the two popular epic poems which celebrated the military exploits of the heroes Rama and Krishna, and turned them to its purposes by interweaving with them many doctrinal and mythological elements. The popularity of these heroes, both of whom belonged to the soldier caste, had excited the jealousy of the Brahmans; yet they could not resist the tide: they must utilize it. They therefore raised Rama and Krishna to the rank of deity, and so brought them within the same lines of pedigree with themselves. Meanwhile they had gradually developed the doctrine of the Trimurti or Trinity of, Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer and Renovator. Vishnu was the most popular as the preserver and sympathizer, and it was a natural and easy device to make all the alleged deliverers of Hindu tradition incarnations of Vishnu. Buddha was finally added as the ninth avatar, and prophecy predicted a tenth, who shall yet come as a spiritual deliverer to establish a kingdom of righteousness.

Thus, by an accretion of whatever was desired of Vedism, Brahmanism, Buddhism, and philosophy, was developed the all-embracing system which we may call *Hinduism*. Its distinction from the earlier sacerdotal system known as Brahmanism will readily be seen.

It not only embraced the systems above named, but it also borrowed many popular superstitions from the Dravidians, Kols, Santhals, and other previous invaders whom the conquering Aryans found in the country. The system has been compared to some old building which through a long period has been patched and repaired and enlarged by additions till nearly every original aspect has disappeared, and the result is an entire hamlet rather than a simple structure. Certain elements of Mohammedanism have been incorporated into Hinduism since the Mogul invasion, and some writers claim to have found traces of an influence borrowed from the so-called Syrian Christians who migrated to Malabar in the early centuries of the Christian era. In any case, it is certain that in our own time, Hinduism is borrowing largely from Christianity and the ethics and humanities of our Christian civilization. Under British rule,

and in contact with the educational influence of missionary and government education, it has thrown off some of its most debasing customs, and under the title of Revived Aryanism is now proclaiming Christian ethics on what claims to be Vedic authority.

As already intimated it is in the great Epics, the Ramayana and the Mahabharata, that the Trimurti with their incarnations are developed in the most popular form. They are ancient as heroic poems ; they are of later date as Brahmanized religious treatises. Probably they were moulded into their present form somewhere between the fourth and the second century before our era, though parts were added later.

The Bhagavad Gita.—The eclectic poem known as the Bhagavad Gita was embedded in the encyclopedic mass of the Mahabharata probably as late as the first or second century of Our Lord. The interpretation given by the great commentator Sankaracharya, bears a much later date.

The original author evidently gathered what he regarded as the pure honey from all flowers of Hindu literature. It is certainly a remarkable production, and seems to present many parallels to the New Testament, till one discovers that its mystical pantheistic meanings are often the very opposite of Christian truth, and that the similarities are only in phrases.

Very much has been made of the alleged resemblances of certain passages in the Bhagavad Gita and selected texts from the New Testament. Translators who have proceeded with this theory in view, and especially those who have desired to discredit the Christian Scriptures as a probable plagiarism upon the Hindu poem, which claims to be of an earlier date, have read into their translation many phrases and many conceptions borrowed from Christianity, and of which a Hindu translator would never have dreamed. Large numbers of alleged parallels have been pointed out, most of which are fanciful and strained, while others seem plausible till we take into account the different ideas which the same language would convey to Hindu and to Christian minds respectively. "Union with God," which to a Christian means fellowship, would to a Hindu pantheist signify displacement of the human ego by the divine. In the one case it would imply loyalty, in the other the removal of all personal responsibility. The words "sin," "righteousness," "saviour," salvation," "heaven," find no corresponding terms in Sanskrit which convey our meaning, and the use of these and similar terms in translating Hindu literature is wholly misleading.

The hero of the Mahabharata is Arjuna, a cousin of Krishna, but in the Bhagavad Gita Arjuna is eclipsed. Indeed, he becomes a humble suppliant, while Krishna, a hero of the old border wars of the Punjab, a brave, large-hearted, but dissolute leader, is made divine—nay, the Supreme : He is the One only existing God. He is Vishnu, not the Vishnu of the Trimurti, but the sole, self-existing and all-governing One.

It should be said that under the strong influence of a surviving monotheistic feeling the last two representatives of the Trimurti became each supreme in the worship of his respective followers, and to this day the worshippers of Vishnu and of Siva are distinct sects. Krishna was a further development of Vishnu worship.

In the later Puranas, dating not earlier than the 6th century A.D., the mythology of Vishnu, Krishna, and others runs wild, and, as has been shown by the late Dr. Wilson of Bombay, the character given to those deities in the Vishnu Purana will scarcely bear the light.

In alluding to the Pantheistic meaning of the Bhagavad Gita, we have touched the secret spring of that rare subtlety which the missionary so often encounters in the Hindu mind, and which enables him to parry all attempts to find a lodgment for the saving truth of the gospel.

Rev. Ram Chandra Bose has said that the first challenge which an agnostic foreigner in India presents to the missionary is the alleged parallels of the Bhagavad Gita to the New Testament, and generally with the assertion that the former, as being the older, must be the source of the latter. The most extravagant laudations are heaped upon its ethics and its philosophy. The Bhagavad Gita is supposed to have been written by some unknown author about the beginning of the 2d century A.D., and it was thenceforth embodied in the epic poem Mahabharata. It attempted to reconcile the conflicting schools of philosophy, and to gather into one dramatic production all the loftiest sentiments found in previous literature. Its alleged resemblances to the New Testament are largely due to the Christian conceptions which have been read into it by modern translators, and by the use of words which would convey to Hindus and Christians respectively entirely different meanings.

Subtle Influence of the System.—The practical influence of Hinduism on individual life and character presents a marked contrast with that of Christianity. The life of the high-caste Brahman is intensely religious; no other system is so exacting as his, and yet his wearisome service is abortive, and even belittling. The code of Brahmanism never deals with general principles in the regulation of conduct, as does the gospel. It inculcates no such great central motives and sources of action as faith and love. Instead of prescribing, as Christ did, the comprehensive law of love to God in supreme degree, and love to our neighbor as to ourselves, it makes endless petty exactions. "Unlike Christianity, which is all spirit and life, says Dr. Duff, "Hinduism is all letter and death."

The Infinite, Brahm, left no thinking or judging to be done by man in the sphere of religious duty, but revealed from heaven every act and observance, every posture and motion of the hand or turn of the eye, connected with worship. A devoted Brahman must in the morning clean his teeth with the twig of a particular tree, uttering at the time a prescribed prayer; and he must be specially careful in throwing away the twig. He must bathe in a particular kind of water, and if it be an inferior stream or fountain, he must pray the Ganges "to be included in this small quantity of water," by what Roman Catholics would call a "real presence." He must also sip the water, sprinkling it in prescribed directions, and offering certain prayers. Another of his morning duties is to salute the sun, which must be done with a lock of his hair tied in a particular way on the top of his head, while a large tuft of casa grass is held in his left hand, and three spires of a different grass in his right hand. He must also be sure to sip

water, and with his wet hands touch his head, eyes, ears, nose, shoulders, breast, and feet. Should he happen to sneeze or spit, he may not sip water till he has first touched his right ear. In the Ganges, especially amid the crowds at Benares, or at the great Melas or bathing festivals, this sipping goes on, however filthy the water may have become by the constant treading of the multitudes.

The whole life of a Brahmin, if he be supposed to follow his ritual, is a slavish round of petty observances—sippings, and rinsings of the mouth; changes of attitudes and of apparel; drawings of lines on the ground, and smearings with clay, or meal, or cow-dung; kindlings of fires to expel evil spirits; shiftings of sacred threads or hallowed dishes; compoundings of herbs, and rice, and fruit; wreathings of flowers, and repetitions of endless prayers, and texts of the Vedas, and sacred names.

We have given only a small portion of the daily routine, to say nothing of the greater acts of worship rendered to particular gods in the temples. All acts of life are according to programme. In marrying, a Brahmin must select a girl with neither too much nor too little hair, and it must not be red. She should not be deformed nor talkative, nor afflicted with an unlucky name.

This holy man must be a close student of the Vedas, but should never read them with a sour stomach, nor with his limbs crossed, nor with his feet on a bench. He must not read in a cow-pasture, nor in any place of offensive odors. He must close his book if a dog has barked or a jackal howled, or an ass has brayed. He must never cut his own hair, nor bite his nails, nor step upon hair or ashes. He must not look at his wife when eating or sneezing or yawning. He must not stand under the same tree with idiots or washermen. He must never run when it rains, nor spit in a stream of water, nor step over the tether of a calf, nor ride after oxen with imperfect horns or ragged tails.

Reforms and Changes.—There have been many attempts to reform or to supplant Hinduism, and all except that of Christianity have failed. The impression made by Buddhism was altogether the most profound, and came nearest to permanent success. But, as we have seen, after centuries of contact and rivalry it failed. Though its aggressive missionary work, which Hinduism did not attempt to emulate, extended into many lands where it still prevails yet on the same field, and in what seems to have been a fair trial of strength, Buddhism finally succumbed to its older and more subtle rival. Hinduism had the advantage of an appeal to the supernatural, toward which the hearts of men naturally incline. Moreover, it recognized the being of God and the real entity of the human soul. Doubtless, also, it found substantial aid in the intrenchments of caste, and in the power of venerable custom. Each system was greatly influenced by the other, but the mastery remained with the Brahmans. Even in far-distant lands Buddhism has always recognized, however inconsistently, the power of Hinduism. The twelve Buddhistic sects of Japan, as we find them in our day, have one thing in common—it may almost be said only one, viz., that in all their temples the images of the gods of Hinduism are invariably found. Protesting as it does against polytheism and idolatry, and virtually atheistic as it is, at least in its old orthodox teachings, Buddhism yet clings to Hindu polytheism with all its dumb idols.

Nearly a thousand years ago Mohammedanism swept into India with all the power and prestige of a conquering race, and a fanatical and everywhere victorious faith. Raised to the seats of arbitrary power, and strong in the clear and consistent monotheism which it had borrowed from the Old Testament Scriptures, it might have been expected to supplant Hindu idolatry as it had overcome other faiths in many lands. Yet, after more than eight centuries of opportunity and power, it left Hinduism still triumphant; and the forty millions of Mohammedans, less than a fifth of the total population, still give evidence of having received from the old Brahmanical cult quite as much as they imparted.

Sikhism was another attempt at the reform of Hinduism. Nanak, its founder, in his disgust with the prevailing idolatry, hoped to effect a compromise between Hinduism and Islam. Upon the monotheism of the latter a superstructure of the best teachings of the Vedas was to be reared, and an ideal faith thus secured. But Sikhism has also failed to make any serious impression on Hinduism. For a time it won military and political supremacy in the Punjab, but it is little more than the worship of a book: it knows nothing of the true God; the essence of Hindu idolatry still remains.

The influence of the Somajes of our own time upon the heterogeneous, changeful, and yet ever vital Hinduism has not been slight. The Brahmo Somajes of Mohun Roy and Chunder Sen were indeed disappointing in their results, yet they promoted the disintegration of the old system, and did much to bring discredit upon the foul corruptions of modern Hinduism. Like Mohammedanism and Sikhism, they urged a return from polytheism to the simple monotheistic worship of Vedic times, and they opposed the injustice and cruelty so long visited upon woman. Chunder Sen exalted the Messiah of the Christians as the chief of all the world's prophets and teachers. But his system has declined.

The most imposing of all these monotheistic movements at the present time is the Arya Somaj. A few points in its remarkable creed are worthy of special notice: (*a*) Its testimony for the monotheism of the Vedas is clear and explicit. (*b*) It is inconsistent in adopting the schools of philosophy in general terms, at the same time that it differs from some of them so widely in its positive theism and in its theory of creation. (*c*) Its humane elements in respect to woman and child-marriage are evidently borrowed from Christianity, and the higher sentiment which it has created. (*d*) Its doctrine in respect to caste is a virtual arraignment of the entire Indian cultus and civilization. (*e*) It strikes a blow at the all-prevailing pessimism of India in ascribing benevolence of design to the supreme and personal creator of all things. In this respect it approaches very nearly to the Christian view and to that of Plato and Aristotle. (*f*) It is less grossly anthropomorphic and more spiritual than the old Hindu faith in its conception of heaven and hell, which it looks upon, not as places, but as characters and conditions; on the same principle, caste is character and not an accident of birth. (*g*) It is elevated in its ethical standards, and it gives to ethics a godward

side. Obedience to God is one of its foremost requirements. (*h*) Its denial of all incarnations of deity is a two-edged sword, which strikes at both Hinduism and Christianity. It is so far in accord with Islam. (*i*) Though it approves of Yoga or asceticism in theory, yet its definition of true religion is as practical as that of the apostle James. It embraces the cardinal virtues of life, both active and passive—such as contentment, repression of the passions, the return of good for evil, knowledge of the Vedas, obedience to God, and truthfulness and just dealings toward all men. (*j*) Its positively missionary character is in sympathy with Buddhism and Christianity, rather than with Hinduism. (*k*) Its advocacy of female education is a proof that it has caught the spirit of Christian lands. In no one feature does the Arya Somaj strike more deeply at the root of old Hinduism than in its policy with respect to women. (*l*) It apparently attempts a compromise between true theism and the prevailing pantheism. It inspheres the human soul in the infinite soul, and apparently expects its absorption into deity; yet it speaks of the soul as a real entity, and maintains its free will, and therefore its moral responsibility. (*m*) Its doctrine of transmigration is exceedingly plausible. No better reasons could be given for such a theory of eschatology.

The relation of the Arya Somaj to Christianity and to Western thought, is unique and full of interest. It is exceedingly hostile to Christian propagandism, and yet it is a far more efficient handmaid of Christianity than was the Brahmo Somaj in its most palmy days. It is more efficient, because its attitude toward all Hindus is more conciliatory, and therefore more persuasive and influential. It is less radical as to changes in doctrine, and yet not one step more radical with respect to those great social movements which Christianity is striving to promote. Moreover, the Arya Somaj is a real ally of Christianity against the various current phases of Western infidelity. It takes the side of truth against the agnosticism of Huxley and Herbert Spencer. It is strongly theistic. It believes in an intelligent and omnipotent First Cause, and a real creation of the world. It maintains benevolence of design in the creation and government of the world, which Tyndall and Darwin reject. It is in advance of Max Müller in the doctrine of a preternatural revelation of God to man. It brings all virtue and philanthropy within the domain of religion, and is a rebuke to all those who would dispense with God in the government of human affairs. It challenges all forms of pessimism, ancient or modern, Eastern or Western, and maintains that the one God of the universe is wise and good, and therefore worthy of all reverence and love.

Nevertheless, while modern Aryanism is in some sense an ally of Christian civilization, it must not be forgotten that it is more or less of the nature of an intrenchment of essential Hinduism. The more nearly it counterfeits the truth of God and shuns disgusting rites, the more plausible does it become. It considers that it has adjusted itself to modern science and progress, and needs no further change. Besides, it is a religion of India, and so far appeals to the national pride. It boasts a very ancient and honorable pedigree.

So far as the Arya Somaj or any other form of revived Aryanism hopes to regenerate India, it is doomed to disappointment. It cannot long utilize the forces of Christian ethics and Christian civilization under Vedic labels. The fraud will be discovered. The world cannot be convinced that this modern creed is real Hinduism, and the reaction will be proportionate to the illusion. On the other hand, when the real teachings of the Veda come to be known, as they are sure to be, the emptiness of the old cisterns will fully appear. Prof. Max Müller in one of his many lectures has dwelt upon the disappointment and dismay with which intelligent Hindus have observed the disclosures which modern scholarship has made of the sterility of the Vedic literature, and he ascribes to this cause the virtual collapse of the earlier Somajes.

In reply to the confident assumptions of the leading Aryas, Rev. Martin Clark, D.D., of Amritsar, has also exposed the rotten foundation on which they build, by publishing some literal and damaging Vedic translations.

The Contrasts of Hinduism and Christianity.—Hinduism has some elements in common with Christianity, which it is well to recognize. It is theistic; it is a religion, as distinguished from the agnostic ethical systems of the world. Hinduism recognizes a direct divine revelation which it regards with profound reverence, and through all its variations and its corruptions it has inculcated in the minds of the Indian races a deeply religious feeling. It has been claimed that the Hindus are the most thoroughly religious people in the world. Like Christianity, Hinduism appeals to man's intellectual nature; it is inwrought with profound philosophy; it has its trinity, its incarnations, and its prediction of a Messiah who shall restore the truth and establish righteousness.

But compared with Christianity, the contrasts of Hinduism are far greater than its resemblances. *First*, as to the nature of God. There is an infinite distance between the cold and unconscious Brahm, slumbering age after age, without thought or emotion, or any moral attribute; and the God of Israel, whose power and wisdom and goodness, whose mercy and truth and tender compassion, are so constantly set forth in the Scriptures. The latter compares Himself to a father who cares for his children, and who has redeemed the world by an infinite sacrifice. *Second*, there is a striking contrast in the comparative estimates which Hinduism and Christianity place upon the human soul. Unlike Buddhism, Hinduism does recognize the existence of a real soul, but it is only a temporary emanation, like the moon's reflection in the water. It resembles its source as does the moon's image, but coldly and in a most unsatisfactory sense; there is no capacity for fellowship, and the end is absorption. On the other hand, Christianity teaches us that we are created in God's image, but not that we are His image. We are separate, though dependent; and if reunited to Him through Christ, we shall dwell in His presence forever. *Third*, the two systems are in strong contrast in the comparative encouragement and hope which they hold out for the future. The doctrine of transmigration casts a gloom over all conscious being; it presents an outlook so depressing as to make life a burden, and the acme of all possible attainment is individual extinction; Christianity promises an immediate transfer to a life of unalloyed blessedness,

and an endless growth of all the noblest human powers and capacities. Hinduism finds the explanation of life's mysteries and inscrutable trials in the theory of sins committed in a previous existence; Christianity recognizes the same trials, but mitigates them, with the hope of solutions to be found in a future life of compensating joy. The one turns to that which is past, unchangeable, and hopeless, and finds only sullen despair; the other finds encouragement in immortal hope. *Fourth,* Hinduism has no Saviour and no salvation. It is therefore not a religion in the highest sense, for by the very derivation of the word, religion is the reuniting of the soul to God: it implies the ruin of sin, but provides a rescue from it. That is unworthy of the name which presents no omnipotent arm stretched forth to save. Hinduism provides nothing above the low level of unaided human struggle and merit, and there is no divine helper, no sacrifice, no mediator, no regenerating spirit. It has no glad tidings to proclaim, no comfort in sorrow, no victory over the sting of death, no resurrection unto life.

There are a thousand other peculiar principles in Hinduism whose subtle influence is felt in society and in the state, and to which the faith and influence of the gospel present the very strongest contrasts.

Christianity has raised woman to a position of respect and honor, and made her influence felt as something sacred and potential in the family, in all society, in the state. Hinduism has brought her down, even from the place which she held among the primitive Aryans, to ever-increasing degradation; it has made her life a burden and a curse.

The following impassioned prayer, quoted by Ramabai from the lips of a high-caste woman who had spent her life from childhood as a "child widow," reveals the anguish which falls to the lot of woman under the Hindu social and religious system: "O Father of the world, hast Thou not created us? Or has perchance some other God made us! Dost Thou only care for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty One, hast Thou not power to make us other than we are, that we too may have some part in the comforts of life? The cry of the oppressed is heard even in the world; then canst Thou look upon our victim hosts, and shut Thy doors of justice? O God Almighty and unapproachable, think upon Thy mercy, which is a vast sea, and remember us. O Lord, save us, for we cannot bear our hard lot." (High-caste Hindu Women, p. 88).

In its broad influence Christianity has raised the once savage tribes of Europe to the highest degree of culture, and made them leaders in civilization, and rulers of the world. Hinduism has so weakened and humbled the once conquering Aryans that they have long been an easy prey to every invading race. Christianity shows in its sacred books a manifest progress from lower to higher moral standards: from the letter to the spirit; from the former sins that were winked at to the perfect example of Christ; from the narrow exclusiveness of Judaism to the broad and all-embracing spirit of the gospel; from prophecy to fulfilment; from types and shadows to the full light of redemption. The sacred books of Hinduism have degenerated from the lofty aspirations of the Vedic nature-worship to the vileness of Saktism and the Linga, from the noble praises of Varuna to the low sensuality of the Tantras, from Vedic conceptions of the creation sublime as the opening of John's Gospel, to the myths of the divine turtle and the boar, or the amorous escapades of the supreme and "adorable Krishna."

Christianity breaks down all barriers which divide and alienate mankind, and establishes a universal brotherhood in Christ; Hinduism has raised the most insurmountable barriers, and developed the most inexorable social tyranny ever inflicted on the human race. Christianity enjoins a higher and purer ethic than it has ever found in the natural moral standards of any people; it aims at perfection; it treats the least infraction as a violation of the whole law; it regards even corrupt thoughts as sins; it bids us be holy even as He is holy in whose sight the heavens are unclean: Hinduism, on the contrary, is below the ethical standards of respectable Hindu society. The better classes are compelled to apologize for it by asserting that that which is immoral and debasing in men may be sinless in the gods. The offences of Krishna and Arjuna would not be condoned in mortals; the vile orgies of the "left-handed worshippers" of Siva would not be tolerated but for their religious character. The murders committed by the thugs in honor of Kali were winked at only because a goddess demanded them.

It is the peculiar distinction of India that it has been the theatre of nearly all the great religions. Brahmanism, Buddhism, and Mohammedanism have all made trial of their social and political power, and have failed. Last of all came Christianity. The systems which preceded it had had centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than they had accomplished in all the ages of their dominion. Neither Buddhism nor Mohammedanism had made any serious impression upon caste; neither had been able to mitigate the wrongs which Brahmanism had heaped upon woman—Mohammedanism had rather increased them. The horrors of the Satti (Suttee) and the murder of female infants, those bitterest fruits of priestly tyranny, were left unchecked till the British Government, inspired by missionary influence and a general Christian sentiment, branded them as infamous, and made them crimes.

The sentiment even of the better classes of natives in India is now greatly changed by these influences, and the conventional morality is rising above the teachings of the national religion. Widow-burning and infanticide belong almost wholly to the past. Child-marriage is coming into disrepute; and caste, though not destroyed, is crippled, and its preposterous assumptions are falling before the march of social progress.

Perhaps the very highest tribute which Hinduism has paid to Christianity is seen in the fact, already noticed, that the modern Arya Somaj has borrowed its ethics and some of its religious doctrines, and is promulgating them upon Vedic authority. It has renounced those corruptions of Hinduism which can no longer bear the light, together with such social customs as caste, child-marriage, child-widowhood, and the general oppression of woman. It denounces the incarnations of Vishnu as mere

inventions, and therefore cuts up by the roots the whole Krishna cult, with its divine assumptions. It abhors polytheism, and not only proclaims the supremacy of one only true God, self-existent, the Creator and upholder of all things; but it maintains that such was the teaching of the Vedas, and that when various names were used they all referred only and always to One and the Same.

Hindustani Version.—The Hindustani, or Urdu, is a dialect of the Hindi, and belongs to the Indic branch of the Aryan language-family. It is vernacular to the Mohammedans of India and others, and is generally understood in all the larger towns. The first missionary who supplied the Mohammedans with any part of the Scripture was Benjamin Schultze. In 1746 his translation of the Psalms, and in 1758 that of the New Testament, was published by Callenberg at Halle. This translation was superseded in 1814 by the version of Henry Martyn and Mirza Mat Fitrool, which was published at Serampore. This version was so excellent, that an edition in the Devanagari (or regular Sanskrit) character, for the benefit of the Hindus in the upper provinces, was made necessary, and was published at Calcutta in 1817, by the same translators. Between the years 1823 and 1844 the Old Testament was published, both in arabic and roman character. The translation was made by Messrs. Fitrool, Corrie, and Thomasen. In 1855 a revised edition of the Bible into Hindustani was issued from the Mirzapore Press—the so-called Benares version of Schürman, Buyers, and Kennedy of the London Missionary Society. From the same press there issued the Testament in roman character in 1858. In 1856 a revision of the New Testament in Urdu was executed by the Rev. J. Hoernle, at the expense and instance of the North India Bible Society, but after a portion of this edition was set up in type it was destroyed in the mutiny. Mr. Hoernle was then appointed to go to England to bring out a large edition of the New Testament in the arabic letter. This edition was issued in London in 1860. At the same time and place the Rev. R. C. Mather brought out an edition of the entire Bible in one volume, and the New Testament, monoglott and diglott, in roman letter. In 1870, under the editorship of Mr. Mather, new editions of the Bible in both arabic and roman letters were printed at Mirzapore, and large editions have followed since. A slight revision of the Bible, confined chiefly to printer's errors and palpable mistakes and want of uniformity in spelling, was carried through in 1887 by the Rev. F. A. P. Shirreff of the Church Missionary Society, and the Rev. J. A. Lambert of the London Missionary Society. The Bible thus revised was placed in the hands of a Revision Committee in India, with a view to the preparation of copy when a new edition shall be required.

An edition of the Bible in Urdu, with references in Persian character, was published by the American Bible Society at Lodiana, 1883.

(*Specimen verse.* John 3 : 16.)

(Persian.)

کیونکہ خدا نے جہان کو ایسا پیار کیا ہی کہ اُسنے
آپنا اکلوتا بیٹا بخشا تاکہ جو کوئی اُسپر ایمان لاوی
ہلاک نہووی بلکہ ہمیشہ کی زندگی پاوی

(Arabic.)

کیونکہ خدا نے دنیا کو ایسا پیار کیا ہی کہ
اُسنے اپنا اکلوتا بیٹا دے دیا تاکہ جو کوئی
اُسپر ایمان لاوے ہلاک نہ ہووے بلکہ
حیات ابدی پاوے۔

(Roman.)

Kyūnkī Ḳhuda ne jahān ko aisā piyār kiyā hai, ki us ne apnā iklautā Beṭā bakhshā, tākī jo koī us par īmān lāwe, halāk na howe balki hamesha kī zindagī pāwe.

Hing-hwa, a prefecture (with city of the same name) on the sea-coast of Fuhkien, China, extending from 60 to 120 miles south and west of Foochow. It includes two counties, and the population, of over one million, speak a dialect similar to the Foochow, but differing enough to render intercommunication difficult.

The city stands at the foot of hills looking out over a beautiful fertile plain, 15 miles beyond which stretches the Hing-hwa Bay, with the Lamyit Islands in distant view. The houses are well built, and the city is enclosed with a wall four miles in circumference, 25 feet high, with four massive gates. It is the principal literary and official centre for the million of people who speak the Hing-hwa dialect, and its Examination Hall will accommodate 3,000 students. Mission station and circuit of the M. E. Church (North) with 1 missionary, 85 church-members, 2 high-schools, 34 pupils, 1 Sabbath-school, and 59 scholars, in the city. C. M. S., with work in the district carried on from Foochow ; 63 communicants, 11 schools, 156 scholars.

Hiogo, Japan, a town on the coast of the main island. Pleasantly situated, having the best harbor of all Japan, and great commercial activity. Population, 20,000, including a small number of foreign merchants, mostly German. Mission station of the Methodist Episcopal Church (South) with Kobe (q. v.).

Hirampur, a station of the C. M. S. among the Santals, Bengal, British India, founded in 1876. In connection with Barharwa, it has 1 missionary and wife, 2 native clergy, 764 communicants, 517 scholars.

Hirosaki, a town of Japan, northwest part of main island, between Akita and Aomoei. Mission station of the Methodist Episcopal Church, (North) ; 1 missionary and wife, 1 native pastor, 126 church-members, 1 school, 40 scholars, 170 Sabbath-scholars.

Hiroshima, a town of Japan, 200 miles west from Osaka; 75,800 inhabitants. Mission station of the Methodist Episcopal Church (South) ; 1 missionary, 1 female missionary, 4 out-stations. Presbyterian Church (North) ; 2 missionaries and wives.

Hislop, Stephen, b. Scotland ; studied at the Universities of Glasgow and Edinburgh, and the New College. In 1844 Major-general Hill, stationed at Jalna, in the Nizam's territory, presented to the Free Church of Scotland the sum of £2,500 for the founding of a new

mission. Mr. Hislop, who had distinguished himself as an accomplished scholar, was secured for the mission. He began his work in February, 1845, at Kamptee, ten miles from Nagpur city, cordially welcomed by Captain Hill and other British officers, who handed over to him a school which they had established, and otherwise greatly encouraged him. He was assisted by three German artisans. In 1846 he removed to the capital city of Nagpur, containing a large Mahratta population, and opened, with thirty scholars, a school in the vicinity of the Rajah's palace. The school soon took a high position as a missionary institution, and for many years sent forth annually between 250 and 300 pupils. It is called the Hislop Missionary College. The Central Provinces being ruled by a heathen government, and the people having no desire for education, his position was a trying one. His life was often in peril. In 1853, in connection with caste prejudices and the baptism of several natives, a serious riot occurred, and an attack was made on the mission-house, which, but for his heroic defence by the native Christians, would have resulted in the death of the missionary. The next year he was attacked by a fanatical Moslem mob, but rescued by the aid of an old pupil and some Sepoys. He was conveyed to the mission-house in an apparently dying state, ten deep gashes appearing on his head, and his body greatly bruised. In 1857, having received information privately from a Mohammedan of a combined plot of the up-country Sepoys and the Mussulmans of the city to massacre all the Europeans on a given day, he informed the authorities, so that the design was frustrated, and the Madras and Bombay Presidencies saved from the rebellion. This devoted missionary met with an early and tragic death. In 1863, September 3d, he accompanied Sir Robert Temple to Boreenem Tagulghat, to study the stones believed to be of Scythian origin. Mr. Hislop, on the afternoon of the 4th, remained behind to classify some antiquities and to examine a native school. The almost dry bed of the stream near Takulghat, which they had crossed in the morning, had during the day swollen by the rains to the depth of ten feet. The man whom Mr. Temple had placed at the spot to guard Mr. Hislop against danger was not at his post, and in the darkness he rode into the stream and was drowned. His loss was greatly deplored in India and at home. He was a man of "earnest piety, high intellectual gifts and scientific attainments, heroic courage, iron will, large amount of tact and common-sense, of rare political insight and administrative power, and above all an enthusiast in the spiritual work he had undertaken."

Historical Geography of Missions.—The historical geography of the Christian church deals with the geographical march of Christianity, "beginning at Jerusalem." It traces the boundary-lines century after century, showing the various territorial stages of the conflict, and giving the immediate causes for the retreats and advances. Though an integral part of church history, such an investigation of the geographical expansion of Christianity has vitally to do with the history of Christian missions, for the missionary has always been the pioneer, without whom the church could not have spread. A series of maps showing this growth must be a stimulus to faith. At its beginning we can, on an ordinary atlas map, cover up all there was of Christianity in the world with the point of one finger; at the end of a century a whole hand will not suffice; at the end of three centuries the whole Roman Empire must be included; by the close of the tenth century all of Europe, including the Russias, has become Christian; while Persia, Syria, Africa, and Spain are lost to Mohammedanism; the fifteenth-century map shows losses in Asia Minor and the Balkan regions, gains on the Iberian peninsula, and displays a new hemisphere which brings the full extent of the missionary problem to the heart of Christendom. From that day to this the march has been steadily forward, until at the close of the nineteenth century every section of the globe has been reached with more or less effect.

I. *The Pentecostal Church.*—The first map shows the geographical conditions which surrounded the infant church assembled in that upper room in Jerusalem May 28th, 30 A.D. What most impresses us is the small extent of the known world. As far as civilization was concerned, it was a Mediterranean world. A stretch of three thousand miles east and west, and of fifteen hundred miles north and south, contains it all. Britain was still unconquered. The warlike Parthian was the greatest organized enemy of Rome. This Scythian monarchy had learned some of the refinements of civilization from the downtrodden Persians, but was still essentially barbaric. India was known to navigators, and caravan routes were open through to China. Travellers occasionally brought in accounts of strange lands and peoples but all about this confined area of *terra cognita* lay the great cloudland of *terra incognita*. The Pentecostal church prayerfully faced the Roman civilization; but what of the vast stretches of sea and land still veiled from their eyes, but included in their Master's last command? The apostolic leaders were able to grasp the thought that "every knee shall bow and every tongue shall confess to God." To the follower of the Nazarene there could not be "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all" (Col. 3 : 11).

But the immediate task before Christianity was the conquest of the centre of civilization—the Roman Empire. Let us notice the geographical characteristics of this Mediterranean civilization as related to the company of Christian believers in Jerusalem. (1) It was an empire of cities. Christianity must needs handle centres of population, especially in the west. From four to five thousand cities must be reached. (2) The Mediterranean furnished easy access from city to city. It was covered with sails employed in a thrifty commerce. (3) Roman roads connected all parts of the empire, so that news was carried rapidly. Along these splendid highways trudged the messenger of the gospel from city to city. (4) One hundred million people were thus by land and waterways compactly drawn together in a territory containing less than two million square miles. Geographically considered, no portion of the globe furnishes so interesting a field for religious conquest as the territory of the old Roman Empire.

Roman civilization spread itself outside its own regions by two methods,—commercial and

military,—and Christianity must needs follow in the track of armies and merchants. Caravan routes come streaming in like rivers into the common basin of the Mediterranean: from Central Africa through Sahara by several ways; down the Nile; from Yemen along the Red Sea; from the Persian Gulf through the Syrian desert; and from Mesopotamia, where was centred the trade of Central Asia. To this mart came pouring in the treasures from the Persian Susa, from Hyrcania, and from Bactria, which in turn drew upon China through Statio Mercatorum, and from Hindustan and Farther India via Clisobra. Turning to the sea, the routes are quite as numerous. The whole coast of Southern Asia was familiar to the merchants, and regular routes by sea were open, finding their natural termini in the Persian Gulf and the Red Sea. Another thrifty line of commerce came pouring into the outlet of the Mediterranean from distant Britain, and daring navigators pushed along the coast of the North Sea and penetrated the Baltic lands in search of trade. If a little later we find Christianity firmly planted in far-away places, let us not be astonished. The door was open, and the disciples could easily go in.

Garrisons of Roman soldiers were stationed all along the borders of the empire. These military barracks soon became centres from which Christianity could spread outside the civilized world. The new religion took easily to the Roman camp, and these isolated spots along the Rhine, the Danube, the Euxine, and the Euphrates became oases of the faith. When the armies pushed beyond the boundaries of the empire, Christianity was sure to go with them. Christian soldiers captured and enslaved by barbarians were the means of converting whole nations.

Another geographical condition of the greatest importance to Christianity was the wide extent of territory over which the Greek and Latin languages were spoken. At the opening of the Christian era Hellenistic Greek was the *lingua franca* of the Roman world. Greek colonies had been established all around the Mediterranean, and these had determined the language of commerce. Greek letters and arts had conquered Rome more effectually than the legions of the republic had overcome the peninsula of Hellas. The New Testament was composed in this universal language, and all through the early centuries Christian churches were Hellenistic. Later on the Latin tongue took the supremacy in the western world, and still remains the liturgical language of the majority of Christians. But more important to the Christian church than any of the conditions mentioned was the geographical distribution of the Hebrew race. Everywhere synagogues were the early preaching places of the apostles, and the majority of the Christians of the first century were of Jewish extraction. Christianity, as the fulfilment of the Old Testament religion, naturally turned to the believers in that revelation. Providentially, it seems, these seven millions of people, with their monotheism, their nobler conceptions of God and their purer ethics and life, had been scattered broadcast over the Roman world, and even beyond its boundaries. Let us notice where they were settled. There were about four million Jews in Syria and Palestine at the opening of our era. One million lived in Mesopotamia and down the Tigris and Euphrates rivers. One million more were dwelling along the Nile and in the Delta, Alexandria having a large quarter entirely devoted to this people. A million more were estimated to have been distributed elsewhere about the Mediterranean. Paul and the other apostles found them everywhere. Most cities had a Jewish section. This race was especially numerous along the north coast of Africa, in Spain, up the Rhone, and about Rome, the commercial centre of the world. The Sibylline Oracle says that "every land and every sea" was filled with them. Strabo, writing of the century before our era, says that the Jewish people had already come into every city and that it was not easy to find a place in the world which had not received this race and was not occupied by them. We find them in Southern Arabia (Yemen), Ethiopia (Abyssinia), Armenia, Parthia, Iberia, Crimea, Hyrcania, and even China. Wherever there were Jews the door was open to the preachers of the Messiah.

Such were the geographical conditions which surrounded the Pentecostal church. It did not flinch before the known or the unknown elements in the problem. With a Roman government to police the world, with highways and harbors facilitating journeys by land and sea, with a universal language at their command, and with Jewish people and prayer-houses distributed all over the empire, the apostles went forth to conquer. As the centuries went on we shall find the Christian churches most numerous and thriving where these conditions were most favorable.

II. ***The Apostolic Church.***—The second map shows the condition of the Christian church at the close of the first century (100 A.D.) We must be content with a very inadequate presentation of the extent of the advance at this era. The persecuted church was more or less in hiding for three centuries, and the notices of geographical matters in Christian or heathen literature are only incidental. Legends and doubtful traditions have thrown a haze over the whole subject. By the time of the death of the apostle John we are certain that there were Christian churches all over Syria, Asia Minor, Macedonia, Greece proper, the Islands, and Italy. There seems to be every probability that Paul may have carried out his desire to visit Spain between the two imprisonments at Rome. Peter was probably at Babylon and Mark in Egypt. Beyond this we are in grave doubt. The list of the converts on the day of Pentecost (Acts 2: 9–12) would lead us to infer that Christianity got a footing in Parthia, Media, Elam, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene, Rome, Crete, Arabia, and "in every nation under heaven" (Acts 2: 3). Ethiopia (of doubtful location) may have learned of Christ through the eunuch baptized by Philip. The apostle James familiarly addresses "the twelve tribes which are of the dispersion." Peter addresses the "sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." He sends greetings from Babylon (Rome? in Egypt? or on the Euphrates?—probably the latter). The innumerable traditions about the apostles and early disciples we must dismiss as unreliable and misleading—such as that of Paul in Britain, Lazarus in Gaul, Thomas in India, Bartholomew in Parthia, Andrew in Russia, Thaddeus in Edessa, Philip in Scythia, Matthew in Ethio-

pia, and Judas the Zealot in Arabia. Yet we cannot doubt that these men were busy somewhere preaching the gospel and building up churches. Further research may clear up the difficulties in the way of accepting some of these traditions.

Of this we can be sure—Christianity found a lodgment during the first century from Spain to Babylon (3,000 miles), and from Rome to Alexandria. It had taken the whole Mediterranean as its field of work. In 30 A.D., at Jerusalem there were at most 500 Christians ; 100 A.D. there were probably 500,000. A map of the Christian world at this date, containing only certainties, would not give a true impression of the geographical extent of Christianity. From the unexampled spread a little later we must allow a large growth in these early times before the great persecutions. The map should show the routes Paul took on his missionary journeys and on his way to Rome. The cities of Ælia Capitolina (Jerusalem after 70 A.D.), Samaria, Joppa, Cæsarea, Ptolemais (Acre), Tyre, Sidon, Damascus, Salamis, Antioch, Tarsus, Derbe, Lystra, Iconium, Antiochia, Hierapolis, Colossæ, Philadelphia, Sardis, Thyatira, Pergamum, Ephesus, Smyrna, Philippi, Thessalonica, Beræa, Corinth, Cenchræa, and Rome should be plainly marked. The following cities and countries should be put down as probable : Babylon, Edessa, Arabia Petræa, Alexandria, Cyrene, Ancyra (in Galatia), Perga, Troas, Athens, Rhodes, Crete, Mileta, Puteoli, Carthage, and Southern Spain. It is possible that Dalmatia, Britain, and the Rhone valley should be included. Clement of Rome (30 A.D.—102 A.D.), in his first epistle to the church at Corinth (§ 42), says that there was "preaching everywhere in country and town."

The Apostolic church was to all intents and purposes a Greek-speaking church. It was largely drawn from the Jewish element, although Gentiles took more and more a prominent part. Christian prejudice against the Jew as a Jew had not yet arisen. The hopeful, buoyant tone of the apostolic letters indicates a growing success in the work. The churches do not seem to have been thoroughly organized as one church, and so we note no internal geographical divisions.

III. ***The Ante-Nicene Church.***—The Church of the second and third centuries is under even a denser cloud than that of the first. We no longer have apostolic writings, and we have to rely for data on the whereabouts of Roman persecutions and casual references. The era of representative church councils was just beginning. Justin Martyr (105 A.D.—167), a fairly reliable Christian writer living in Palestine, says somewhat rhetorically: "There is not a nation, either Greek or barbarian, or of any other name, even those who wander in tribes and live in tents, amongst whom prayers and thanksgiving are not offered to the Father and Creator of the universe by the name of the crucified Jesus." The still more reliable "Epistle to Diognetus" of the same century says (Chapter VI.): "To sum up all in one word, what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world." Irenæus, bishop at Lugdunum (Lyons), on the upper Rhone (130 A.D.—202 A.D.), says (Adv. Haer. i. 10): The Church, though dispersed throughout the world, even to the ends of the earth, has received from the Apostles and their disciples this faith. . . . For though the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the churches which have been planted in Germany do not believe or hand down anything different; nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been establisbed in the central regions of the world (Rome or Palestine)." Tertullian, who wrote in the second and third centuries, speaks of the Christians as a "great multitude," "a majority of every state." "We, though of yesterday, have filled every sphere of life—cities, castles, islands, towns, the exchange, the very camps, the plebeian populace, the seats of judges, the imperial palace, the senate and the forum. They (enemies) lament that every sex, age, and condition, and persons of every rank also, are converts to that name." Among other nations he enumerates the Gætulians (Moors), "all the limits of Spain," "the diverse nations of the Gauls," "the haunts of the Britons, inacessible to the Romans, but conquered by Christ," the Sarmatians, Dacians, Germans, and Scythians.

Beyond these rather highly colored generalizations we are largely dependent upon Church councils and martyrologies for our information concerning the spread of Christianity in this obscure period. Eight savage Roman persecutions of the Church took place before Christianity won for itself imperial recognition. Those instituted by Marcus Aurelius, Septimius Severus, Decius, and Diocletian were most notable. The Diocletian persecution was indescribably savage. The universality of several of these persecutions shows how widely the faith had spread. The wisest Roman emperors ordered the severest persecutions, because they feared the spread of this secret religio-political cultus, as they considered it. This is another indication of the numerical strength of the Christians. It is estimated by the most careful students that by the opening of the fourth century there were 10,000,000 Christians in the Roman empire, as contrasted with the 500,000 at the close of the first century. We can hardly account for such a gain in the face of such obstacles. A conservative guess as to the number of churches at the close of this period places them at 1,000 Oriental and 800 Occidental. We have very unsatisfactory data on which to lean. Important Church councils were held at Carthage (254 A.D.), Elvira (Spain, 305 A.D.), Arles (Gaul, 314 A.D.), Ancyra (Asia Minor, 314 A.D), and Nicæa (Asia Minor, 325 A.D.). Contemporary documents give us the names of the bishops or presbyters who were present. But not a third of the churches could have been represented. Martyrologies help us out somewhat. In all we can give the names of 525 cities where there were churches at the time Christianity was coming out from under persecution. They are distributed as follows (see Lectures of Professor R. D. Hitchcock, D.D., Union Theological Seminary): In Europe 188 in all (Britain 3, German lands 3, Gaul 38, Spain 45, Italy 62, Southeastern Europe 37); in Asia 214 (Asia Minor 136, Northern Syria 36, Palestine 24, Arabia 18); in Africa 123 (Egypt and Lybia 28, North Africa 95). The map indicating this condition of

things is sprinkled all over with cities containing Christian churches. Multiply them by three or four, and we shall see why the rather secular mind of Constantine the Great led him to throw in his lot with the Christians. Besides York, Lincoln, and London, represented at the Council of Arles, 314 A.D., there were doubtless churches scattered all over the land as far north as the Roman wall. All along the Rhine and Danube frontier we see a string of Christian fortresses. Roman soldiers were the missionaries in this dangerous region. The Euxine is fringed all around with churches. Italy, Asia Minor, Syria, Egypt, North Africa, Southern Spain, and the Rhone valley are thickly dotted with churches. Christianity is still strictly municipal, as we might have predicted.

What were the agencies of this vast growth of the faith? We can fasten upon few names which we can call strictly missionary in their associations. There were the church fathers—Polycarp, Ignatius, Barnabas, Theophilus, Julius Africanus, and Justin Martyr, of Asia Minor and Syria; Pantænus, Clement of Alexandria, and Origen of Egypt; Tertullian, Cyprian, and Arnobius, of North Africa; Irenæus of Gaul, Clement of Rome, Hippolytus and Lanctantius of Italy: these are the more prominent leaders. The great aim was to convert the centres of civilization. It was an era when there was no distinction between home and foreign missions. The vigor of Christian thought was shown in an unfortunate but inevitable way, by the outcropping of differences of theological opinions. Heretical sects sprang up in all directions—the Ebionites in Syria; the Alogi Gnostics, Montanists, in Asia Minor; the Manichæans in Persia; Arians and Meletians in Egypt; the Donatists in North Africa; the Novatians and Sabellians in Rome. The most prominent work of the church fathers was in defending the church from these and other errors, and their distinctive missionary activity was not so manifest. But underneath all this controversy the most active propaganda in favor of the new religion was going on. Gregory Thaumaturgus was made bishop of his native city, Neo-Cæsarea in Pontus. At the start there were twenty-seven Christians in the city; at the close of his ministry there were said to be only twenty-seven pagans left. The almost incredible expanse of Christianity was brought about largely by obscure men, who voluntarily gave their lives to this work. The laity figured prominently if not overwhelmingly in this labor, women as well as men—merchants, miners, sailors, soldiers, craftsmen. Every true Christian was a missionary, and thousands sealed their faith with their blood.

Translations of the Bible into the vernaculars, always foremost agencies in missionary work, appeared in different parts of the empire—the "Peshitto" in Syria, the "Itala" in North Africa and Italy, and the Coptic in Egypt.

During this period there were no geographical divisions within the Christian church. Bishops had control over particular cities, but were all equals. At the close of the period we see the beginnings of the metropolitan dignity that was to grow into the patriarchal control and the clear geographical demarcation of Christendom.

IV. ***The Imperial Church*** (311–600 A.D.).—With Constantine's decree of amnesty to Christians (311 A.D.) the church entered upon a new era. Under imperial favor Christianity became a state religion, and the Roman Empire found that its vital force was no longer paganism, but the long-persecuted religion of the cross. The centres of civilization were won. The era of foreign missions proper now began. The imperial system of government was adopted in the home church. The emperor was virtually at the head of both church and state. What the prefectures, dioceses, eparchates, and states were to the secular power, the patriarchates, dioceses, metropolitanates, and bishoprics were to the religious power. This terminology was subject to change. The divisions were more and more definitely drawn as time went on, until the patriarchates of Constantinople, Antioch, Jerusalem, and Alexandria, were firmly established and the Bishop of Rome, although never called a patriarch, was equal in dignity and power to his Eastern brethren. Bishops at the capital cities of the various provinces were called in the East, Metropolitans; in the West, Archbishops. These metropolitans had control of the bishops within the province.

Within the empire paganism was slowly going to pieces. Under Julian the Apostate it made one spasmodic effort to regain its ascendancy, and then gradually disappeared, or was absorbed by the church or by some of the heretical sects. At the close of this period there were probably thirty or forty million Christians in the territory occupied by the empire when at widest extension. Besides the heretical sects already mentioned, some of which did most of their work in this period (Arianism, Donatism, and Manichæism), we note the Nestorians at work in the far East early in the fifth century, the Monophysites in Syria and Egypt a little later, and a century after the Monothelites; later we shall have occasion to speak of the missionary zeal of the Arians and the Nestorians, and the disasters to the southeastern provinces of the empire through the disaffection of the Monophysites.

Let us look now at the foreign field. Lay preaching was condemned in 398 A.D., but this decree could not affect the foreign-mission work. Laymen still did the major part. During this period the workers included merchants, soldiers, captives, exiles, hermits, embassies from the emperors, and regular missionaries. When we consider the voluntary nature of the work, we are assured of the vigor of the young church, and are amazed at the far-reaching results.

In fact this propaganda outside the empire had been going on for several centuries. It now came to notice and was carried on more systematically. Armenia, the battle-field between Roman and Persian, was the first nation, as such, to embrace Christianity. Early in the fourth century these mountaineers, under their king Tiridates, were converted by Gregory the Enlightener, who was their first patriarch and ecclesiastical writer. The whole country seems to have received the new religion. Schools and churches were built, and the Bible was translated. An alphabet had to be invented for this last undertaking, and the Scriptures became the fountain-head of Armenian literature. Owing to some misunderstanding at the time of the council of Chalcedon (451 A.D.), the Armenian church became estranged from the

imperial church, and in 491 A.D. it set up a separate communion. Since that date it has had a continuous life.

We have seen how during days of persecution Christianity had made its way around the border of the Euxine. The gospel now pushes into the interior of the Cancasus range, and the Albanian and Iberian tribes are reached and won over. The record is not as clear as we could wish, but a female captive, Nino by name, is said to have been the agent that opened the country.* All the tribes of this region were under Roman rather than Parthian or Persian influence.

The most interesting mission of this period was to the Goths, various tribes of whom had been moving along the north shore of the Euxine and up the Danube. During their inroads they penetrated in the third century as far as Ephesus and Athens. A large number of Christian captives from Cappadocia were dragged northward across the Danube to the Dacian rendezvous of these rude northmen, and thus the first gospel seeds were planted. Progress must have been made, for the Gothic bishop Theophilus was present at the council of Nicæa, 325 A.D. The apostle of the Goths, however, came a little later in the person of Ulfila, a son of Cappadocian captives. Beginning early in the fourth century (313 A.D.), his work was spread over the century. He and his converts went through fiery persecutions (350 A.D. and 370 A.D), but the work of conversion seems to have gone on with increasing momentum. Both the East and West Goths were reached effectually, and through all their wanderings disseminated a more or less helpful Christian faith.

From the first Christianity had been pushing rapidly eastward. Mesopotamia must have had a large Christian population. Bishops came to Nicæa from as far east as Arbela and Nisibis. Persia had been reached at an early period. During the reign of Sapor II. (390 A.D. —379 A.D.) we learn of terrible persecutions which indicate a large Christian population. When the Nestorians were driven from the Roman dominions, they commenced their missionary march eastward, making a first lodgment in Persia in the fifth century, at a time when Christianity was tolerated. The Persian church seems to have adopted the Nestorian phase of the faith. The story of Nestorian missions does not belong altogether to this period, but the greatest conquests of territory were made during the sixth and seventh centuries. They sent missionaries southwestward into Arabia, to the southeast into India and Ceylon, and eastward to China. A Nestorian monument of the date 781 A.D. has been discovered in the latter country; but we are wholly at a loss to know the extent of the spread of Christianity in these vast regions. The St. Thomas Christians in India and the Christians of the Syrian cult at Oroomiah in northwestern Persia are all that have remained faithful up to modern times.

Turning to Africa, we find a most interesting expansion of Christianity in Abyssinia (q.v.) during this period. Under the Syrian missionary Frumentius this great upland of Africa seems to have received the gospel. Axum, the capital, was first reached. The Bible was translated into Ethiopic, and long before the Mohammedan invasions the whole nation had become Christian. The king or Negus was in communication with the court at Constantinople, and at various times championed the cause of Christianity in Arabia. Nubia and the upper Nile were reached, but not as effectively as the mountainous regions of Abyssinia proper.

We are not certain when missionary work on the peninsula of Arabia began. Doubtless the deserts south and east of Syria furnished a refuge to Christians during times of Roman persecutions, and the much-frequented caravan-routes gave easy access to all parts of the peninsula. Hermits betook themselves to the rocky fastnesses of Pella and the Sinaitic peninsula, and at an early date came in contact with Bedouin tribes. During the fourth century we hear of missionaries among the Himyarites in the extreme southwest of Arabia. About the same time we are told of a travelling bishop who followed the wandering tribes of the Syrian desert. A number of tribes were completely won over to Christianity—the Ghassanites, the inhabitants of Najran, part of the tribes of Tay and Kudaa, the Rabia, Taghlab, Bahra, and Tunukh tribes, as well as the Arabs of Hira (Nestorian influence). We hear of a terrible persecution of the Christians of Najran by the Jewish usurper Dhu Nowas (see article Mohammedanism). By 600 A.D. we shall find the map of Arabia thickly sprinkled over with indications of Christianity.

Turning to the extreme northwest limit of the known world, we find the Christian faith in this period laying hold of an island that long before it learned of Christianity was called "The Sacred Island." Hibernia, or Scotia Major, or Ireland, was well known to the early navigators and the Romans. Prudence restrained the latter power from attempting its conquest, although they were frequently tempted to do so at the solicitation of petty chieftains. We are told of the anger of the Druids against Cormac, a prominent monarch in the island about the middle of the third century, who turned from them "to the adoration of God." For many years Christianity seems to have quietly spread from individual to individual. Cœlestius, an Irish Christian, was a follower of Pelagius, the champion of Pelagianism, early in the fifth century. It was not, however, until this century that Christianity had any substantial following in Ireland. The career of Patrick, a native of Brittany in Gaul, as a missionary to Ireland began early in the fifth century and lasted probably until very near its close. Through his exertions the faith seems to have spread in every direction and to have taken possession of the island, although paganism still lurked about. The inroad of the pagan Picts from the north of Great Britain and the heathen Angles, Saxons, and Danes from the east, during this century, drove the British Christians into the western mountains, and thousands of them must have flocked across the channel to Ireland. Thus reinforced, Patrick made the most substantial advance, so that at his death (492 A.D.?) the whole island was Christian. It seems that about 431 A.D. a monk, by name Palladius, was ordained and sent by Pope Celestine to those far-away Irish Christians to be their bishop. They seem to have cared very little for this intruder and clung to their apostle, who drew his inspiration from the Bible rather than from Rome. Palladius, discouraged, retired

* See Moses Chorenensis, II. § 3; Rufinus Eccl. Hist., I. 10; Philostorgius I. 8; Socrates. Hist., I. 20; Sozomen, II. 7; Le Quien, I. p. 1333; Assemanus, III. p. ii. fol. 36, ibid. folio 616.

to Britain. Tradition has mixed the careers of Patrick and Palladius so thoroughly that the facts of the case are much obscured. It is quite certain that for some centuries Ireland did not receive commands from Rome. The statement that Patrick founded 365 churches in the island must be received as legendary. Brotherhoods and sisterhoods of celibates seem to have been in existence in Ireland before the time of Patrick, and they grew plentiful during his lifetime. Brigid (St. Bridget) flourished from 453 to 525 A.D. and founded the famous nunnery of Kildare. Benignus at Armagh, Finnian at Clonard, Mochay at Nedrum, Brendan at Clonfert, Kieran at Clonmacnois, Comghal at Bangor were prominent leaders. A pupil of the last named, Columbanus, in the next period, was a most prominent missionary on the continent.

The most illustrious of the Irish churchmen of the sixth century was Columba (or Columbkille), who was born A.D. 521 and died 597 at Iona. After a rather impetuous career on his native island, in 563 with twelve companions he retired to this lonely island off the Scottish coast and established a monastery which became a beacon-light of the faith in northwestern Europe. From this island retreat Columba began missionary work among the Picts of the mainland. St. Ninian seems to have been at work among the southern Picts a little earlier than this. Columba and his zealous followers entered into the labors of others, and before his death the whole northern part of the island seems to have become Christian.

As we have seen, Britain proper was lost to Christianity and the heathen Saxons and kindred tribes exterminated the faith except in Cornwall, Wales, and Cumbria. The Isle of Man seems to have been Christianized during this period. Clovis the Frank became a Christian after the Roman type and led his followers to accept the gospel.

The German border was in constant turmoil owing to the ceaseless invasions from the north and east. The Gothic hordes that swept over the country had received a crude sort of Christianity, and so had the Vandals; but Attila the Hun was a heathen. Many of the Christian institutions founded in the fourth century were swept away. However we hear of Valentinus preaching the gospel in the Tyrol in 441 A.D. Paulinus was martyred at Ratisbon 470 A.D. Severus, bishop of Treves, was making efforts to spread the truth in Germany 435 A.D. Severinus was preaching in Noricum and Pannonia in 453. The Burgundians, the Franks, and the Lombards were reached effectively, as well as the Alans and the Suevi. The Slavonians and Avars in Illyria and Mœsia received Christianity about 550 A.D.

It will be seen that few, if any, Teutonic or Slavonic tribes were converted during this era before they entered the confines of Christendom. The map at the close of this period shows, however, all about the borders of Christendom a lacework of Christian missions. The only striking loss was southern Britain, which was soon to be won back.

V. ***The Feudal Church*** (600 A.D.—1095 A.D.).—There are great changes in the geography of Christendom during the feudal period. The gains and losses balance each other. The greatest organized enemy of Christianity, Islam, began its decimating work early in the seventh century. Arabia, Syria, Persia, Egypt, the north coast of Africa to the Atlantic, Spain, and the Mediterranean islands were successively conquered. Christianity was wiped out in Arabia, Nubia, and North Africa. Feeble churches remained in Persia, Egypt, and Syria. In Spain Christianity still was vigorous. The mountainous regions of the peninsula were never wholly conquered, and even in the conquered portions Christianity flourished under the lenient reign of the Kaliphate of Cordova. In the Asturias and Navarre the Christians were independent of Moslem rule. In Egypt and Nubia the monophysite Christians for the most part turned traitors, caring less for orthodoxy from Constantinople than fancied protection from Medina. Nestorianism was cut in two by the conquest of Persia and already began to decline. (See Mohammedanism.) Its work went on in the far east. Timothy, Patriarch of Syria (778–820), sent missionaries to China and India. In 845 we hear of Christians being proscribed in China, although they had been tolerated all through the 8th century. The Taurus range and the highlands of Armenia remained the frontier fortresses of the Eastern church for many centuries, but as this period was closing, were being successfully penetrated by a new scourge from the East—the Turk.

All through Europe missionary work made substantial geographical gains. Pagan England was reclaimed and thoroughly Christianized. The marriage of Æthelberdt of Kent and Bertha Christian, daughter of the Frank king Charibert, of Paris, opened the way. A Christian bishop followed her to Canterbury and the ruined church of St. Martin was repaired and put at his disposal. The story of how Gregory the Great, then deacon and later bishop at Rome, noted captive Angles from Deira in the slave-market at Rome and said whimsically, "Not Angles but angels," and wished to save their people "de ira" (from the wrath of God), is very familiar. As soon as opportunity came, Gregory sent Augustine (St. Austen) with a band of monks to the court of the Christian Bertha. They landed in 597 on the island of Thanet at the mouth of the Thames, on the very spot where Hengest the sea-rover had landed a century or so before. Kent was won over within a year. Essex and East Anglia followed. Northumbria was reached through Paulinus. The heathen made a fierce struggle, but between the Irish church on the north and west and Augustine and his zealous followers on the south, the victory of Christianity was the inevitable. Oswald, king of Northumbria had fled for refuge in his youth to the monastery at Iona and now in his regal capacity applied there for missionaries. Aidan was sent who founded churches and monasteries. The Mercians, having lost their indomitable pagan king Penda (655 A.D.) "rejoiced to serve the true king, Christ." Monasteries were established all over the island—at Lindisfarne, Melrose (St. Cuthbert), and Whitby (where English Christian poetry arose). A Greek monk, Theodore of Tarsus, was dispatched as archbishop to England (669 A.D.–690) and systematized the whole English church. Then followed Bæda and Alfred the Great. Danish heathenism of the 9th century was warded off, and England with Ireland, Scotland, and Wales, was thoroughly Christian at the close of the feudal period.

In the meanwhile the fervid missionary zeal of the Irish church was at work on a larger arena.

In the 7th century Ireland was called "the Isle of Saints," largely because of its numerous monastic establishments. Having won over the Picts and Scots to the faith, thousands of Irish monks looked longingly towards the heathen wilds of the Continent. We cannot follow them all as they went forth to the dangerous work. Columbanus, a disciple of Comghall, Abbot of Bangor, born about 543 A.D., was the most distinguished of these. Starting in 595 with a number of companions, he went from place to place, and finally settled among the Vosges Mountains, on the German frontier. Later we hear of him in Switzerland and Lombardy. St. Gallus, his disciple, worked in Switzerland, and gave name to an illustrious monastery and to a Canton. Another Irishman, Kilian (martyred 689 A.D.), was "the apostle of Franconia." Fursey, Livin, Fridolin, and many other Irish missionaries set the rather sluggish churches of the Continent examples of simplicity, piety, and missionary zeal that electrified the whole of western Christendom. From Gaul went forth Amandus (d. 681 or 684) and Eligius (d. 659). From England came Willebrord (Clement), and Boniface (Winfrid), "the apostle of Germany." The Frisians were slowly won over from an unusually savage paganism. The last and overwhelming argument came from the sword of Pepin D'Heristal. Willebrord made a futile attempt to reach the Danes. A century later Ansgar (800–865 A.D.) became the apostle of Denmark. About this time the sword of Charles the Great (Charlemagne) compelled the stubborn Saxons to cast away their idols and accept the cross. Sweden was reached by Ansgar, and in 834 Gautbert was consecrated bishop of that country. The real influence that brought Denmark, Sweden and Norway to Christianity, came somewhat later from England. Siegfred, Trygvason, and St. Olaf were the leaders. In 912 Rollo the Norman obtained Neustria, and was baptized as Robert Duke of Normandy.

While the Belgians, Normans, English, Frisians, Danes, Swedes, Norwegians, Saxons, and other Teutonic tribes in Germany were being won over largely if not exclusively by the Irish, English, and Gaelic missionaries, the Roman church was fighting for life itself with repeated marauders from the north and the Saracens from the east and south. North Africa and Spain were entirely lost to the Muslims. Sicily, Sardinia, and Corsica soon fell before the crescent. Later, as the flood-tide of Islam began to subside, the missionary efforts from Rome became more noticeable. The heathen Magyars (Hungarians) crossed the Carpathian Mountains in the 9th century, and settled on the Theiss and Danube. In 972 their leader, Geyza, married a Christian princess, Sarolta, daughter of the Transylvanian prince Giula, who had been converted during a stay at Constantinople. The German missionaries pushed down into the country more and more. In 994 Adelbert of Prague baptized Goyza's son Voik, and gave him the name of Stephen, who was afterwards famous as St. Stephen, the patron-saint of Hungary. Under his lead Hungary became thoroughly Christianized, and has ever been a firm adherent of the Roman church. Turning to the Greek church, we find a more promising field for missionary zeal. The Bulgarians are first heard of as a race of Finnish or Tartar blood, living on the Volga. In the 7th century a portion of them moved southwest, crossed the Danube, and spread over the country between that river and the Balkan Mountains. The Slavonic tribes occupying this region submitted to the new-comers, but in turn gave their language to their barbaric conquerors. The Bulgarians received Christianity during the 9th century. Cyril the theologian and Methodius the painter, both natives of Salonica, were the apostles of this race. King Borogis was impressed by a painting representing the Judgment Day, and the conversion of the whole nation followed. After a sharp contest between the ecclesiastical powers at Rome and Constantinople, the Bulgarians received an archbishop from the Greek church, and have ever since been loyal to that body. Cyril and Methodius constructed the Slavonic alphabet, and translated the Bible into that language, thus laying the foundation for Slavonic literature. The Servians and Croats were reached by these same missionaries.

The Czechs of Bohemia and Moravia, also a Slavonic race, learned of Christianity a little late in this same century (9th). Methodius spent the last years of his life in this work. The Czechs had already been reached by German missionaries, but not until the baptism of Barziway, the Duke of Bohemia, and his wife, and the arrival of Methodius, was much progress made. Even then there were several reactions. Under Boleslas II. the German influence predominated, and a bishopric was established at Prague (973). A century later all traces of paganism had vanished, and in 1092 the sacred forests were cut, and the last heathen priests banished.

The most important conquest of Christianity during this period was the conversion of the Russians at Kiev. The traditions linking the Apostle Andrew to this country must be set aside entirely. During 955 Princess Olga visited Constantinople, and was so impressed with the Christian ceremonial that she was baptized, and she adopted the Christian faith. Returning to her northern home, her attempts to spread the faith were for a long while ineffective. When her grandson Vladimir came to the throne missionaries from Moslems, Jews, Roman and Greek Christians, urged upon him their respective religions. After some superficial investigation the decision was in favor of Greek Christianity, which brought with it the hand of the sister of the Byzantine emperor in marriage. In 988 Vladimir, his court, and all his subjects were baptized at one time in the river Dnieper at Kiev. This was the beginning. The story of the spread of Christianity throughout the vast European tracts owned by Russia to day is obscure. The consequences of the conversion of Vladimir, however, are immeasurable.

Another Slav race, the Poles, were reached early in the 10th century by Greek missionaries coming from Moravia. In 966 their ruler, who had married a Bohemian princess, was baptized, and a large number of his court and people followed him. The work of Christianizing Poland was greatly interfered with by a struggle between Greek and Latin missionaries. The liturgy, rites, discipline, organization, and service were all in the Polish tongue, according to the Greek method of missionary work. But the German and Latin missionaries gradually supplanted the Greek, and by the 11th

century the whole nation was thoroughly organized after the Latin notions, and the Poles took their ecclesiastical law from Rome.

The missionary work that must have astonished Christendom most during this period was that done far across the Northern Atlantic, in Iceland and Greenland. Iceland was visited in the latter part of the 8th century by Irish monks, and was settled a century later by Norwegian pagan emigrants. Through their mother-country they became acquainted with the gospel, and by the year 1000 Christianity was officially recognized as the religion of the settlement. Greenland was discovered in the 9th century, and two small Christian settlements were established.

The most far-reaching results came to Christendom through the checking of the Saracens at Constantinople by Leo III., the Isaurian, and at Tours by Charles Martel (752). Crete and Cyprus were soon won back by the Byzantine Empire. The Moslems were out of place in France, and soon were driven out of Narbonne, Arles, and Nimes. Charles the Great pushed them back in Spain to the Ebro. By 1030 the kingdom of Leon was well established in the northwest corner of Spain; and Navarre, Aragon, and Castile were beginning to gather headway. In 1017 Sardinia was reclaimed from the Saracen, and in 1050 Corsica.

Such was the geographical status of the feudal church. Although it was a dark age, and Mohammedanism almost pressed out the life of the church, we must consider it on the whole an age of astonishing progress. The dark age was above all a missionary age. It prepared the soil for the more substantial harvests that were to be reaped in a later and happier era. Its gains were mainly superficial, and when we scan well its losses we shall count those superficial also. Vital Christianity was not swept away by Islam.

VI. ***The Crusading Church*** (1095 A.D.—1500).—The geographical spread of Christianity during this period was almost altogether military in character. The appeal everywhere was to the sword. It was a desperate fight for life with Islam and paganism in Spain, Sicily, Palestine, Asia Minor, the Balkan peninsula, Russia, and along the Baltic. It was an era in which Christendom was organizing, unifying itself. Centralization was the watchword of the hour in church and state. The great nationalities of Europe were carved out, and modern political life began. Intelligence was awakening, universities were springing up everywhere. This was the period of the great monastic orders. Since 529 the Benedictine Order had been spreading all over Europe, but with the eleventh century a new impulse seemed to come to the church, and we see a quick succession of organizations based on the monastic principle. The most important orders were the Augustinian (not thoroughly organized until this period), the Carthusian (1084), the Cistercian (1098), the Carmelite, Alcantara (1156), Calatrara (1158), Santiago (1175), the Dominicans (1216), and the Franciscans (1210–23). Then came the military orders: Knights of St. John, Knights-Templars (1119), Teutonic Knights or Knights of St. Mary, and the Sword-brothers or the Order of Christ

The Crusades proper did little or nothing for the geographical spread of Christendom. They may, however, have put a check upon the Seljuk Turk, which gave Europe a respite before the more serious onset of the Ottoman Turk. The Seljukian Turks took possession of Bagdad as early as 1058, and made their way through Syria to the Mediterranean. They conquered Armenia, and seriously threatened the Byzantine Empire by establishing in Central Asia Minor the formidable kingdom of Iconium or Roum. Urgent appeals from Constantinople, and pitiable tales of persecution of pilgrims at Jerusalem, aroused the restless chivalry of western Christendom. The first crusade was proclaimed by Pope Urban II. at Clermont 1095 A.D., and in 1291 Acre, the last Christian stronghold in Syria, fell, bringing the Crusades to an end. The Crusades broke the aggressiveness of the Seljuks, but the capture of Constantinople by the Crusaders weakened the Byzantine Empire so that it was powerless against the Ottoman Turks that soon followed, who were to totally change the geography of Asia Minor and Southeastern Europe. These orthodox Moslems appeared on the scene of action during the middle of the thirteenth century. By 1299 they were firmly established on the borders of the already lessening Byzantine Empire, with Brusa as their capital. With the exception of Trebizond, Cilicia, the strip of land along the Bosphorus, and a few fragments, the emperors at Constantinople had lost all their Asiatic possessions by 1340. The well-disciplined Ottoman army entered Europe 1354, and held Adrianople within seven years. Then followed a rapid advance to the Danube and down along the Hellenic peninsula. Servia and Wallachia from being dependent states soon became a part of the Sultan's dominions. A momentary check, caused by the victory of Timour (Tamerlane) over Bajazet at Angora, 1402, gave Constantinople a brief respite; but in 1453 the last vestiges of the Eastern Roman Empire fell with the capital city. Ivan III. of Russia married the niece of the last Greek emperor, and adopted the double headed eagle of the Byzantine Empire on his banners, thus taking up the long quarrel. The movement of the Ottoman now was northward. The heroism of the Christian nations of Southeastern Europe, unaided to any valuable extent by Western Europe, was of no avail against the fatalistic Moslem batallions armed with the most approved weapons. The whole southern shore of the Euxine was gained. The remainder of the Greek mainland followed, with Albania and Bosnia. Euboia fell and the other islands followed, the brave Knights of St. John holding on to Rhodes to the last. Early in the next period the Janizaries crossed the Danube, took Hungary, Transylvania, Podolia, and controlled the whole coast of the Euxine (Black Sea). During the last part of the seventeenth century the tide turned, and the Ottoman rule in Europe has ever since slowly but surely been ebbing.

In the meanwhile another Mongol horde, pagan as to religion, had been penetrating Christendom further to the north. Genghis Khan, after spreading his rule through vast regions in Asia, moved westward north of the Caspian, invaded Russia, captured Moscow, Kiev, burned Cracow, and defeated the German armies under Henry the Pious at Wahlstatt (1241). Then the Mongols retired from Europe, leaving the "Golden Horde" on the lower Volga, which for two centuries kept Russia in turmoil. At length, late in the 15th cen-

tury, Moscow and Novgorod and other dependent Russian states threw themselves against the several khanates into which the "Horde" had been broken up, and under such leaders as Ivan the Great and Ivan III., succeeded in making the Tartars dependent. The long-drawn battle between Russian and Tartar (Turk) still goes on, and must to the end. The Nestorians seemed to have been favored by the Tartars of this time. Missionaries were sent to them. The mysterious Prester John was a Tartar prince converted in the 12th century. Late in this period another Mongol appears,—Tamerlane,—a descendant of Genghis Khan, who made himself master of the countries from China to the Mediterranean and from the Volga to Egypt. He defeated the "Golden Horde," and thus indirectly helped the Russian Christians, but in his bloody advances in Asia he made havoc with the Nestorian churches in the far East and Central Asia. Christianity was almost completely blotted out of those regions. A few colonies of Nestorians remained, which were visited by Roman Catholic missionaries in the 13th and 14th centuries. Tamerlane died in 1405.

Turning to the southwestern corner of Europe we witness throughout this period substantial geographical gains for Christendom. During the previous period the good work had been well begun. As in Russia so in Spain, no outside forces were called in during the long successful crusade. The Saracens at the opening of this period were broken up into small kingdoms—Cordova, Seville, Lisbon, Zaragoza, Toledo, and Valencia. Moors were called over to help the Moslems. The Christian kingdoms tended toward unity, and made a common cause against Islam. Portugal began its national existence. Leon, Castile, Navarre, Aragon, and Barcelona pushed forward. There were advances and retreats. The Balearic Isles were won by Aragon. At the middle of the 14th century the Moors were hemmed up in the mountainous retreats of Granada. At length, through the joint efforts of the King of Aragon and the Queen of Castile, Ferdinand and Isabella, the last rampart was taken, and in 1492 Boabdil, the last Saracen ruler, sailed away to Africa.

Turning to the land of the Baltic, we find a most interesting geographic gain to Christendom during this period, coming through the valor of the Teutonic knights. In the 11th century some progress had been made among the Wends, a Slavonic people living on the Baltic between the Elbe and the Vistula. Gottschalk, their ruler, suffered martyrdom in 1066. Vicelin worked among them in the following century successfully, and the Wends slowly accepted Christianity. In 1155 Saint Eric, the Swedish king, undertook the conquest and conversion of Finland, across the Gulf of Bothnia. This crusade against heathenism went on for centuries with varied success, but the Christianity of Finland was superficial until after the Reformation. The Knights of the Sword, or Sword-bearers, conquered Livland early in the 13th century, and Prussia was gained by the Teutonic Knights or Knights of St. Mary a little later. Lithuania and Pomerania were next won. Heathenism gave way to the cross at nearly every point, and at last Russian Christianity was met more than half-way by the militant faith from the west.

Enough has been said to justify us in calling this the crusading era of Christian missions. Very little missionary work of the ordinary kind was done during these stirring centuries. In 1265 mendicant friars were sent among the Moguls by Innocent IV. In 1315 a disastrous attempt was made to convert Moslems in Africa. Franciscans in Northwestern Persia are said to have had several thousand adherents at the close of the 14th century. In 1344 the Canary Islands, off the Atlantic coast, became a fief of the Pope. The Madeiras (1418–20), the Azores (1432–57), and the northwest coast of Africa (1486–97) received missionaries. The Cape of Good Hope was reached, the way to the East Indies opened up, and a new world was discovered just at the close of this period, and the whole geographical problem that faced the Christian church began to be understood.

VII. ***The Colonizing Church*** (1500–1700).—Great as had been the spread of Christendom in each of the previous periods, the expansion during the 16th and 17th centuries was unexampled. The Russian church, after the defeat of the "Golden Horde," quickly spread all over the territory now occupied by European Russia. In 1580 Gen. Yermak crossed the Ural Mountains, and within eighty years the Pacific was reached and over 4,000,000 square miles were added to Christendom—the whole upper half of the largest continent in the world. Church and state went hand in hand. The zeal of the church carried it over the straits to Japan, and across the arm of the sea to Alaska. The conquests for Christianity in this vast territory were as substantial as those we were dealing with in the previous period.

But the great expansion of Christendom took place across the Atlantic, largely under the banners of Spain, Portugal, and France, and through the instrumentality of Dominicans, Franciscans, and Jesuits. The missionary work was almost altogether colonial in its nature. The fervid imagination of the church was set on fire by the great discoveries of this period. The chivalric spirit threw itself into the work of the discoverer and the missionary. By 1585 Mexico was conquered and brought nominally to Christianity, somewhat in the same way as the greater part of Europe had been. A little later Central America, Peru, Chili, and the rest of South America, with the exception of the extreme southern peninsula, were dealt with in a similar fashion. Paraguay was a republic under the Jesuits as early as 1586. California, New Mexico, and Florida were reached.

The earliest attempt of Protestants to do foreign-missionary work was colonial in its nature. Under the patronage of Coligny a missionary colony was undertaken in Brazil in 1555, but the venture soon collapsed through the treachery of the leader. In 1559 Gustavus Vasa began mission work in Lapland, and substantial progress was made. Another attempt at planting a missionary colony in America, made by Coligny under Ribaut in Florida, was unsuccessful, the colonists having been savagely butchered by the Spaniards in the so-called "last crusade." In the meantime the English colonies in North America brought substantial gains to the geography of Christendom. France pushed up the St. Lawrence, and the Jesuit missionaries found their way to the great lakes. In 1646 John Eliot, the first great English missionary, began work among the

New England Indians. The Meyhews followed in Rhode Island and on the islands off the coast. In 1649 the Long Parliament legalized a "Corporation for Promoting and Propagating the Gospel of Jesus Christ in New England." At the close of this period the "Society for Promoting Christian Knowledge" was established in England (1698). In the meantime missionary work was pushed vigorously in the East. The Franciscans were the vanguard. The bishopric of Goa was established in 1520. In 1528 the Capuchin order was founded. In 1540 the *Societas Jesu* was established at Rome. Francis Xavier went to India and Japan. Father Ricci was in China. In 1622 the Propaganda was organized at Rome. Great but ineffectual efforts were made to do missionary work in Africa especially on the Congo and in Morocco. In 1688 the missionaries were expelled from Japan, and a terrible massacre of native Christians occurred. (See Roman Catholic Missions.) The Dutch followed upon the heels of the Portuguese in the East Indies. In 1602 the Dutch East India Company was chartered. Ceylon was taken (1636), as well as Java, Formosa, Amboyna, Sumatra, Celebes, and other islands. The natives were forcibly Christianized.

The map of the globe by the year 1700 was fairly complete. The great discoveries had all been made. The Christian world was at last fully aware of the nature of the world-problem. The Greek and Latin churches had made determined efforts to spread the faith, and had patterned their work on the crusading model in vogue during the preceding period. Siberia, South America, Central America and Mexico, the West India Islands and the Atlantic seaboard in North America were the special additions to the territory of Christendom; in all fully 12,000,000 square miles. It is true that the Ottoman Turk made further inroads beyond the Danube, penetrating as far as Vienna, but there the advance was checked, and ever since the tide has been steadily rolling back to the Bosphorus.

VIII. ***The Organized Church*** (1700–1890).—It is not until we enter into this last period of the expansion of the geography of Christendom that we find the church or churches systematically pushing forward to the conquest of the globe. It is true that the Propaganda was founded at Rome in 1622, during the previous period; but during the 18th and 19th centuries all the religious bodies of Christendom have been one by one aroused to the work of overcoming heathenism and Mohammedanism. By 1732 the little Moravian church centering at Herrnhut was thoroughly organized on the missionary plan. National aggrandizement was still a prominent motive, but now a new spirit appears. The desire to follow the simple command of Christ, without reference to political affairs, began to spread. The great missionary societies, beginning with the Baptist Missionary Society of England (1792), followed one after the other, until to-day the whole world is systematically parcelled out, and the gospel is being preached in almost every dialect. It would be impossible in an article of the length allowed to this to give even the briefest account of the geographical expansion of Christendom during the past two hundred years. The great advances have been made in the interior of the great continents. North America as a whole has been brought in. South Africa, Australia, New Zealand, the Pacific Islands, have shown the most substantial gains. Missionary work has made great advances in Japan, China, India, Persia, Turkey, and Africa. Heathenism seems everywhere to be waning, while Mohammedanism has shown great vitality, and is still spreading in Africa, India, and Australasia.

Hitchcock, Harvey Rexford, b. Great Barrington, Mass., U. S. A., March 13th, 1799; graduated at Williams College 1828, Auburn Theological Seminary 1830; sailed as a missionary of the A. B. C. F. M. Nov. 26th, 1831, for the Sandwich Islands, arriving at Honolulu May 17th, 1832. He was stationed on the island of Molokai, where he labored faithfully and successfully for twenty-three years. He visited his native land for the benefit of his health, but without success. He died at Molokai August 29th, 1855. Mr. Alexander, who attended his funeral and wrote an obituary notice of him for the "Friend," thus writes of him: "He died rejoicing in the hopes of the gospel. His dominant passion had always been to preach, and his great desire to live longer seemed to be simply that he might preach more."

Ho, a town near Wegbe, on the Slave Coast, West Africa. A station of the North-German Missionary Society, with 218 members and several out-stations. Human sacrifices are still common.

Hoachanas, Namaqua Land, Southwest Africa, on a tributary of the Orange River, north of Berseba. Mission station of the Rhenish Missionary Society (1853); 1 missionary, 5 native helpers, 307 members.

Hobson, Benjamin, b. January 2d, 1816, at Welford, Eng.; studied medicine in London; sailed July 28th, 1839, as a medical missionary of the L. M. S., for China, reaching Macao December 18th. There he performed his medical work till the beginning of 1843, when he removed to Hong Kong, and on June 1st opened a hospital. In 1845 he went to England. Returning in 1847, he took charge of the hospital at Hong Kong. The next year he removed to Canton, to which he was originally appointed, and on the outbreak of hostilities in Canton, in 1856, he retired with his family to Hong Kong. Invited by the missionaries in Shanghai, he removed to that station, and on the departure of Mr. Lockhart for England, took his place in the Mission Hospital.

In 1859, his health having failed, he returned to England, and, being unable to resume work in China, he retired, after a while, from the service of the Society. Besides his labors in Chinese hospitals, he wrote and translated into Chinese treatises on anatomy, surgery, medicine, midwifery, and natural philosophy, which have had a very wide circulation. He died at Forest Hill, near London, February 16th, 1873.

Hoffenthal, a town of Natal, East South Africa, between Harrismith and Emmaus. Mission station of the Berlin Evangelical Lutheran Society (1868); 1 missionary, 4 native helpers, 3 out-stations, 50 church-members, 10 schools, 30 scholars.

Hoisington, Henry R., b. Vergennes, Vt., U. S. A., August 23d, 1801; learned the printer's trade in 1815 in Buffalo, and pursued it in Utica and New York. He fitted for college

under Dr. Armstrong at Bloomfield Academy; graduated at Williams College in 1828, and Auburn Theological Seminary in 1831; ordained and settled in Aurora, N. Y., the same year; sailed as a missionary of the A. B. C. F. M. for Ceylon in 1833. In 1834 he was sent with Mr. Todd to the city of Madura to establish a new mission. In 1836, Dr. Poor having removed to Madura, Mr. Hoisington returned to Jaffna, and was placed at the head of the seminary. On account of ill-health he visited the United States in 1842, and returned to Jaffna in 1843. Though feeble in health, he accomplished a good work for the seminary, in which he took a deep interest. Continued ill-health compelled him to leave his mission work and return home in 1849. With health partially restored he spent two years visiting the churches of southern New England as agent of the Board. From 1854 to '56 he supplied the Congregational church in Williamstown, lecturing also to the college students on Hinduism. In April, 1857, he was installed pastor of the church in Centre Brook, Conn., and died suddenly, May 16th, 1858. Mr. Hoisington possessed a vigorous and acute mind, and his work as instructor of Tamil youth led him to study profoundly Hindu science, metaphysics, and theology, and in the department of higher Tamil literature he had perhaps no superior in Southern India. After his return home he wrote for the American Oriental Society a Syllabus of the Siva Gnana Pothum, a Tamil translation of an old Sanskrit Agama, which treats of deity, soul, and matter; also an English translation of the same work, with an introduction and notes. He published also in the "Bibliotheca Sacra" an essay on the tenets of philosophical Hinduism.

Hokchiang, a town in Fuhkien, China, southeast of Hinghwa, a district of the Foochow mission of the M. E. Church (North); 1 missionary, 1 native pastor, 10 out-stations, 61 church-members. In the town, 1 day-school, 13 scholars, 3 Sabbath-schools, 26 scholars. C. M. S. work is carried on in the district by the missionary from Foochow. The turbulent, lawless character of the people, added to poverty, sickness, and famine, have proved serious obstacles to mission work, but the growth has been steady and gratifying. 615 communicants, 1 pastor, 19 schools, 203 scholars.

Home Missions.—The line between Home Missions, City Missions, and ordinary church work is one that it is almost impossible to draw sharply. Usage varies according to the customs of different denominations, different countries, and different sections of the same country. In general, however, Home Missions may be considered as that department of the work of the church in which the outlying sections of its own country are provided for. It includes the providing of ministers and churches for places destitute of either or both, the assistance of churches that for one reason or another are not strong enough to stand alone, the furnishing of facilities for Christian education in new communities, and the meeting with Christian influence the great mass of immigration that so often threatens to overrun and break down Christian institutions. As America is the great field of Home Missions, the subject is more fully considered under the article United States.

Honduras, a republic of Central America, lies between the Caribbean Sea on the east, the Pacific Ocean and San Salvador on the west, and separates Nicaragua from Guatemala. It became part of the Central American Confederation in 1822, but asserted its independence in 1838, and is now governed by a president elected by popular vote for four years. Its area is estimated at 46,400 square miles, with a population of 431,917, the majority of whom are aboriginal Indians and Mestizos, with 5,000 descendants of the early Spanish settlers and 5,000 negroes. In general, the country is mountainous, the Cordilleras crossing it from north to south. There are many rivers, most of them flowing east. On the highlands the climate is pleasant and equable, but along the Caribbean coast it is hot and malarial. The soil is extremely fertile and luxuriant, and tropical vegetation is found along the coast. Silver, gold, and other metals are abundant, though the mines are almost abandoned on account of the difficulty of transportation. The principal city and capital is the ancient town of Tegucigalpa (12,600 inhabitants), nearly in the centre of the state, which will be the chief station on the prospective interoceanic railway. Roman Catholicism is the religion of the country, and 20,518 scholars attend the 573 schools under the supervision of the government. A few of the Moskito tribe of Indians live near the Nicaraguan border, and are reached by the Moravian Brethren.

Honduras, British, a crown colony on the Caribbean Sea south of Yucatan, east of Guatemala, and 660 miles west from Jamaica. It has an area of 7,562 square miles and a population of 27,452. The capital is Belize, with 5,800 inhabitants. Mission field of the Wesleyan Methodist Church, with six principal stations: Belize, Corogal, Stann Creek, Toledo, Ruatan, and San Pedro; 25 chapels, 8 missionaries and assistants, 1,793 church-members, 25 Sabbath-schools, 1,576 scholars, 17 day-schools, 1,332 day-scholars.

Hong Kong, an island at the mouth of the Pearl or Canton River, on the southeast coast of China, is a British possession, having been ceded by the treaty of Nanking (see China). It is a rocky, mountainous island, nine miles long, and from two to six broad, and comprises an area of 29 square miles. Previous to the occupation of the island by the British it was the home of a few fishermen, who oftentimes changed their occupation to that of piracy when opportunity offered. Now it is one of the most important British possessions in the East. Victoria, the capital and main city, is on the northern shore of the island, by the side of a safe and ample harbor. Fine streets and terraces cut in the side of the mountains, laid out with the best of engineering skill, and beautified with trees and tropical plants, have changed the entire appearance of this rocky island. Other settlements on the island are Aberdeen, on the south side, and Kowloon, a strip of land on the peninsula of that name, which was ceded to the British in 1861. The healthiness of the colony is as good as any in a like latitude. Oppressive heat and humidity last from May to October, but during the four winter months the bracing, cool atmosphere makes residence there delightful. Hong Kong is a port of call for the lines of

mail steamers running from Europe to Shanghai, and is the terminus of two lines of steamers running from California, and one from Vancouver's Island and Australia. Daily steamers run between Victoria and Canton and Macao, while numerous lines ply between Victoria and the coast ports of China. The population (1881) was over 160,000, of whom 6,000 were white of all nationalities (only one third English), and 130,000 Chinese. The government supervises 97 schools, attended by 6,258 pupils. In these schools English is taught. Mission work in Hong Kong is identified with the early history of the various missionary societies who work in China (q.v.). The London Missionary Society (1843) has 3 missionaries, 3 female missionaries. One of the missionaries is superintendent of the Alice Memorial Hospital, which is supported by the Hong Kong public, and is a centre of medical training for Chinese students. One church, 257 members, 12 girls' schools, 737 scholars, 8 boys' schools with 757 scholars. Church Missionary Society (1862); 1 missionary, 2 female missionaries, 1 girls' boarding-school, with 55 scholars; the Anglo-Chinese school (supported by the Chinese), 240 boys, 13 day-schools, 800 pupils, 97 communicants. Wesleyan Methodist Church; 1 native preacher, 43 church-members. Work is also carried on among the English garrison; 1 minister, 50 members. Independent Diocese of S. P. G. (1849); 1 bishop. The importance of looking after such Chinese as may have been converted in the United States has led to the appointment of a missionary by the A. B. C. F. M., who is stationed at Hong Kong, but who carries the work into the districts on the mainland from which the immigrants almost universally come. Two out-stations have been located on the mainland, and in Hong Kong are 4 boys' schools, 1 girls' school, 318 pupils. Basle Mission (1847); 150 communicants. 3 schools, 111 scholars. The Berlin Ladies' Association maintains a foundling hospital and a native preacher.

Honolulu, the seat of government and principal seaport of the Hawaii Islands, situated on the southeastern coast of Oahu, is a thoroughly civilized commercial city. Its mild and equable climate ranges from 67° in January to 83° in August, making the annual mean 75°, with a variation in either direction of only 7°. It is a port of call for the steamers plying between San Francisco and Australia, and occasionally for the steamers between San Francisco and Hong-Kong, while it is the terminus of a line of steamers running semi-weekly to San Francisco. The inhabitants number 20,487, among whom are a great many Chinese, half-breeds, and natives of various islands of the Pacific. Christianity is the prevailing religion of the islands, and the Church of England has a bishopric at Honolulu. Mission work is carried on by the Hawaiian Evangelical Association (q.v.), and there is a Chinese church and mission to the Chinese in charge of a minister supported by the A. B. C. F. M. The Japanese are also under the care of the Association. The S. P. G. has 2 missionaries in Honolulu, 320 communicants; work is also carried on among the Chinese; 31 communicants.

Hopedale, a station of the Moravian Brethren in Labrador, is situated about 150 miles to the south of Nain, on the spot where the first attempt to establish the mission had been made 30 years before, in 1752. Jens Haren served here the last two years of his long stay in Labrador. The eagerness with which the Eskimo listened to the message of the gospel shed a bright light upon that veteran's last days of faithful self-denying service. Subsequently much injury was done here by the evil influence of European traders, who used every means to induce the Christian Eskimos to withdraw from the mission, and succeeded to a sad degree; but in 1804 the Lord's time of refreshing came. A wretched, despised, outcast woman was savingly converted, and a powerful work of grace begun, by which the whole community was influenced. The European settlers in the south of Labrador are regularly visited and ministered to now from Hopedale.

Hoputalé, a town in the Uva district of Central Ceylon. Climate varied, that of Upper Uva being good, and of Lower Uva unhealthy. Population of province, 170,000, Sinhalese, Tamils. Religion, Buddhism and demon-worship. Mission station of the Wesleyan Missionary Society (1886); 1 ordained missionary and wife, 2 unordained, 3 ladies, 6 native helpers, 6 out-stations, 2 churches, 50 members, 9 schools, 351 scholars.

Hoshangabad, a town in the Central Provinces, India, near the Nerbudda River, on the high-road to Bombay, having an excellent trade. Population, 15,863, Hindus, Moslems, Kabir-panthis, Christians, Jains, Jews, non-Hindu aborigines. Mission station of the Friends' Missionary Society (1874); 1 missionary and wife, 2 female missionaries, 1 boys' school, 50 scholars, 1 orphanage, 30 girls, 10 church-members, 1 dispensary, 888 patients (1888).

Hoshiarpur, a district, with capital of same name, in the Central Provinces, India, 97 miles by 30, contains 2,100 villages, with a population of 500,000. The city of Hoshiarpur is 50 miles southwest of Lodiana; has a population of 20,000, mainly Moslems, Jains, Hindus, and Sikhs. A conservative theistic movement has been started among the half-educated men who are dissatisfied with Hinduism and are not prepared to accept Christianity, by a Brahman. He teaches monotheism along with metempsychosis, and strongly opposes idolatry, contending that the hymns to Agni, Indra, and Surya in the Vedas are hymns to one God, who is without shape, or any second. The 40 or more adherents to this doctrine are bitter opponents of Christianity. Mission station of the Presbyterian Church (North) (1867); 2 native pastors, 57 members, 1 girls' orphanage, 14 girls, 2 girls' schools, 56 scholars.

Hottentot-Bushman Race.—When the southern angle of Africa was discovered by Diaz and De Gama four centuries since, as when it began to be colonized also by Europeans in 1652, it was found to be occupied by a somewhat peculiar aboriginal race, which soon came to be known as the Hottentots. Out of this parent stock have come several affiliated groups known as Bushmen, Namaquas, Korannas, and Griquas. The Hottentots called themselves, originally, Khoi-Khoi, the Men of Men. Prichard regarded their present name as a corruption of Houteniqua, the name of an extinct tribe. But those who know the language,

finding in it no roots of such a word, prefer the opinion advanced by T. Hahn, a scholar, who knew the language as his mother-tongue, having been born and bred among them as the son of a missionary, that the Dutch gave them this name, Hottentot, because of the curious sounds, especially the clicks, in which their language abounds, as if they stammered and stuttered. Indeed, in Low German the word Hottentot, or Hüttentüt, is said to mean "a quack." More than two centuries since, they were represented by the traveller Dapper as "speaking with clicks like Calicut hens." These clicks, of which there are several kinds, as labial, palatal, dental, or lateral, seem to have had their origin in the onomatopoetical principle, with headquarters in the Hottentot tongue, and from this to have been taken over and adopted into some of the neighboring languages, especially into the Kafir and the Zulu. The Hottentot abounds also in harsh consonants and aspirated gutturals, which, with the clicks, are hard for a foreigner to acquire. The eminent comparative philologist, Dr. Bleek, who had the best of means for forming a correct opinion, calls the Hottentot a suffix-pronominal, sex-denoting language, and classes it with the Hamitic of North Africa. According to T. Hahn, in correspondence with Dr. Cust, it is strictly monosyllabic, and every root ends in a vowel. It uses suffixes and postpositions, has three grammatical genders and three numbers, four clicks and three tones. It has an extensive oral literature of songs and animal-stories, is highly developed, and anything but the mere jargon which the early Dutch settlers fancied it to be.

In respect to the origin and early history of this ancient race, the writer has permission from those who hold the copyright to quote from his "Zulu-Land" as follows:

"The geographical position of the Hottentot, from the time he was first known to the European, situated as he was at the southern extreme of the African continent, and flanked from sea to sea on his north or inland side by a broad belt of people of a very different language and appearance, would seem to indicate that any search for his pedigree and ancestry, provided the present be not his original home, must be made in regions far removed in respect to both time and place. Happily, within the last few years, a careful study of his language and a comparison of this with the old Egyptian and Coptic tongue have given us a clew to his ancient abode. If we may credit some of the most learned and acute philologists of the present day, and those who have had the best opportunities for studying the Hottentot and Bushman, together with other African dialects, this Gariepine tongue of the southern extreme belongs to the same family as the old Egyptian and Coptic, the Berber, Haussa, and Ethiopic, in the farthest north of the continent; and what is also highly interesting and important, this southern branch of the family is found to surpass all the rest in the integrity with which it has preserved the more essential characteristics of the original stock.

"Admitting the correctness of these views, we can have no doubt as to the earlier ancestry of our neighbors of the Hottentot and Bushman class, including the Koranna and Namaqua, and that their origin is the same as that of the nations of northern Africa, the old Egyptian and kindred tribes; including, perhaps, the Libyan or Berber and the Guanches."

This conclusion is supported by other considerations. The appearance, manners, customs of the Hottentots are all different from those of the Bantu race, while they afford good reason for classing them with the old Egyptian. The antiquities of Egypt give us impressions and pictures so like the Hottentot as to make it quite certain that persons of this class must have formed the original of these representations. The Hottentot of olden time worshipped the moon, and from ancient history it is evident that sidereal worship was not uncommon among some of the northern nations of Africa; but of this we find no trace among the Bantu tribes. The Hottentot tribes differ from the Bantu, but agree with many a nation of olden time in the use of the bow and arrow. But the strongest reason for regarding the Hottentot and old Egyptian or Coptic as one in origin is found in the likeness of the language of the one to that of the other. With facts like these before us, it is easy to believe this stock, originally one, was, at an early age, split and separated into the two parts we now find, one in the extreme north and another in the extreme south of the continent, by the incoming of the sundering wedge of another race, as the Bantu, from the northeast. Irruptions from that quarter, in those early ages, were not uncommon, as we know from the incoming of the Israelites and of the Shepherd Kings. As the families in the northeast grew and multiplied, it was but natural that some of them should press to the south and west, as from the Euphrates into Egypt. Finding Egypt already filled by a previous family, some of which had doubtless begun to move on up the Nile, southward, it was easy for the new race to split the old, and push a part before it, each advancing up the Nile and onward to the south, like one wave after another, till finally that in the lead was crowded into the extreme south and flanked by the other on its northern border, the former now called the Hottentot, the latter the Bantu race, each of them continuing to keep up its distinctive aboriginal traits in a remarkable manner.

In personal appearance the Hottentot is short in stature, of a yellowish-brown in color, like a faded leaf, with high cheek-bones, chestnut eyes, nose flat, hair twisted into clusters. When first discovered by the Portuguese they were reported as pastoral in their pursuits, rich in cattle, scant in dress, living in huts, and remarkable for the excellence of their morals. But almost everything in respect to their freedom, mode of life, and morals was greatly changed, often for the worse, by the coming in of the white man. Subsequently, by the introduction of a better rule and much missionary work in their behalf, the condition of many of them was greatly improved. Some of the tribes have been civilized, and many of the people become good citizens, intelligent, steady, and industrious, and not a few are brought to embrace the gospel. Many are in the employ of the Dutch farmers; but their tribal home, so far as they have any, is on the Orange River, north and south, and from the Atlantic eastward half across the continent.

Out of this original Hottentot stock, at an early date, came a large branch, the San tribe, now called the Bushmen, an Anglicized form of

the Dutch Bosjes-men. Indeed, some speak of the original stock as opening out into two branches, the Khoikhoi and the San, the former being, primarily, given to the pastoral mode of life, the latter to hunting. For this wandering, hunting, predatory kind of life the Bushmen of to-day have the same love as their ancestors, the San, had when first discovered, centuries ago, by the Europeans. Their habitat is here and there among the wild regions of the Orange, in the bush, among the rocks and ravines of the hills, or secluded recesses of the mountains, on the outskirts of other tribes. They build no houses, have no tents, nor herd, nor flock. They are very diminutive in stature, of a dark yellow color, their hair like wool twisted together in small tufts. They have no nationality, and it would seem that their religion consists chiefly in a few superstitious notions concerning evil demons. In their unsettled, wandering condition it has been difficult to carry on mission work among them, though some have been induced to join stations among other tribes, and been, in this way, brought to a knowledge of the gospel. They speak essentially the same language as the Hottentots, and yet the points of difference are many. In one respect they are an enigma, that is, in the "signs they have given of intelligence and artistic skill; for," as Dr. Cust says, "they have exhibited a wonderful power of graphic illustration. The rocks of Cape Colony and the Drakenberg have everywhere examples of San drawing, figures of men, women, and children, animals characteristically sketched, and as a proof that the art is not extinct, figures of their enemies, the Boers, appear unmistakably. Rings, crosses, and other signs have given rise to the speculation, quite unsupported, that they may represent some form of indigenous writing, but the facts, such as they are, must not be stretched beyond what they actually evidence, and this is sufficiently noteworthy."

Another tribe of Hottentots, the Namaquas, living as nomads near the Atlantic along the Orange River, the Great Namaquas on the north side and the Little on the south, speak essentially the same language, have the same complexion, kind of eyes and hair, as the Bushmen and other Hottentots; and yet are tall, well-proportioned, and under the training of missionaries have come to be somewhat enterprising and industrious. Some of them have been educated and led to embrace the Christian faith. Not unlike to these are the Korannas and the Hottentot tribes who live also along the Orange, to the east of the Namaquas. Going still farther east, to a region near to where the Vaal and Modder enter the Orange, we come to where the noted Griqua tribes began to be gathered and consolidated with others a century since. Being a mixed race, many of them the offspring of colonists and Hottentot women, they speak two languages, the Hottentot and the Dutch, though the latter is fast supplanting the former. Their well-watered valley, a little north of the Orange, had an attraction for others, and soon became the abode of free blacks and Hottentot refugees from the Cape Colony; and soon they were joined by two companies of mixed bands from Little Namaqualand, in the lead of Adam Kok and his sons, all of mixed blood. Neighboring clans of Korannas and Bushmen became a part of the settlement. A mission station was formed among them at Klaarwater, and Messrs. Anderson and Kramer began to teach them the gospel, how to read, to cultivate the soil, and build houses more substantial than mat huts. Their history for all these generations, like that of other Hottentot and Bushmen tribes, has been remarkably diversified—in many respects sad, and full of wrongs. Many of them, profiting by the teachings of the missionaries, as the years have gone by have become intelligent, industrious, Christian men, while others have continued to prefer the savage life.

A negro race on the west coast, north of the Orange, having been subjugated by the Namaquas and called Damara, or "conquered," though adopting the language of their conquerors, do not really belong to the Hottentot race, though sometimes spoken of as such. Those of the Damara who speak the Hottentot are called the Hill Damara, to distinguish them from the Herero, who are of the Bantu race, and called Cattle Damara.

For all these tribes much good mission work has been done. Through the patient endurance of many trials, in face of much opposition from those who should have been helpers together with them, the missionaries laboring to raise these benighted, persecuted tribes to a better plane of life on earth, and fit them for the life to come, have seen their labors greatly blessed, have seen great secular, social, civil good brought to them and souls not a few fitted for a blissful immortality. The first mission work ever done in South Africa was begun and done for this Hottentot-Bushman race when, in 1737, George Schmidt, sent out by the Moravians, began to tell the story of the cross to a little company of this dark-skinned, dark-minded people at Bavian's Kloof, afterwards called Gnadendal, or Vale of Grace, 130 miles out from Cape Town. But after a few years of violent opposition on the part of colonists the work was suspended for half a century, and then renewed and carried on, till now the Moravians have, among them and other tribes in that south land, no less than 16 stations, 60 missionaries, and more than 12,000 converts to the Christian faith. In 1799 the devoted, faithful Vanderkemp was sent out by the London Missionary Society to work for this people. Then others came, and the work, beginning to take in the Kafirs also, went on to prosper, develop, and extend, till they have now raised up more than 100 native preachers, brought 6,000 souls into the church, and won to its instruction about 30,000 adherents. The Wesleyans, working for this and the Bantu race, now number 40 stations, 60 missionaries, and 6,000 church-members in that south land. The Rhenish Society, which has done much for this race, especially for the Namaquas, as well as for Bantu tribes, began its operations in that field in 1829, and now numbers more than 10,000 members. The Berlin and other societies have also done something. The Dutch Boers, who have had so many of that people in their employ, are beginning to show a commendable interest in their spiritual well-being.

Howland, William Southworth, b. Batticotta, Ceylon, July 8th, 1846, son of Rev. William W. and Susan R. Howland, of the Ceylon Mission; graduated at Amherst College 1870, Andover Theological Seminary 1873; ordained May 7th, 1873; sailed the same year, as a missionary of the A. B. C. F. M., for India; was sta-

tioned at Mandapasalai, in the Madura Mission. The number of villages connected with the station is 103, containing 2,557 Christian adherents and 618 communicants. Here he labored, with 4 pastors, 52 catechists and teachers. He was diligent in all the details of his work, faithful in seeking out the members of his congregation, practical in applying his mechanical skill for the good of the people, especially in the erection and improvement of suitable buildings for churches and schools, and in providing wells where needed. Besides a large number of small prayer-houses and temporary mission buildings, he planned and built several permanent churches. His crowning effort was the beautiful church he erected at Mandapasalai. "With unskilled builders, and rude instruments he wrought, supplying in himself the necessary skill, and stimulating his workmen by his own personal labor on the roof as well as on the floor, until he succeeded in completing a church that marked a new era in the architecture of missions. His photographs, taken by himself, and the slides prepared from them, make up a collection unequalled in its illustrations of Indian life."

After thirteen years of mission service he returned home with Mrs. Howland, but in less than a year they were removed by death. They both died at Auburndale, Mass., she March 5th, and he March 7th, 1887.

Howrah, a large town and important railway centre on the Hugli River, Bengal, India, opposite Calcutta, with which it is connected by steam-ferries and a pontoon bridge. Mission station of the S. P. G. (1833); 1 missionary, 89 communicants, 1 boys' school, 295 scholars. Baptist Missionary Society; 1 missionary, 62 church-members, 54 day-scholars, 85 Sabbath-scholars. Station of the Baptist Mission Society; 1 missionary, 40 scholars.

Huahine, one of the Society Islands, was the earliest field of the London Missionary Society. Its sole missionary is now continuing on the island simply to prevent the utter wreck of Christian work, for on account of the French annexation of the Islands, the work was to be handed over to the care of the Paris Evangelical Missionary Society, but the people have utterly refused to have anything to do with the French, and seem determined to provoke a conflict by insulting the French flag. The outcome of such action cannot fail to be disastrous to the welfare and Christian life of the people.

Hubli, a city of Bombay, India, 13 miles southwest of Dharwar, on the main road from Poona to Hariwar. The center of the cotton trade of the Maratha country. Population, 36,677, Hindus, Moslems, Jains, Christians, Parsis. Mission station Basle Missionary Society (1840); 2 missionaries and wives, 8 native helpers, 1 out-station, 303 church-members.

Huchow-fu-che-kiang, a town and department of the province of East China, 100 miles west-southwest of Shanghai, on the Tai-Hu Lake. Climate of plains damp, malarious; hill-country healthier. Population, 70,000. Mission station American Baptist Missionary Union (1888); 1 missionary and wife, 2 native helpers, 1 out-station, 7 church-members, 1 school.

Hudson's Bay, a dialect of the Cree language spoken by Indians in the part of Canada bordering on Hudson's Bay on the east, and differing widely from the Moonsonee on the west. (See Cree.)

Hume, Robert Wilson, b. Stamford, Conn., U. S. A., Nov. 9th, 1809; graduated at Union College, 1833, taking high rank as a scholar in a large class; studied theology at Andover and Princeton; acted as an agent for the A. B. C. F. M. part of the time, and part of the time studied Marathi, and attended medical lectures; ordained in 1839; and sailed April 1st, the same year, as a missionary of the Board for Bombay, with Mr. Burgess. He was stationed for fifteen years at Bombay, spending a part of the cool months making tours on the continent. In the cause of temperance he took a deep interest and an active part. For some years he was Secretary of the *Bombay Temperance Union,* and editor of its journal called the "Temperance Repository," which attained a high place for ability and usefulness. For ten years he was Secretary of the Bombay Tract and Book Society, and did much to make it one of the most efficient institutions of the kind in India. It was through his influence that, instead of gratuitous distributions, as had formerly been the custom, colporteurs were employed, who went into all the districts of Western India, and sold hundred of thousands of these publications. One of the Bombay Journals, referring to this Society, says: "The rapid advance the Society has made of late years has been due mainly to Mr. Hume's prudent and energetic management." Soon after his arrival in India a monthly magazine was commenced by the Maratha missions in the native language, with a view to diffuse correct religious knowledge, and to refute the falsehoods, cavils, and objections contained in native journals concerning the Scriptures and Christianity. The magazine was called "Dnyanodaya,"—Rise of Knowledge; at first monthly, then semi-monthly. A small part of it was in English, but most of it in the native language. Mr. Hume was the editor for ten years. The labor was great, as he had to prepare most of the matter. It was the only Christian journal in any native language in Western India. His labors were highly appreciated. In 1854, in the rainy season, he was taken very ill, and the physicians decided that his life could be saved only by his going to a colder climate. There being no American vessel at Bombay, he proceeded in an English vessel to Cape Town. He was so ill that it was feared he would not live to embark. He sailed with his family September 20th. The passage was long and the weather stormy, and he died November 26th, in sight of the coast of Africa, a week before the arrival of the ship at Cape Town. He was highly respected by the English and native community in Bombay, and his death was a heavy loss to the mission in its various operations, to the native church, and to the different religious societies with which he was connected.

Hungarian Version.—The Hungarian language belongs to the Finn branch of the Ural-Altaic family of languages, and is spoken by the Magyars of Hungary and Transylvania, who, according to the census of 1880, numbered about 6,422,000 souls. There is no doubt that parts of the Scripture were translated at an early period into Hungarian. Of Margareth, daughter of King Bela IV., who

died in 1271, we are told that she read portions of the Bible in the Hungarian dialect. There are also extant some MSS. containing portions of a Hungarian version.

The first to translate the New Testament into Hungarian was Joannes Sylvester (d. about 1555). The first edition appeared in 1541 (2d ed. 1574), from the printing-press set up by Count Nadasdi, the chief protector of the Reformation in Hungary. Towards the end of the 16th century the Jesuit Stephen Szanto made a translation from the original text, which was never printed. In 1626 a translation made from the Vulgate by the Jesuit George Kaldi, and still used among the Roman Catholics, was published at Vienna, and often since.

For the Protestants, Gaspard Karolyi, a Magyar, translated the Bible into Hungarian, which was published at Visoly, near Güns, in 1590; a revised edition was issued by Albert Molnar at Hanau in 1608. This edition contains also a Magyar translation of the Heidelberg Catechism, the liturgy of the Hungarian churches, and a metrical version of the Psalms. Reprints were issued at Oppenheim, 1612; Utrecht, 1794; Pesth, 1837; Koszegen, 1852. Another translation was published by Caspar Heltai, 1551–1564, at Clausenburg; by Georg Esipkés, Leyden, 1717; by Andreas Torkos, Wittenberg, 1736; by G. Barany, Lauban, 1754. In 1869 the British and Foreign Bible Society engaged a reformed pastor in Hungary to revise Kaldi's New Testament. Whether this edition was published we are not aware. In 1881 a carefully revised edition by Bishop Filo was published by the above Society; a second edition followed in 1885. In the same year a representative committee under the presidency of Bishop Szasz of Pesth was formed to prepare a version of the Old Testament, retaining as much of Karolyi's text as was consistent with a faithful rendering of the original, and a style intelligible to the people generally. The Book of Genesis was published in 1888. The British Society has, up to March 31st, 1889, disposed of 861,502 portions of the Scriptures.

Hunt, Phineas R., b. Arlington, Vt., U.S.A., January 30th, 1816. From his conversion in early life he was an active and zealous Christian. He went to India in 1839 as a missionary printer of the A. B. C. F. M., and was stationed at Madras. His warm-hearted, Christian efforts among the English-speaking population, native and foreign, and his generous sympathy endeared him to a wide circle of friends. He had the charge of the mission press in Madras, and was also treasurer of the mission, in both which departments he discharged his duties with great fidelity. He greatly improved the style of Tamil printing. The Tamil Bible and the Dictionary of Dr. Winslow, both printed by him, are monuments of his skill and painstaking efforts. In 1861 the native and foreign Christians of Madras presented to him, as a token of their regard, an elegant gold watch, bearing the following inscription: "To Phineas R. Hunt, Esq., from native Christians and friends of missions in Southern India, in token of their appreciation of his labors for the improvement of Oriental Typography, January, 1861."

On the discontinuance of the Madras mission he gladly accepted the offer of the American Board to send him to Peking, to fill a similar post in that city. He went to Peking in 1868, a veteran of 29 years' service in a foreign field. His labors were invaluable to the mission in the care of the Treasury, and of all its secular concerns. He established the first printing-office in Peking in which the foreign press and metallic movable type were used; and he printed a new translation of the entire Bible, a version of the Prayer-book, and other valuable works, in the Mandarin dialect. Mrs. Hunt died March 29th, 1877, and he, of typhus fever, May 29th, 1878. There have been few more wholly consecrated missionaries than Mr. Hunt. A brief note from Rev. Mr. Goodrich of the North China Mission says: "Of the nearly forty years of his hard-working and useful life, none, I think, have been more important and fruitful than the past three. Through heavy trials and deep spiritual exercises his heart has been almost overcharged with love, and has overflowed in blessing upon us all. Many of his words have burned themselves into my heart, and stir me still with strange power. He had a ceaseless and insatiable desire to proclaim the gospel."

Hurda (Harda), a town in the Central Provinces, India, 48 miles southwest of Hoshangabad. A very thriving place, constantly improving. Population, 11,203, Hindus, Moslems, Jains, Christians, Parsis, Jews. Mission station Foreign Christian Missionary Society; 1 missionary, 650 Sabbath-scholars, 72 day-scholars.

Huta Bargot and **Huta Rimbaru,** two stations on the Angkola plateau, Sumatra, East Indies. Founded in 1864 by the Java Comité. The Gospel according to Mark has been translated into Angkolage by Dammerboer.

I.

Iaian or **Uvea Version.**—Iaian belongs to the Melanesian languages, and is spoken in Uvea, a portion of the Loyalty Islands. For the 1,200 Protestants of Uvea and two tribes in New Caledonia the Rev. Samuel Ella of the London Missionary Society, who arrived there in 1864, translated, first, selections from the Gospel of Matthew, which were published in 1867, and in 1868 the Gospel of Luke was issued from the mission press. The New Testament was printed in 1878 at Sydney. The Psalms were published at the same time at the expense of the British and Foreign Bible Society, which up to March 31st, 1889, had disposed of 1,000 portions of the Scriptures.

(*Specimen verse.* John 3 : 16.)

Helang ibetengia anyin Khong ka ang meledran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

Iarindrano, a mission district of the London Missionary Society (1864) in the Betsileo province, Madagascar; 1 missionary, 57 outstations, 435 church-members, 14 Sunday-

schools, 408 scholars, 50 day-schools, 1,226 pupils.

Ibadan, a town in Yoruba, West Coast of Africa, 70 miles north-northeast of Lagos. A pleasant town, with wide, straight, well-kept streets, etc. Mission station of the Church Missionary Society; 1 native pastor. It was founded in 1852, and was in the beginning very prosperous, but became in 1877 completely insulated on account of the tribal wars. The native pastor, however, succeeded in keeping together the congregation, numbering 120 members, with 55 communicants.

Ibo Version.—The Ibo belongs to the Negro group of the languages of Africa, and is spoken by the Ibos, a West African tribe dwelling on the banks of the Niger, who received the Gospel of Matthew in their dialect in the year 1859. In the year 1864 the Gospels of Mark and Luke, translated by the Rev. John Christopher Taylor, were published at London by the British and Foreign Bible Society. Since 1865 other books were added. Altogether the Ibos have now eight books of the New Testament, the translation being the joint work of the Revs. J. F. Schön and J. Ch. Taylor of the Church Missionary Society.

(*Specimen verse.* John 3 : 16.)

Ma olụ̀hạn Tsúku hụ́nru ẽlu'-wana ị nọ ị̀nya, mị́ ya nyére otu ọli Opáraya, ma onye ọwụ́na kwérẹya, ọgụgi ẽfù, ma ga ẽwete ndu ẽbigẽbi.

Iceland, a large island in the North Atlantic Ocean, subject to the Danish crown, 160 miles northeast of Greenland and 600 miles west of Norway. Area, including adjacent islands, 39,758 square miles, of which 16,243 are habitable. Iceland is of volcanic origin, and therefore all its mountains are volcanoes. It is remarkable for its numerous geysers and intermittent hot springs. The climate is colder than when it was first settled, since great masses of ice yearly drift from Greenland to its shores and remain for months, encircling the island in a compact mass. The Gulf Stream makes the southern portion warmer and more rainy than the northern. The mountains are bare and destitute of herbage, but the lowlands and sheltered valleys afford excellent pasturage. Many are filled with a surprising depth of rich soil, but the ignorance of the people in regard to agriculture prevents their being utilized. Iceland is almost a treeless country, and its only vegetable production is the Iceland moss of commerce. Mineral deposits have been found, but no attempts have been made to work them. Population, 72,445, who are descendants of the first Norwegian settlers, speaking the purest Norse. The men are tall, fair-complexioned and blue-eyed, with frames hardened by frequent exposure to rough weather. Though perhaps inclined to idleness and intemperance, they are strictly upright, truthful, generous, and hospitable. The women are industrious and chaste. Religious faith and the domestic virtues are traditional in every household. Education is universal, and it is hard to find an adult who is unable to read and write. Their church is exclusively Lutheran, but lately three missionary stations have been established by the Roman Catholics. Foreigners have the same rights of residence, holding property, and trading as the natives. The fisheries would prove an exhaustless source of wealth if they were carried on with a proper degree of intelligence, but only 10 per cent of the people are fishermen, and the methods used are insufficient. Commerce, once flourishing, declined when Iceland lost its independence, but it is now improving. In early times Iceland was a monarchy, ruled over by Viking princes and Norwegian chieftains, some of whom first settled Reykiavik, the present capital; but in 928 it became a republic, and so continued for 300 years. In 1387, after the union of Denmark and Norway, the King of Denmark was acknowledged sovereign of Iceland, and ever since it has remained under Danish rule.

Icelandic or **Norse Version.**—The Icelandic belongs to the Teutonic branch of the Aryan language-family, and is spoken in Iceland. Odd Gottskalkson of Norway, who had attended Luther's lectures, was the first translator of the Bible into Icelandic. Having returned to his native country, he entered the services of Bishop Ögmund at Skaalholt. In a stable he translated the New Testament, which was published at Rolskilde in 1540, at the expense of King Christian III. It was reprinted in Iceland in 1554 and 1557. In 1584 the entire Bible was published in Iceland, under the editorship of Bishop Gudbrand Thorlakson, in Hole. In 1644 a revised edition was issued by Thorlak Skuleson. Other editions were published in 1728, 1747, 1807, 1813, and 1841. A new translation, made by Bishop Pjetur Pjeturson and Sigurd Melsted, was published by the British and Foreign Bible Society at London in 1866, and the New Testament at Oxford in 1864. Up to March 31st, 1889, the British Bible Society disposed of 30,112 portions of the Scriptures.

(*Specimen verse.* John 3 : 16.)

Því svo elskaði Guð heiminn, að hann gaf sinn eingetinn Son, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilíft líf.

Ichang, an important inland town, which lies on the left bank of the Yang-tsz River, in the province of Hupeh, 363 geographical miles up the river from Hankow. It was opened to foreign trade by treaty in 1877. Lying at the outlet of the river after it has come 350 miles through mountain passes and rocky ravines, the town is exposed to considerable risk from floods, and in 1870 many houses were washed away. Population, 34,000. A mission station of the Established Church of Scotland (1878); 1 missionary and wife, 1 church, 26 communicants, 3 day-schools. The work that is being done at Ichang is most encouraging, not only for the interest that is excited in the city itself, but it is a centre of influence for the country around within a radius of fifty miles.

Idzo, a language spoken on an estuary of the River Niger, West Africa. Through labors of missionaries, under the auspices of the Church Missionary Society, portions of the Scriptures have been translated, which are printed in Roman characters.

Ifumi, a town in Southeast Natal, East Africa, south of the Illoro River, 32 miles south-

east of Durban. Climate excellent; natives (Zulus) quite civilized. Mission station of the A. B. C. F. M. (1859); 1 missionary and wife, 21 native helpers, 2 out-stations, 2 churches, 100 church-members, 3 schools, 75 scholars.

Igbira Version.—The Igbira belongs to the Negro group of African languages, and is spoken on the river Niger. A translation of the New Testament was made in 1885, but awaits revision before its final publication by the British and Foreign Bible Society.

Igdlorpait, a small town in Greenland; mission station of the Moravian Brethren; is on a small island south of Lichtenau. A separate congregation was organized here in 1864, as it was often difficult to visit this station from Lichtenau or Fredericksdal, and there were a large number of Greenlanders residing on this and on the neigboring islands. The word Igdlorpait means "many houses," and the station is so called because of the number of ruins there, evidently formerly inhabited by heathen.

Ikwezi Lamaci, a town in Alfred County, Natal, South Africa, near Harding. Mission station of the Young Men's Foreign Missionary Society of Birmingham, England (q. v.).

Ilalangina, a mission district of the London Missionary Society (1870), in Betsileo province, Madagascar; 1 missionary, 62 out-stations, 1,221 church-members, 3,170 Sabbath-scholars, 44 schools, 8,756 scholars.

Imandandriana, a mission district of the London Missionary Society (1869) in Betsileo province, Madagascar; 25 out-stations, 54 native preachers, 250 church-members, 25 schools, 1,354 scholars.

Inagua, an island of the Bahamas, West Indies; length 50 miles, breadth 25. Population, 1,575. Mission station Baptist Missionary Society; 1 missionary, 2 out-stations, 169 church-members, 158 Sabbath-scholars. S. P. G. (1853); 1 missionary, 82 communicants.

Inanda (Lindley), a town in Southeast Natal, Africa, southeast of Verdlam. Mission station of the A. B. C. F. M.; 1 missionary and wife, 2 other ladies, 7 out-stations. There is a large Sabbath-school, and much interest is shown in the study of the Bible. A station school and three schools in the surrounding kraals are sustained; 14 members baptized in 1889; 98 girls are being educated in the seminary.

India is that part of Asia between the Himalaya Mountains on the north, the Arabian (or Indian) Ocean on the west and southwest, and the Bay of Bengal on the east. Its extreme northern point is in latitude 35°; on the south it stretches to within 8° of the Equator. North and south its greatest length is about 1,900 miles; east and west—from the mouth of the Indus to the head of the Bay of Bengal—the distance is about as great. Yet the shape of the land is not four-sided, but triangular; its northern parts are the broadest; towards the south it narrows gradually to a point at Cape Gomorin. Politically, Burma, lying east of the Bay of Bengal, though peopled by races bearing slight affinities with those of India proper, is now combined with India as a province of the Anglo-Indian empire. The area of the whole vast territory is nearly one and a half million square miles, and the population (according to the census of 1881, the last taken, which will be the basis of reference throughout this article) more than 256,000,000. Three well-marked areas, each characterized by its peculiarities of physical structure, divide India between them. These are: 1. The Himalayan strip, lying along its northern frontier, and forming on that side a wall of protection and demarcation from the rest of Asia. Much of the Himalayan territory, however, is outside of the political limits of India. 2. The great valley of the Ganges, of which the Himalayan area forms the northern slope. 3. That part of India bounded on the north by the valley just mentioned, on the southwest by the Indian Ocean, on the east by the Bay of Bengal. This is for the most part a tableland, of which the western edge, buttressed by a mountain range (the western Ghats) rising in some cases to 4,000, 5,000, and even 8,000 feet above sea-level, is about 2,000 feet above the sea, and slopes gradually eastward towards the Bay of Bengal. India presents to our observation not a united and coherent nationality pervaded by the oneness of a national life, but merely a vast number of races, differing in language, in religion, often in race, and forcibly held together by the strong and external pressure of British might. Physically also, though India can hardly be called a continent, yet it is certainly the epitome of a continent on a very large scale. Vast mountain chains and mighty rivers, arid deserts and fertile valleys, wild jungles, forests of tropic density, broad alluvial deltas, and plains rolling in gentle undulations over wide areas of surface, are all found within its limits. Its climate embraces the Arctic cold of the Himalayas, with their perpetual snows and their glaciers which feed fertilizing and navigable rivers, hot desert winds, deluging rains, atmospheres now like a vapor-bath and now like a blast from a furnace, bracing breezes from the sea, and the parching heat of unclouded suns falling upon treeless plains.

This vast and various territory is for the most part under the rule of the British crown and Parliament. A few small districts on the west coast constitute the feeble relics of what was once the Portuguese power in India; and on the eastern coast a little area still in the possession of France is the only visible reminder that a hundred years ago France contended with England for the prize of Indo-European sovereignty. Furthermore, in many scattered portions of Indian territory the original power of native rulers is still acknowledged; these states, not yet absorbed into the Anglo-Indian empire, sometimes cover large tracts of country with their millions of inhabitants, and sometimes embrace but a single town with its dependent villages, or a bit of mountain jungle where the authority of some half-savage aboriginal chief is owned by the handful of his tribe. But even these native states are under the "protection" and watchful care of the paramount English power; the authority of their ostensibly independent native rulers is circumscribed within definite limits at the dictation of that power, while its actual exercise is carefully superintended, with more or less minuteness of detail, by English officials appointed for that purpose. Territorially the aggregate areas of the native rulers cover nearly 600,000 square

miles against about 870,000 square miles under direct British rule; but the population is not at all in proportion to the territory, as the following table will show:

	Square Miles.	Population.	Average to 1 sq. m.
British India	868,465	199,043,492	229
Native States	587,047	56,604,371	96
Portuguese settlements	2,365	475,172	201
French settlements	203	273,611	135
Total for all India	1,458,080	256,396,646	176

Political Divisions.—Such a diverse territory can be best described by treating of its separate political divisions in their proper order. With the exception of the native states, all of which come more or less directly under the supervision of the paramount power through a class of officials known as "residents," all of India is governed, in the name of the British sovereign, by a Viceroy and Governor-General, assisted by a Council, whose seat is at Calcutta. For purposes of administration the country is divided into twelve local governments, known as "presidencies" or "provinces," each under the control of governor, lieutenant-governor, or commissioner, according to the rank of the province. The following table, based on the last census, exhibits these twelve divisions, with particulars of area and population:

Province.	Governed by	Area.	Population.	No. to 1 sq. m.
Bengal Presidency:				
Bengal	Lieutenant-Governor	193,198	69,536,861	360
Northwest Provinces	Lieutenant-Governor	106,111	44,107,869	416
Oudh	Chief Commissioner			
Punjab	Lieutenant-Governor	106,632	18,850,437	177
Ajmere	Commissioner	2,711	460,722	170
Assam	Chief Commissioner	46,341	4,881,426	105
Bombay Presidency	Governor	124,122	16,454,414	133
Madras Presidency	Governor	141,001	31,170,631	221
Central Provinces	Chief Commissioner	84,445	9,838,791	117
Berar	Commissioner	17,711	2,672,673	151
Coorg	Commissioner	1,583	178,302	113
British Burma	Chief Commissioner	87,220	3,736,771	43
British India	Viceroy and Gov. Gen.	911,075	201,888,897	222

Concerning this table, it should be noted that the Bengal Presidency, as a whole, has no distinct political existence, though it did have before its nominal area had been enlarged by the annexation of the Northwest Provinces, the Punjab, etc. At present it is subdivided into five distinct governments, all of them directly responsible to the supreme government of India. Oudh, also, is entered separately as having its own chief commissioner, yet it is joined for administrative purposes with the Northwest Provinces, the lieutenant-governor of which is also the chief commissioner of Oudh. The figures for Bengal in this table include nearly 37,000 square miles, and nearly 3 millions of population belonging to native states directly under the supervision of the Bengal government, and so practically a part of that province. This accounts for the discrepancy in the totals between the two tables.

For accounts of Bengal, Northwest Provinces Oudh, Punjab, Ajmere, Assam, Bombay, Madras, Berar, and Burma, see those articles.

THE CENTRAL PROVINCES.—This chief commissionership lies, as its name implies, at the very heart of India. Its limits of north latitude are 17° 50′ and 24° 27′; of east longitude, 76° and 85° 15′. Its greatest length is 600 miles, from east to west; while its longest north and south line measures 500 miles. Large rivers flow through the province, though none of them are useful for navigation, save to a very limited extent. The Tapti and the Narmada flow westward into the Arabian Gulf; the Godavari and the Mahanadi eastward into the Bay of Bengal. Many parts of the province are diversified by hill and mountain ranges, among which are found some of the wildest parts of the whole Indian territory, and some of its finest scenery. Only about one third of the area of the province is under cultivation. Much of the waste land is covered with low jungle, valueless as timber; and much of the original forest has been wastefully destroyed by the careless inhabitants; here, however, as elsewhere in India, a system of forest conservancy is doing much to arrest the progress of denudation. Iron is found in the eastern part of the province, and also coal of an inferior quality, though suitable for railway use. The population is chiefly (94 per cent) rural. Only six towns have a population exceeding 20,000. These are Nagpur, the capital, 98,299; Jabalpur, 75,705; Kampti, 50,987; Sagar, 44,416; Burhanpur, 30,017; and Raipur, 24,948. ten other towns have a population of between 10,000 and 20,000 each; and 36 others vary from 5,000 up to 10,000 each. The most interesting fact regarding the Central Provinces is that its hill and jungle regions, especially along the northern frontier, provided the refuge to which many of the aboriginal tribes resorted when too severely pressed upon by the later Aryan immigrants. These aboriginal tribes were largely of the Gond stock, and before the present political divisions came into existence a large part of what is now known as the Central Provinces was called, after the name of this great family of tribes, Gondwana. Yet of the entire population of the Central Provinces, these aborigines form but a comparatively small element; including both those who have embraced Hinduism, as well as those still persisting in the old worship of their people, the last census enumerated only two millions and three quarters of this class. Hindus number 8,700,000, Mohammedans only 285,687, Jains about 46,000, and Christians nearly 12,000. Within the territorial limits of the province are found many native states with a total population of about a million and three quarters, largely aborigines. Among the Hindus appear several local sects, hardly

known elsewhere in India. The Satnamis are drawn from one of the lowest castes of Hindu society, and are the followers of a certain Ghasi Das, who half a century ago, after a period of seclusion, appeared as the prophet of a new religion forbidding the worship of idols and inculcating the equality of all men. His followers worship in no temple and have no regular cult,—unless a morning and evening prostration to the sun may be considered such. The Kabirpanthis are the followers of Kabir, a religious teacher of North India, who flourished in the 15th century. Their tenets are very similar to those of the Satnamis. Each of these bodies numbers over 300,000 adherents. Smaller sects, originating in very much the same way, and some of them embracing but a few hundred followers, are also found. Education in these provinces is not in a forward state. It is said that in 1856 a Christian colporteur in a journey of 200 miles, during which he entered many large villages, found but two schools, with hardly forty pupils. In 1883, 1,565 schools, mostly giving only primary education, had enrolled nearly 90,000 pupils. Marathi is the language used by the Hindu population of the eastern part of the province; a corrupt dialect of Hindi is spoken in the east; while each tribe of aborigines uses its own language, most of them, however, speaking some form or other of a tongue known as Gondi, belonging to the Dravidian family. Missionary work has been prosecuted less powerfully in the Central Provinces than in most other parts of India. The first mission was planted at Nagpur by the Free Church of Scotland in 1844. The country was then governed by a Maratha dynasty; and the native rajah claimed to have absolute authority over his subjects, which in his opinion involved the right to prevent the baptism of Christian converts. The supreme government of India was appealed to by the missionaries, and declined to interfere; but public opinion became so aroused that the Nagpur prince finally receded from his position. The Church Missionary Society began work at Jabalpur in 1854, and have since occupied other stations. There is also a mission conducted by the Friends at Jabalpur. The American Evangelical Society (Lutheran) entered the province in 1868. A mission to the Gonds was begun by the Free Church of Scotland in 1866. Chanda was occupied by a native clergyman connected with the Church of England in 1872. In the same year the Original Secession Synod of Scotland began a mission at Seoni, and the American Methodists one at Nagpur,—largely (at least at first) confined to work among unevangelized Europeans and Eurasians.

Coorg is a small native state in Southern India, lying chiefly among the mountains of the western Ghats. The name is derived from that of a fine, hardy race of mountaineers who once dominated the region, and whose descendants still form a noticeable element in the population. The dimensions of the territory are about 60 miles north and south, and 40 east and west. Its exact situation is in about 12° north latitude and 75 ° east longitude. The population is 178,302, composed chiefly of Hindus. There are only about 27,000 left of the original tribes of the Coorgs. Mohammedans contribute only 7 per cent of the total. The chief town is Merkara, with a population of between eight and nine thousand. The Basle Evangelical Missionary Society has a mission in Coorg. The family of native chiefs who once ruled Coorg was deposed by the supreme government of India in 1834, and has since become extinct. The territory is directly under the supervision of the viceroy, and is administered by the British Resident at Mysore, who is also chief commissioner of Coorg.

Population.—The people of India, with whom in their religious relationships our interest now principally lies, are divided by race, by caste, by language, and by religion into many different classes. The broadest division is that by religion. It is found that about 145,000,000 of the nearly 200,000,000 of British India are classed as Hindus, 45,000,000 as Mohammedans, 4,700,000 (nearly) belong to the aboriginal tribes—each tribe usually practising some sort of a religion peculiar to itself, nearly 3,500,000 are classed as Buddhists, more than 1,100,000 as Christians of all churches, 1,250,000 as Sikhs, nearly 500,000 as Jains. The Parsis, or fire-worshippers, found almost wholly in Bombay and Surat, where they constitute an important class in the commercial life of the country, number nearly 75,000; there are less than 10,000 Jews, and only about 1,100 Brahmas, the Theistic Society of which the late Keshab Chandra Sen was the most prominent exponent. The religion of nearly 40,000 of the population is unspecified. It is probable that among the 57,000,000 inhabiting the native states, Portuguese and French India, Hindus and Mohammedans will be found in very nearly the same proportion as in British India; and it is safe to say that the Hindu population of India, as a whole, is about 190,000,000, and the Mohammedan population not far from 60,000,000.

The division of the people into castes obtains only among the Hindus. The ancient fourfold division is well understood by every one who has ever heard of India. The Brahmans or priests occupy the highest place; the second caste is that of the Kshattriyas, or soldiers; merchants, or Vaisyas form the third; while the fourth, including the vast body of the people, is that of the laborers, or Sudras. In modern times, however, this simple division has become exceedingly complicated. The Brahmans still maintain their pre-eminence as the first and highest caste, although within the limits of Brahmanism there are many subdivisions, between some of which intermarriage is not allowed. The great mass of agriculturists also still acknowledge themselves as members of the fourth or Sudra caste. But instead of finding between the castes of first and fourth rank distinctly marked gradations indicating the limits of the second and third, we find a great multitude of castes, partly formed of what may be regarded as the fragments of the old soldier and merchant castes, partly the result of intermarriages between men of higher grade and women of lower (the offspring of such marriages occupying a social position midway between that of their parents), and partly due to the inevitable complication of social relations, as the process of social evolution went on. Among this mass of caste names the old titles still exist of Kshattriyas and Vaisyas. The Rajputs of Northwestern India are descendants of the old second or soldier caste; the merchants (in many places known as *Wanis* or *Banyas*) may usually be regarded as belong

ing to the old third or merchant caste, though its subdivisions are exceedingly numerous. Thus while the old nomenclature still exists with reference to the Brahmans and the Sudras, it has been for the most part superseded with reference to the soldiers and the merchants, owing to the divisions of these old castes, and the origin of new, as the development of Hindu society progressed. In addition to the castes already mentioned, the followers of every species of trade and handicraft form a caste by themselves. Thus there is the caste of goldsmiths, of tailors, of carpenters, of blacksmiths, of weavers, of shoemakers, and leather-workers, of potters, etc. Some of these castes occupy a position above the Sudras; some, especially the shoemakers and potters, below them. Below all these respectable castes of Hinduism are ranged the great body of the outcaste population, who are not allowed to live within the village limits, who are sometimes debarred even from entering the street in which Brahmans reside, who must not draw water from the wells or streams used by those of higher rank, and whose very touch, sometimes even whose mere shadow, is pollution. Yet they often perform important services in the social life of an Indian village. In many parts of India the office of village watchman is hereditary in the family of some outcaste family attached to the village; messengers, guides, porters, day-laborers, scavengers, sweepers are obtained from among them; and in return for their labors a certain proportion of the yield of the fields belonging to the village is set aside for their maintenance. These outcastes are often spoken of collectively as *Pariahs*—which is the term used to designate them in Tamil—though all the Indian vernaculars possess words by which individuals of this description are locally denominated. The origin of the caste system is lost in the dimness of remotest antiquity. It is probable that it originated in some such way as this: The Aryans, who entered India from the Northwest some fifteen centuries before the Christian Era, found the land as they advanced already in the possession of a previous population. This population, the Aryans with their stronger character, higher civilization, and more cultivated language (the Sanskrit), in process of time overcame. Gradually diversity of function within their own body gave rise to a corresponding diversity of social position, or caste; the priests, the soldiers, and the merchants segregated themselves into their own distinct classes, the distinct existence of which as such was ensured by the custom that the son should follow the calling of his father. The former inhabitants of the land seem for the most part to have accepted the religion and to some degree—though in an inferior form and with many corruptions—the language of their Aryan conquerors; and to have been relegated by the latter to the lowest position in the social scale, that of laborers or agriculturists. Thus the three higher castes were of Aryan origin; while the fourth or Sudra caste, between which and the three that range above it there is a much wider gap than between any two of the higher themselves, was composed of the great body of the previous population. It is probable that the outcaste bodies (Pariahs, Mahars, Mangs, Dheds, etc.), represent early aboriginal tribes, brought into some degree of union with the new social organism arising after the Aryan invasion, but too low to become actually incorporated in it, as members in good repute, as those composing the fourth Hindu caste were. Probably the tribes still existing apart from all connection with Hinduism, usually spoken of as aboriginal tribes (Santals, Gonds, etc., etc.), are descended from earlier aboriginal bodies who refused to come in any degree within the circle of the new influences brought in by the Aryan invaders, preferring their own wild and jungle life to that inferior form of Hinduism and that lowest position in the Hindu organism to which their brethren, from whom the outcastes of today have descended, were consigned.

Languages.—It is exceedingly probable that the tribes which were thus overrun by the Aryans had themselves overrun, in previous ages, still other and inferior races who held the soil before them. Repeated invasions and conquests must have marked the earliest history of India, as they have its later developments; and these repeated processes of invasion have left their evidences in the strata of tribes and races which to-day make up the complex population of Hindustan. Not only can the diversity of caste be in part accounted for in this way, but also the great diversity of language which characterizes India. It is stated by philologists that within the limits of both Hither and Farther India (meaning by the last term that peninsula which includes Burma and Siam, of which only a part is politically connected with the Anglo-Indian empire) three hundred distinct languages and dialects are in actual use at the present time. The variety of the aboriginal tribes already so many times alluded to, of which each one has usually its own distinct form of speech, accounts in large measure for the great number. The principal languages of India, each of which is spoken by millions, and which have all received more or less literary cultivation and development, are much fewer in number.

The Indian languages can be conveniently distributed into several groups, according to their affinities. The first division consists of the most important tongues used in northern and western India. These are: The Bengali, spoken in the province of Bengal by about 37,000,000 of people. It is subject to several dialectic variations, especially upon the borders of its territory, where it comes in contact with other languages, by the intermingling of which in the speech of the people the purity of all is corrupted. About half of those using the language are Mohammedans; their form of the language is known as Mohammedan Bengali, and forms another dialect of the language. On the northeast of Bengal, in the Brahmaputra valley, about 2,000,000 of people use the Assamese, which is most probably a language allied to the Bengali. Southwest, in the province of Orissa, the Uriya tongue is used by some 8,000,000 of people. The Hindi language, occupying an immense tract northwest of Bengal, covering the Northwest Provinces, and overlapping on every side into the surrounding regions, is the most widely used tongue of any of the modern languages of India. The number of those to whom it is vernacular is estimated at 80,000,000. Dialectic variations are numerous, and authorities differ as to whether Nepaulese—spoken in the native state of Nepaul, Punjabi—a common language in the Punjab, and Gujarathi—used in the province of Gujarat,

in the Bombay Presidency, should be considered distinct languages, or simply relegated to the inferior status of dialects of Hindi. Sindhi is used by a comparatively small population along the lower course of the Indus, in the province of Sindh; a dialect of this language (Kachchhi) is spoken in the native state of Kachch on the peninsula of that name. Marathi is spoken by some 10,000,000 in the Bombay Presidency, the Central Provinces, and Haidarabad native state. It impinges on the Gujarati area on the north and on the Dravidian (Kanarese and Telugu) on the south and southeast, and seems inclined to make inroads upon these areas. The Sinhalese, spoken in Ceylon, must be included in this class, though geographically so far removed. Sindhi, lying as it does upon the very western border of India, in close contact with Baluchistan, has been greatly affected by the influence of the languages used by the Baluchis. It has also felt greatly the influence of Mohammedan speech. In the celebrated vale of Kashmir still another sister tongue is found—the Kashmiri, a language thus far but little studied by European scholars. The languages of Afghanistan and Baluchistan (Pushtu, Baluchi, Brahui) and the Kafiri and Dardui, which are spoken by tribes of mountaineers in the remote and well-nigh unknown fastnesses of the great ranges far to the northwest of India are likewise related to those already described, but hardly fall within the limits of our view. The whole of this group of languages belongs to the Aryan family: all of them, except the Pushtu and the Baluchi, which are pre-Sanskritic, have derived many of their vocables from the Sanskrit—a highly cultivated tongue spoken by the Aryans when they entered India, which, as the people themselves overran the country and absorbed the races which occupied it before them, gradually mingled with pre-existing forms of speech, and thus gave rise to the great Aryan vernaculars of India. To sum up: The Bengali, the Uriya, the Assamese, the Hindi, the Sindhi, the Gujarathi, and the Marathi with their many dialects, are sister-tongues of the Aryan family, though incorporating into their substance many elements of grammar, of idiom, and of vocables from the non-Aryan languages with which the spoken Sanskrit of a former period gradually became corrupted. Of these Aryan vernaculars only three—the Bengali, the Hindi, and the Marathi—have received any high degree of cultivation, or possess any important literature. It is possible that the other languages of this group may ere long disappear; but these three are widely prevalent and cultivated tongues, which seem destined to permanence.

The Hindu population of South India presents us with a second great family of languages, much farther removed than those of the north and west from the Sanskrit, and owing to it smaller—though important—obligations. These languages are usually spoken of as the Dravidian group. The term "Dravira" or "Dravida" is found in Sanskrit literature as applied to the part of the Indian peninsula where the chief languages of this group are now spoken, the general limits of which will be indicated below. The most important of them all is the Tamil, covering the area from a few miles north of Madras to the extreme south of the eastern side of the peninsula, and running more than half the distance across the peninsula towards the Indian Ocean. North of the Tamil area, on the east side of Lower India, lies the Telugu country, along the Bay of Bengal, and up into Central India, until it meets the Uriya language along its northeastern edge and the Marathi along its northwestern. West of the Tamil and Telugu areas lies that of the Kanarese, which also meets the Marathi on the northwest. The Malayalim stretches along the western coast of India, between the western Ghats and the sea, from a point just north of Cape Comorin for a distance of some three hundred miles. Then comes the small area of the Tulu, and close by, among the western Ghats themselves, the region of Coorg, where the Kudagu language is spoken. The two last-named languages are of small importance, and but little used; the stronger languages by which they are surrounded, and on which they are dependent largely for their literature and for their alphabetical characters, seem destined to crowd them out. The Tamil, the Telugu (sometimes from its abundance of vowel and liquid sounds called the Indian Italian), the Kanarese, and the Malayalim are all cultivated languages, possessing a literature and a distinctive alphabetical character. The Tamil is by far the most important and the richest of them all, and is used by the largest number of people—nearly 15,000,000 in all. Tamil is also used extensively in Northern Ceylon, and by many emigrants to Burma, the Straits settlements, Mauritius, and the West Indies.

Besides the cultivated languages of the Dravidian group just described, languages of the same family are used by some of the jungle tribes of India. The most important of these are the Gonds of Central India; the Khonds, who inhabit a tract of country lying between Orissa and the Telugu region; the Oraons, still farther north, in Chhota Nagpur; and the Rajmahalis, whose territory almost touches the Ganges. Languages of the Dravidian group are also used by several small and dwindling tribes of South India—notably the Todas and the Kotas of the Nilgiri Hills, and some others. The total number of persons using Dravidian forms of speech must be more than fifty millions.

Religions.—Regarding the religious condition of the people, it will be sufficient to refer the reader to the several articles in this work in which the different religions practised in India are treated of in detail; with the remark that for the most part the people cling to those religions with the tenacity—often an unthinking tenacity—which is to be expected of those who have been educated from their earliest years to believe that adherence to the customs of one's ancestry, and to the religious rites practised by one's forefathers, is the first and highest law of life. In them the intense conservatism of all Oriental nations is thus re-enforced by religious sanctions, and is exalted to the position of religious obligation. Hinduism has been interwoven with the developing life of the Hindu people for a period of more than thirty centuries; it has presided over the formation of their philosophies, their social customs, their intellectual habits, and their literature; and it lies at the very basis of their lives in all possible relations, to a degree which is hardly paralleled elsewhere. These facts account for the extreme difficulty and slowness of Christian progress among the Hindus. The Mohammedans in

India do not derive their religion from ages so remote as the Hindus, and on this account their momentum along the line of present religious development might be supposed to be less, yet they show fully as much determination in upholding their peculiar tenets as the Hindus do in upholding theirs; they are characterized by the same intense bigotry and fiery fanaticism which have made Mohammedan armies so often victorious in battle, which render them individually impervious to all assaults of argument and reason, and even lead them in many a case to deeds of private, personal violence in support of their faith.

Civilization.—The people of India have their own civilization developed gradually through long ages of progress; different from that of the West, yet wonderful to contemplate, and in many respects admirable. The main resource of the people being agriculture, the processes of tilling the soil and making it yield its wealth have been carefully studied; and though their implements are clumsy, and their methods those of a bygone age, to which they still cling with that tenacious conservatism which they show in everything, yet the results of their efforts are by no means contemptible. They have especially constructed immense tanks and reservoirs for storing water, and complicated sluiceways and canals for distributing it in the dry season over their fields, which in size and utility are remarkable. These are found chiefly in Central and South India. The English Government has done much to extend facilities for irrigation by the construction of costly systems of canals, fed by the rivers, whose waters are diverted into them by finely constructed dams. Such works exist in all parts of India, and the canals are sometimes of sufficient size to be available for purposes of navigation. But the Indian peasants will often see their crops dry up and perish with the drought rather than use the water thus brought to the very edge of their fields, and pay the tax demanded by government. In some cases government has offered the water free in order that the people might be induced to avail themselves of its advantages, and even so has found few takers. But the use of the water is slowly increasing, though governmental irrigation works have not yet become remunerative. Their manufactures,—though entirely by hand,—especially of certain textile fabrics, such as muslins and silks, and also of gold and silver and brass ware, have long been famous in the markets of the world. In the development of social and political life they have wrought out a system of efficient communal government in their villages which has been the subject of careful study by European lawyers and historians. Its object, in a word, was to make each village self-supporting and independent, furnishing it, within its own walls and by means of its own organism, with farmers, artisans, and day-laborers, in sufficient number, variety, and proportion, to provide every article of ordinary use—both clothing and implements of every sort—which the village could need; while the public affairs of every village were regulated, and all disputes between villages settled, by the headmen and elders of the village, to whom long usage had relegated those duties. In literature the Indian civilization has given to the world the Sanskrit language—one of the most copious and highly polished tongues with which scholars have ever become familiar; poetry and philosophy have been especially cultivated; to some degree also mathematical and astronomical science. In geography they have done but little, in history nothing; in fact the historic sense seems to be largely wanting from the Indian mind. Their achievements in art are confined chiefly to the department of architecture; in painting they have done nothing; in sculpture they have merely succeeded in fashioning images of their gods and heroes, of a character hardly rising above the level of caricature, and sometimes falling to that of absolute hideousness; sometimes the sculptures of a cave temple (for instance that of Elephanta, in Bombay Harbor) will be found to possess a considerable degree of dignity and artistic excellence. But such exceptions to the general character of grotesqueness are not frequent. Numerous temples—some cut from the solid rock; some built of stone with neither mortar nor cement; some whose towers rise to imposing heights, like those of Southern India: some merely stone-built shrines, a simple cube with a pyramidal roof; some built last year, and others in various stages of decay attesting their foundation centuries ago; some covered with rudely fashioned images of gods and of animals esteemed sacred, oftentimes in various obscene attitudes; and some wholly plain, and with no attempt at ornament—are the sole creations of their architectural skill. In music the Hindus have perfected a system of their own, with notation, time, and intervals different from those of Western music, wholly destitute of harmony, yet not without a certain plaintive beauty in its melodies. Their singing is apt to be rather nasal, and their instrumental music seems to a European nothing but a discordant clamor of drums and screeching of shrill wind-instruments; but some of the stringed instruments in use among them are more pleasing in tone. For a long time the associations of Hindu music, being almost wholly those of the Hindu temple and the Hindu festival, were considered insuperable objections to its use among Christians. But of late years, in more than one part of the great Indian mission field, native poets have arisen, who have composed Christian hymns in the metres of Hindu prosody, and have adapted them to such Hindu melodies as seemed best fitted for the purpose. In many churches of Indian Christians these hymns and tunes are now used with most excellent effect.

Preachers and street evangelists in the bazars and villages find many of these native tunes with Christian words most useful in gaining the ear of the people for the proclamation of Christian truth. This conversion of Indian poetry and song to the uses of Indian Christianity was a decided step of progress in the work of naturalizing Christianity among a people the essential genius of whose mind seemed in some respects ill-adapted to receive it.

It is difficult to describe in a few words the intellectual condition of the Indian people. In some respects, and among certain classes, an intellectual cultivation has existed for centuries whose twofold result is seen to-day in a keenness of mind and a faculty of profound speculative thought which is remarkable, and in the philosophical treatises, the commentaries upon them, the hymns and the poems which compose the body of Hindu classic literature. On the other hand, the people as a rule are unable

to read, and are content to live on, generation after generation, with no intellectual progress, content if they get rice or other grain enough to keep them from starvation, and careless of mental or spiritual sustenance. It is among the Brahmans that the intellectual cultivation of India has reached its fullest result. They have been not only the priests, the religious leaders of the people, but also the creators of its intellectual, philosophical, and literary development, and the depositaries of its intellectual wealth. With the exception of an occasional lyric poet arising from among the lower orders of the people, whose homely verses in the vernacular of his own district would often obtain an immense currency and exert a vast influence, especially over the class from which the poet himself had sprung, nearly all the thinkers, students, and authors of India have been Brahmans. The elaborate grammar of the Sanskrit language is due to their assiduous cultivation. Indian theology, philosophy, poetry, and science have been developed almost wholly by them. The Brahman intellect is keen, acute, subtle, and speculative; but their logic is apt to be fallacious and their argumentation specious rather than profound and thorough. The education of the merchant class consists of but little else than reading, writing, and such practical operations of arithmetic as will make them ready and correct accountants. The royal and soldier castes have been apt to affect a lofty contempt for all literary accomplishments, as things fit only for Brahmans; and have paid the penalty of their folly in many a case by being compelled to employ Brahman secretaries, prime ministers, and financiers, who, little by little, would absorb the real power of the throne, while its nominal occupant was busy with his elephants, his horses and soldiers, or else sunken in ignoble debauchery. The great masses of the people are not to-day, and never have been, able even to read their own vernacular; thus they have become on the one hand the dupes of a crafty priesthood, and on the other the prey of cunning money-lenders on whose advances of cash they are forced to depend, but whose wiles and tricks they are too ignorant to detect. Such education as the children of Hindu families enjoyed before the establishment of missionary and government schools was imparted by Brahman schoolmasters, who were wont to collect the boys wanting instruction (girls were never taught) and to teach them to repeat by rote verses from the Sanskrit poets, to read and write their own vernacular, and to perform operations in simple arithmetic. Brahman youths who wished for a thorough training in the sacred language, religion, and philosophy would attach themselves to some noted scholar and would be by him put through an elaborate course of instruction, extending to many years. In this way large numbers of young Brahmans would sometimes be found attending upon the instructions of such a learned man, or *guru*, composing thus a sort of college. But such a course of instruction would be confined, in its subjects, to the Sanskrit language, the practice of the Hindu religion, including familiarity with the sacred books, or *Vedas*, and to skill in Hindu philosophy: while its recipients would not extend beyond the ranks of the Brahman caste. Merchants did not need such training; soldiers did not care for it; and the Sudras were deemed unworthy of it.

Morals.—The moral condition of the people should be described as one of apathy or even deadness rather than as one of violent and malignant opposition to virtue. The great body of the people are quiet, industrious, plodding laborers, seldom descending into crime or notable immorality, and rarely mounting to conspicuous and aggressive virtue. They move along, age after age, on this dead level of moral life, persistently clinging to ancestral customs, which they consider man's highest duty, punctilious in their observance of caste rules, by no means destitute of the common graces of family affection and of neighborly kindness, patient, sometimes even torpid, in their endurance of the famines and the pestilences which periodically decimate their villages, or of the fraudulent extortions of the money-lender which keep them in a condition of perennial indebtedness. Their intellectual horizon embraces no larger field than is filled by daily toil for daily bread. Their lives are destitute of all stimulus and incentive. Their religion furnishes no motive for the present and incites no aspiration for the future. The thought of bettering their own condition, or of doing aught to benefit another's, is foreign to their minds. The Oriental doctrine of fate is ever present to quench all upward endeavor. It is their destiny to be what and as they are; and who are they to contend with destiny? The chief faults of the people are lack of truthfulness—which, especially among traders, merchants and money-lenders, develops rapidly and deeply into manifold forms of cheating and fraud—and licentiousness. Yet caste rules constitute some safeguard for the virtue of their women, for a female of good caste detected in immorality is apt to be promptly dealt with and expelled by the caste authorities. Intemperance is not usually a vice of the Hindu people, though in recent years the introduction of cheap foreign liquors, often miserable adulterations, and the course of the government in licensing drinking-places, has stimulated the use of intoxicating liquors among all classes. The disposition of the people is mild, and crimes of violence are no more common among them than among the people of other races. The ranks of the professional thieves and bandits are largely recruited from certain of the wild jungle tribes, who have been robbers from time immemorial. The more violent forms of gang robbery (dacoity) and thuggery—which consisted in inveigling innocent and unsuspecting travellers into the society of wandering bands of secret and professional assassins in order to murder and rob them in unknown and convenient spots—have been nearly stamped out by the vigorous action of government.

These aboriginal tribes present to the ethnologist, no less than to the philanthropist and missionary, problems of considerable difficulty. Who are they, and where did they come from? is the question of the one. How shall they be reclaimed from their barbarism and elevated to the true standard of humanity? is the question of the other. That among them are the representatives of the earliest inhabitants of India is not doubted. But probably many of the stronger and more advanced tribes, though popularly classed as aborigines, are not truly such,

but themselves displaced, centuries ago, a race of men more savage than themselves. The name of these tribes is legion. They are found all over India, though more numerous in hilly and jungle tracts and among the mountainous regions of the north than elsewhere. The number of each tribe is seldom large,—often only a few hundreds; in only a few cases does the enumeration of one mount above a million. Many of them have been gradually absorbed into the body of Hinduism, and call themselves Hindus, though still retaining the use of their original language. In other cases they maintain a strict and jealous separation, in speech, religion, and custom, from their Hindu neighbors. A full description of them is impossible; but their religion in most cases seems to be some form of demon-worship. Without making an exhaustive enumeration of these tribes, a few general divisions may be made which embrace the most important of them.

In the North of India, stretching along the southern slope of the Himalayan range, including the kingdom of Tibet, the lower part of the Brahmaputra Valley, and the northern part of Burma, are found a number of tribes—some of sufficient importance to rank as nations (the Nepaulese, for instance), and some represented only by a handful of savages in a mountain valley,—which are classed together by philologists under the generic name Tibeto-Burman; a term which roughly indicates the extreme geographical limits of their range, and likewise implies that the people of Tibet and Burma are ethnologically connected with them. Among the hills of Assam is found still another family, classed as the Khasi family. In Central India (see above—description of Gondwana in account of Central Provinces) is found a number of important and allied tribes, whose language shows them to be related to the Tamil and other Dravidian races of South India. Of this group, the tribes of Khonds, Gonds, Oraons, and Rajmahalis (a small tribe living in Bengal) with their subdivisions appear as the most important northern representatives, and the Todas and Kudagus (Coorgs, see above) in the south. Still another very important group, inhabiting Central India and adjacent parts of Orissa and Bengal, is known as the Kolarian family. This includes the Santhal tribes (see Bengal and Chhota Nagpur), the Kols of Central India, and other less known tribes. This Kolarian family is supposed once to have occupied the finest portion of the Ganges valley, half a dozen centuries before Christ—and how much longer before that time no one knows. Numerous antiquities in Behar are attributed to them. But their empire fell before the advancing Aryans, and they were pushed up into the highlands of Central India (the Vindhya hills), where they have since made their home, maintaining their own chieftainships, and still looking on their Hindu neighbors with jealousy and dislike, as the possessors of soil which once was theirs. The Bhils, a very well-known tribe in Western India, Rajputana, and Berar, are probably originally of Kolarian origin, though they have not retained the language. Cust thinks that the Kolarians were first on the ground, that the Dravidians entered India from the northwest and occupied portions of the country, and that some twenty centuries before Christ the Aryans came down upon both; but that the Dravidians already had a more peaceful form of civilization, which made them more susceptible to Aryan influences, so that they coalesced largely with the Aryans,—thus giving rise to the great Hindu races of South India,—belonging to the Dravidian family, while the wilder Kols declined to yield, and were simply forced back upon the mountains. As to numbers, the Santals are thought to number about 1,000,000, the Gonds over 1,500,000, the Kols about 1,100,000. Many of the smaller tribes have a very unenviable reputation as professed thieves and bandits; and it is from these tribes that in former times the gangs of dacoits and thugs that preyed on Indian life were recruited. During late years the English Government has sought to turn these tribes from their violent and criminal methods of life to more orderly and peaceful pursuits. These efforts have already met with an encouraging degree of success, and promise still larger results in the future.

The relations of the Aryans (Hindus) to the earlier inhabitants of India have been already stated. The Aryans themselves, entering India some twenty centuries before Christ, gradually extended themselves—first through the valley of the Ganges, then into Southern India. They have left behind them no written history. But Hindu princes of various families founded dynasties and ruled over realms of greater or less extent, until they were in turn reduced to submission by the Mohammedans. These fierce and relentless conquerors entered India through the same northwestern door as those who had preceded them. The year 1000 A.D. may be taken as marking approximately their first appearance in Hindustan. Mahmoud, King of Ghazni, a city in Afghanistan, was the first Mohammedan leader to undertake the conquest of India. He made twelve expeditions into the country—the first a few years before the approximate date above given. Mohammedan power slowly grew; one dynasty after another continued the work of invasion, until first the Punjab, then the Ganges valley, and at last all of India was reduced to Moslem sway, though the country was never long at peace. Rebellions were constantly keeping the land in turmoil, headed sometimes by an ambitious Mohammedan upstart, sometimes by a Hindu whose limbs were galled by the chains of Moslem rule. In the middle of the seventeenth century, a Maratha chieftain named Sivaji Bhonsle consolidated into a formidable power the strength of the Maratha race (see Marathas), and made great inroads upon the power of the Mohammedans. They overran all India, carried desolation wherever they went, and established dynasties of Maratha houses both in North and South India. But their power was broken at the battle of Pannipat, near Delhi, in 1761, when they contended unsuccessfully against an army led by Ahmed Shah of Afghanistan.

The English came to India very early in the seventeenth century, first as merchants in a small and humble way. Their mercantile operations were conducted by the East India Company, whose original charter was signed by Queen Elizabeth, near the close of her reign. Little by little their power and the scope of their influence extended itself. Establishments, or "presidencies," defended by forts and armies, under the command of this company of merchants, were placed at Madras, at Calcutta, at

Bombay. From these points the authority of the Company silently but steadily grew. When the Marathas fell in 1761, the English were already strong enough to step into the first place of power in Hindustan ; in fact, the question of English supremacy in Bengal, and by consequence in India, had been settled at the battle of Plassey, near Calcutta, in 1757, when Clive defeated the troops of Suraj-ud-Daula, the Mohammedan ruler of Bengal. From these small beginnings, aud along a path providentially prepared for them by the fall of the Marathas, the only native race capable of offering an effectual resistance, the East India Company proceeded to its manifest destiny of absorbing and ruling—not as merchants, but as conquerors and princes—the whole of India. When the great mutiny of 1857 burst upon India—a movement fomented among the native troops in the employ of the Company, and used by certain dispossessed heirs of old Indian princes in the hope of destroying the English supremacy, and regaining the lost control of their own land—English power for a moment trembled ; but the result of the mutiny was merely the transfer of the supreme power in India from the hands of the East India Company to the direct control of the British crown and Parliament.

More and more have the English rulers of India realized that they have a duty and mission to perform in that land. They have governed the country with a stern and rigorous justice, with a benevolent and paternal despotism. If they have not always been conciliatory towards the natives, and have failed largely in winning the love of the subject races, they have always been respected for their justice and integrity, and their rule has been prized for the good order, the peace, the prosperity, which they have given to the country. They have encouraged and fostered education ; they have established post-offices, post-roads, railroads, telegraphs ; they have developed agriculture, manufactures, and commerce ; they have provided hospitals and medical treatment for the diseased, and have fed the multitudes in time of famine.

Missionary work in India is carried on under the strong protection of a government which, wholly neutral in religious matters, undertakes to assure to every one religious liberty, and to protect all in the exercise of it. The details of the missionary history of India must be sought under the titles treating of the several districts, races, missionary societies, etc., in India. Here it suffices to say, that the Danes have the honor of beginning the work of Protestant missions in this great land. Bartholomew Ziegenbalg and Henry Plutschau were sent out in 1705, from Denmark to Tranquebar, in South India, and were thus the pioneers of the great missionary host in India; but it is only since the year 1800—since the great revival of missionary enthusiasm in the Protestant churches of Europe and America, since the effectual quieting and settling of the land by the strong hand of English power, and since by act of Parliament (1814) evangelistic operations were legalized in India—that the work of missions has been prosecuted in India with anything like vigor and success.

Indians, American.—The name given to the aboriginal inhabitants of the Western Continent by Columbus and his successors, arising from the supposed fact that they had landed on the eastern shores of India.

Origin.—No positive knowledge has as yet been obtained regarding the origin of the Indian. There can no longer be any doubt that they are the aborigines of their country, and that the mound-builders were the progenitors of the existing races. The extensive researches of the last fifteen years prove that many of the mounds have been constructed within historic time, and used by the ancestors of the present Indian tribes. From thousands of these mounds have been taken the industrial implements and works of art of the builders. These have been carefully compared with similar implements and works of art of the modern Indians, and found to correspond exactly. Again, in other mounds, supposed to have been most ancient, are found articles of European workmanship, obtained by the mound-builder from the early explorer. Says Major Powell: "No fragment of evidence remains to support the figment of theory that there was an ancient race of mound-builders superior in culture to the North American Indian." Similar research proves that the pueblos, the cliff-dwellings, the crater-villages of California, Nevada, Utah, Colorado, New Mexico, and Arizona, together with the cavate dwellings of the Tewan Mountains, are the work of the early Indians. Many of them formerly considered very ancient are found to have been built within the last three hundred years.

The study of the myths and traditions of the Indian, beyond proving him to be the original occupant of the land, gives us but little light.

History proves nothing as to his origin. Says Schoolcraft: "They broke off from the human race before history had dipped her pen in ink or lifted her graver on stone." Herodotus also is silent. The cuneiform and Nilotic inscriptions, the oldest in the world, make no mention of such a people. The Indian stock is still more ancient. Their language, their religion, their life,—all that is peculiar to them,—denote this.

Without chronology, without letters, without arts, facts regarding their origin are wanting. Their languages and dialects are more ancient than those of Rome and Greece. Their ruins date back to within five hundred years of the foundation of Babylon. They must have separated themselves from the great human family before the close of the Stone Age. Beyond this, in determining the original home of the Indian, research has never gone, and probably will never go.

Among the traditions retained by the Indian are those concerning the arrival of the Europeans in the land of their forefathers, and some even point to the localities. The Mohicans tell the story of Hudson's voyage up the river which bears his name. Algonquin legends tell us of Cartier's visit to the St. Lawrence in 1534. The Iroquois have the tradition of a wreck on their coast, the founding of a little colony by the shipwrecked people, and later its destruction by the Indians. Without doubt this was the first Virginia colony, in 1588.

United States.

Population and Statistics.—The present Indian population of the United States, exclusive of Alaska, is 250,000. They are distributed as follows:

ALASKA
AND
NORTHWEST CANADA
SCALE OF MILES
0 50 100 200 400 600
Missionary Stations appear in this type: Quebec
Railroads
Longitude West from Greenwich
STRUTHERS & CO. N.Y.
ASIA
GREENLAND
ARCTIC OCEAN
ALASKA
NORTHWEST TERRITORY
KEEWATIN
HUDSON BAY
LABRADOR
BAFFIN LAND
BRITISH COLUMBIA
ALBERTA
SASKATCHEWAN
MANITOBA
ONTARIO
QUEBEC
UNITED STATES
Bering Str.
Kotzebue Sd.
Seward Pen.
St. Lawrence I.
C. Prince of Wales
Norton Sd.
Yukon R.
Ft. Yukon
Ft. Adams
Andreafski
Ft. Kolmakof
Alaska Peninsula
Kodiak I.
Cook Inlet
Ft. Resurrection
Alexandrowski
Prince William Sd.
Mt. St. Elias
Mt. Wrangell
Ft. McPherson
Old Ft. Good Hope
Ft. Good Hope
Ft. Franklin
Great Bear L.
Ft. Norman
Ft. Enterprise
Ft. Simpson
Ft. Rae
Ft. Reliance
Ft. Resolution
Ft. Ste. Anne
Ft. Chipewayan
Athabasca L.
Athabasca R.
Peace R.
Ft. Vermilion
Dunvegan
Hazelton
Ft. McLeod
Ft. Edmonton
Ft. La Crosse
Ft. Pitt
Battleford
Ft. a la Corne
Old Ft.
Touchwood Hills
Qu'appelle
Brandon
Winnipeg
Ft. Alexander
Islington
Selkirk
Ft. William
Lake Superior
Sault Ste. Marie
Nipigon
Albany R.
Moose Factory
Hannah Bay
Ft. George
James B.
Ft. Severn
York Factory
Churchill
Hudson Str.
Resolution I.
Cumberland Sd.
Cumberland Island
Baffin Land
Cockburn Island
Prince William Land
Prince of Wales I.
North Somerset
Boothia
Gulf of Boothia
Melville Sound
Banks Land
Pr. Albert Land
Victoria Land
Wollaston Land
King William Land
Coronation Gulf
Dease Str.
Mackenzie Bay
C. Kellett
C. Barrow
McClintock Chan.
Prince Albert Sd.
Parry Peninsula
Fox Channel
C. Wolstenholme
Southampton I.
C. Southampton
Mansfield I.
C. Chidley
Ungava Bay
Hebron
Nain
Ft. Chimo
South River Ho.
Clearwater L.
Gt. Whale R.
C. Henrietta Maria
Sutton Mill L.
East Main
Midassini L.
Rupert's R.
Albany R.
Trout L.
Lac des Mille Lacs
Lake of the Woods
Rainy Lake
Kaministiquia R.
Nepigon R.
Ottawa R.
Montreal
Quebec
St. Lawrence R.
Kingston
Toronto
L. Ontario
L. Erie
L. Huron
L. Michigan
L. Winnipeg
Winnipegosis L.
Manitoba L.
Swan R.
Assiniboia R.
Missouri R.
Columbia R.
Fraser R.
Thompson R.
Kootenay R.
Athabasca R.
Peace R.
Slave L.
Great Slave L.
Great Bear L.
Mackenzie R.
Liard R.
Ft. Liard
Ft. Nelson
Hatchet L.
Reindeer L.
Big Lake
Clinton Golden L.
North Lineal L.
Chesterfield Inlet
Wager R.
L. Garry
Back R.
Thelon R.
Dease R.
Ft. Halkett
Ft. Pelly Banks
Ft. Selkirk
Ft. Yukon
Rat R.
Porcupine R.
Yukon R.
Kuskokwim R.
Ft. Kolmakovski
Anvik
Nulato
Koyukuk
Alaska Range
Mt. McKinley
Mt. Wrangell
Mt. St. Elias
Mt. Fairweather
Sitka
Baranof I.
Prince of Wales I.
Wrangell
Fort Simpson
Metlakahtla
Dixon Entrance
Massett
Queen Charlotte Is.
Queen Charlotte Str.
Alert Bay
Vancouver I.
Str. of Juan de Fuca
C. Flattery
Victoria
New Westminster
Yale
Lytton
Alexandria
Fort George
Fort James
Fort McLeod
Fort Hope
Fort Langley
Mt. Hooker
Mt. Harry
Columbia Mts.
Rocky Mts.
Selkirk Mts.
Coast Mts.
Cascade Mts.
Sierra Nevada Mts.
Wasatch Mts.
Green R.
Colorado R.
Salt Lake
Great Salt L.
Utah L.
Bear L.
Humboldt R.
Humboldt L.
Carson R.
Carson Sink
Walker L.
Mono L.
Owens R.
Owens L.
Death Valley
Mojave Desert
Colorado Desert
Gulf of California
Lower California
Cape San Lucas
Mazatlan
Tropic of Cancer
Guaymas
Hermosillo
Yaqui R.
Sonora R.
Rio Grande
Rio Grande R.
Rio Grande Valley
Rio Conchos
Rio Salado
Rio Nazas
Rio Aguanaval
Rio Grande del Norte
Rio Grande de Santiago
Rio Lerma
Rio Panuco
Rio Verde
Rio Colorado
Rio Gila
Rio Salinas
Rio Pecos
Rio Puerco
Rio Chama
Rio Jemez
Rio Grande de Tamaulipas
Rio Grande de Nuevo Leon
Rio Grande de Coahuila
Rio Grande de Zacatecas
Rio Grande de Aguascalientes
Rio Grande de Jalisco
Rio Grande de Michoacan
Rio Grande de Guerrero
Rio Grande de Oaxaca
Rio Grande de Chiapas
Rio Grande de Tabasco
Rio Grande de Campeche
Rio Grande de Yucatan
Rio Grande de Quintana Roo
Rio Grande de Belize
Rio Grande de Honduras
Rio Grande de Nicaragua
Rio Grande de Costa Rica
Rio Grande de Panama
Rio Grande de Colombia
Rio Grande de Ecuador
Rio Grande de Peru
Rio Grande de Bolivia
Rio Grande de Chile
Rio Grande de Argentina
Rio Grande de Uruguay
Rio Grande de Paraguay
Rio Grande de Brazil
Rio Grande de Venezuela
Rio Grande de Guyana
Rio Grande de Suriname
Rio Grande de French Guiana
Rio Grande de Trinidad and Tobago
Rio Grande de Barbados
Rio Grande de Jamaica
Rio Grande de Haiti
Rio Grande de Dominican Republic
Rio Grande de Puerto Rico
Rio Grande de Virgin Islands
Rio Grande de Bahamas
Rio Grande de Cuba
Rio Grande de Mexico
Rio Grande de Guatemala
Rio Grande de El Salvador
Rio Grande de Honduras
Rio Grande de Nicaragua
Rio Grande de Costa Rica
Rio Grande de Panama
Rio Grande de Colombia
Rio Grande de Ecuador
Rio Grande de Peru
Rio Grande de Bolivia
Rio Grande de Chile
Rio Grande de Argentina
Rio Grande de Uruguay
Rio Grande de Paraguay
Rio Grande de Brazil
Rio Grande de Venezuela
Rio Grande de Guyana
Rio Grande de Suriname
Rio Grande de French Guiana
Rio Grande de Trinidad and Tobago
Rio Grande de Barbados
Rio Grande de Jamaica
Rio Grande de Haiti
Rio Grande de Dominican Republic
Rio Grande de Puerto Rico
Rio Grande de Virgin Islands
Rio Grande de Bahamas
Rio Grande de Cuba
Rio Grande de Mexico

In the Indian Territory, 79,281; in the Dakotas, 29,568; in Arizona, 13,901; California, 12,636; Michigan, 7,428; Montana, 12,271; Nebraska, 3,637; Nevada, 8,175; New Mexico, 29,322; New York, 5,005; Washington, 9,958, Wisconsin, 7,944; Idaho, 3,902; Oregon, 4,593, Utah, 2,260—total, 229,881. The remaining 20,000 are scattered through the Western States and Territories on small reservations.

Of the above 250,000, 96,000 are, wholly or in part, in citizens' dress; 22,000 can read; 26,000 speak the English language well enough for ordinary conversation; 17,000 live in houses. 108,389,469 acres of land in the United States is Indian Reservation. In 1889 300,000 acres were cultivated by the Indians; 3,000,000 bushels of grain were raised.

The total cost to the government of the Indians, in the year 1889, was $5,811,140. This does not include the expenditure by the Army Department. The present liabilities of the United States, under treaty stipulation to the Indians are $13,315,000. Last year the government furnished the Indians in rations 35,000,000 lbs. of beef, 8,000,000 lbs. of flour, 901,000 lbs. of bacon, 922,000 lbs. of sugar, 517,000 lbs. of corn, 405,000 lbs. of coffee.

It is almost a universal belief that the Indian is dying out. Recent research, however, has demonstrated beyond question that the Indian population of our country has certainly held its own, and by many is thought to have increased. While some of the smaller tribes of New England have undergone the process of annihilation and amalgamation with the white population so as almost to lose their tribal identity, yet the Indians, as a people, are not thus disappearing. The record of single tribes emphasizes this.

The Cherokee tribe, being the oldest of which we have authentic record, is an illustration. In 1809, by special act of Congress, a census of this people was taken, and found to be 12,395. In 1825 Drake estimates them at 13,593. Gallatin, in 1836, on authority of the Indian Department, reports the Cherokee population at 15,000. Passing over forty years, we find in 1876, according to a report of the Indian Commissioner, they have increased to 21,072. In 1884 the population had reached 24,100. This shows a gain in seventy-five years (1809 to 1884) of 13,705, and in forty-eight years (1836–1884) of 11,000. To the above increase should be added the 4,000 which perished in the removal of 1838, with regard to which Commissioner Hoyt says (Indian Report, 1877): "Enforced expatriation has probably done more to retard the increase of the Indian population than war, pestilence, or famine, perhaps more than all combined. . . . From the time they [the Cherokees] were gathered into camps by the United States troops in May, 1838, till the last detachment reached the Arkansas country, which was about ten months, a careful estimate shows that not less than 4,000 or 4,500 were removed by death, there being, on an average, from thirteen to fifteen deaths per day for the whole period out of a population of 16,000, or one fourth of the whole number."

The Navajo tribe are commonly reported to have doubled their population in fifteen years. Government reports show the following: population in 1873, 9,114; population in 1888, 18,000.

With regard to the increase among the Sioux, Dr. Stephen R. Riggs, after forty years of service among them, says: "At various times in the progress of our mission work we have kept life tables for a single Indian village, and always with the result that the births somewhat exceeded the deaths." And in reply to the question, "Is the Indian dying out?" answered: "No, sir; I do not think that the facts which are before us at all justify the belief that the Indians are necessarily a vanishing race." Rev J. P. Williamson, D.D., after a life-long work among the Dakotas, estimates that they have increased 60 per cent in forty years.

If we turn from single tribes to the question of the increase of the Indian people as a whole, we find that the total number of births for five years (1873–1878) is 12,920; the total number of deaths for the same years, 10,306; making a clear gain of 2,614. For the next five years (1879–1884) the total number of births is 17,587; the total number of deaths, 14,782; showing an increase of 2,805, or in ten years of 5,419.

Again, this gain in population is not, as many suppose, merely the natural result which comes from the decrease of mortality among the infants and small children. While the agency physician, a better knowledge of the laws of health, better homes, clothing, and food, will in part explain this increase, yet the fact still remains that the actual birth-rate is also increasing. The total of births, 1874, was 2,152; in 1884 it had increased to 4,751.

Religion.—The Indian believes in a great power, or soul, or spirit, which inhabits and animates everything. To it he constantly appeals. He recognizes it in the sun, the earth, thunder, lightning, clouds, wind, and the animals about him; in short, this Great Spirit manifests himself in every possible form in nature, animate and inanimate. Each tribe has its own variation of this fundamental belief, and has constructed a mythology of its own.

They believe, generally, in a deluge that covered the earth, drowning mankind, with the exception of a limited number. They believe firmly in a future state, and have certain confused ideas of rewards and punishments hereafter. They erect no temples or places of worship. Their worship consists principally in sacrifice and supplication, which are engaged in wherever and whenever circumstances may determine.

Missions. *Early Missions.*—In 1526 Pamphilus de Narvaez, a Spanish explorer, set out to conquer Florida. Accompanied by a number of Franciscan monks, he landed at Pensacola Bay April 16th, 1528. Disheartened by the exposure, suffering, and toil of a few months, they turned back, and on reaching the coast built frail boats, in which they attempted to reach Mexico. The boat containing the missionaries was wrecked, and although no lives were then lost, they reached land only to perish later on from starvation, sickness, or at the hands of the natives. Little is known of the work done by these missionaries beyond the fact that no regular, organized mission was established.

In 1539 Father Mark, a Spanish monk, attempted to reach the Zunis, but owing to their hostility, he succeeded only in planting a large cross on the hill which commanded the Zuni city of Cibola. Neither in this nor in any of his succeeding expeditions did Father Mark establish a permanent mission.

Of the missionaries who went out with De Soto's expedition, every one perished before the remnant of the company reached the coast, and

no mention is anywhere made of an attempt to found a mission.

In 1545 a Dominican Father, Louis Cancer de Barbastro, obtained a vessel, and with three associates proceeded to the coast of Florida, landing near Tampa Bay, where he and two of his associates were murdered and the expedition was abandoned.

Another mission to Florida was attempted by a number of Dominicans, shipwrecked on the coast; but, like the preceding efforts, this also ended in suffering and death for the adventurous missionaries. From 1566 to 1570 some French Jesuits sustained a mission near the present site of St. Augustine.

The first successful mission to the United States Indians was planted at St. Augustine, in 1573, by the Spanish Franciscans. This mission continued until 1763, and had during this time twenty-five stations, eighty-one missionaries, and over six hundred converts. In 1597 these Franciscan monks made the second successful attempt to establish a permanent mission in New Mexico. Thirty years later, this mission reported twenty-seven new missions, several large churches, ten convents, thousands of Indians baptized, and over eight thousand converts to Christianity. So rapid had been the progress among these missions on the Rio Grande, that large numbers of the Indians could read and write before the Puritans had begun missionary work upon the shores of New England.

Between 1717 and 1833 twenty Franciscan missionaries labored among the Indians of Texas.

In 1769 Father Junipero Serra, a Franciscan monk and a native of the Island of Majorca, founded a mission at San Diego, California. Many of his associates died during the first months of hardship. A mission at Monterey was founded, 1770, by the same missionaries. Previous to Serra's death, in 1784, nine missions had been founded along this coast, and during the twenty years following, ten other missions were established, thus occupying the entire coast-line from San Francisco to San Diego. The nineteen stations were separated from one another only by an easy day's journey. Into these missions, whose wealth had grown to an almost incredible degree, were gathered over twenty thousand Indians who led regular and industrious lives. At the time of the revolutionary troubles in Spain and Mexico, and the secularization law, established in California, the income of the missions from abroad began to fall off, and had it not been for their internal sources of revenue, they must have come to bankruptcy and ruin. In 1840 the missions had been reduced from 20,000 to 6,000 Indians, and the wealth had dwindled in proportion, owing to the chaotic condition of the government and the dishonesty of the administrators of government in California.

Early Roman Catholic Missions in the West.—In 1641 two French Jesuits, Father Charles Raymbaut with Father Isaac Jogues, were sent to visit the Chippewas on the Great Lakes. Starting from Sault St. Marie, for seventeen days they sailed westward, when, upon landing, they were met by two thousand Chippewas, who gave them a hearty welcome. Only a short visit was made at this time, the intention being to return soon and establish a mission. The death of Raymbaut and the necessity of Father Jogues remaining with the Hurons prevented this. Fifteen years later, a flotilla of Ottawas appeared upon the St. Lawrence, seeking a French alliance and asking for French missionaries. Two missionaries started back with the expedition, but the party was attacked by an Iroquois war-party, and the missionaries, one of them mortally wounded, were forsaken by the Ottawas and captured by the Iroquois. Four years later another flotilla came down the river, and again the request for missionaries was urgently made. Father Réné Menard, although then an aged man, answered this call, and in August, 1660, started for the West. Once he was abandoned by the Indians and left to starve on the shores of the lake; but relenting later, they returned and conveyed him to the home of their tribe, where, one hundred miles west of Sault St. Marie, near Kneweenaw, living in a miserable hut dug out from under a hollow tree, he began his work. Later, driven out of this by an angry chief, he was obliged to make his home in a little cabin built out of fir-tree branches. Here he spent his first winter. The following summer, while attempting to reach a village of Hurons, refugees from the old Huron mission, he either was murdered by hostile Indians, or was lost in the forest and died of exposure.

In 1664 Claude Allouez went to Montreal, then the frontier post on the river, intending to return with the Ottawa flotilla to the mission left vacant by the death of Menard; but finding the flotilla already gone, he was detained there one year, and then, reaching the shores of Lake Superior on the first of September, 1665, entered into the work to which were given the next thirty years of his life. During the first winter but little was accomplished. One convert to the faith was made and a few infants were baptized. Extending his labors, he visited the Tionontates and the Saulteurs at Sault St. Marie, and the Nipissings on Lake Alimpegon. After two years of labor, Allouez returned to Quebec to report to his Superior the condition of the mission. Staying only two days at Quebec, he started upon the return trip taking with him Father Louis Nicholas as an assistant. During that fall and winter they preached to twenty-five different tribes and received into the faith by baptism eighty converts. In the spring of 1668 the celebrated Father Marquette left Quebec, in company with Father Le Boesme, to join the Ottawa mission. In 1669 Allouez again visited Quebec, and upon his return brought with him Father Claudius Dablon, who had been appointed Superior of these western missions. A new mission was started on the south shore of the Falls of St. Marie, and Dablon remained at this mission. Marquette went to the mission until now occupied by Allouez, at Lapointe, and there spent the winter, studying with an Illinois captive the dialect of his tribe. Allouez proceeded to Green Bay, where he founded the mission of St. Francis Xavier, and spent the winter and spring in ministering to the needs of the Sac and Fox, the Pottawatamies and the Winnebagoes. Later, he ascended the Fox River, visiting a portion of that tribe, and in the early summer he went to the Monomonees and then to the Winnebagoes.

Upon receiving word at Quebec of this great and open field, two new missionaries were sent out in 1670,—Father André, who was placed in charge of the Ottawa tribes on the islands

and shores of Lake Huron, and Father Druilletes, who went to the work at Sault St. Marie.

In the meantime Marquette had opened communication with the Sioux, but war having been declared between them and the Hurons and Ottawas, work in that direction was given up. In 1671 Marquette established the mission of St. Ignatius, among the Hurons, at Michilimackinac.

During this year Dablon was recalled to Quebec, to become Superior of all the Canada mission, and Father Henry Nouvel was sent to the west to fill his place.

During the year 1672 many of the Ottawas settled at Marquette's mission, the church being placed at about an equal distance between the Ottawas and the Hurons. During the same year Father Allouez preached to the Illinois, Kikapoos, Mascoutens, Miamis, and Weas. At Sault St. Marie a little church was organized and chapel erected, the latter being, two years later, destroyed by fire. After the departure of Marquette from Mackinaw, under his successor, a church was erected, before the altar of which the bones of the great explorer and founder of this mission are buried.

For the next twenty years little of importance took place among the Jesuit missions of the Northwest. In 1706 the mission at Mackinaw was abandoned.

Charlevoix, the historian, gives us some account of these missions in 1721. The Mackinaw mission had been reopened. The missions at Sault St. Marie and Green Bay were still in existence. In 1765 only two Jesuit missionaries are left in the Northwest, and these are both stationed at Mackinaw. Upon their death, in 1781, the Jesuit mission work in the Northwest came to a close. It had been the fond hope of the Jesuit fathers for many years to extend their work to the Dakota or Sioux tribes, but for various reasons this they were never able to do. In 1680, while Father Hennepin was ascending the Mississippi on a voyage of exploration, he was captured by a band of roving Sioux and for several months remained a captive among them, acquiring something of their language, but accomplishing little as a missionary. Other attempts were made later, but the Jesuits never succeeded in planting a mission among this people.

Following these efforts of the missionaries came the war of Pontiac, and this in turn was followed by the Revolution, and this again by another long Indian war; so that for half a century the Indians of the Northwest were engaged in war, and ultimately not only the missions, but many of the results of their work, were obliterated.

Early Missionary Work in New England.—The Protestant Church began its missionary work in New England on the island of Martha's Vineyard in 1643, about twenty-two years after the landing at Plymouth. In 1641 Thomas Meyhew, Sr., while in England, obtained a grant of Martha's Vineyard and the neighboring islands. In 1642 he sent his son, Thomas, then a young man of twenty-one years of age, to take possession, following him a few months later. Upon his arrival he became both patentee and governor of the islands. Soon after this the settlers called Thomas Meyhew, Jr., to be their minister. His English congregation being small and demanding only a portion of his time, he extended his work to the Indians around him, who then numbered several thousands. Acquainting himself with the Indians, then mastering their language, he thus established a successful mission.

The first convert among the New England Indians was Hiacoomes, who placed himself under Mr. Meyhew's instruction for one year, then becoming a teacher, and later a preacher, to his own people. In 1650 numbers of these natives had abandoned their heathen beliefs and accepted Christianity. In 1651 Mr. Meyhew reported 190 conversions. On January 11th, 1651, Mr. Meyhew established the first school in New England for the instruction of Indian children. In October, 1652, the first native church was organized, with 282 members, Mr. Meyhew having prepared for this a covenant in their own language. In 1657 Mr. Meyhew, while on his way to England to secure aid for his work, was lost at sea. After the death of his son, Governor Meyhew, although seventy years of age, began the study of the Indian language, and carried on the mission. At least once a week he preached at some of their plantations. "He spared himself no pains in doing his work, often walking twenty miles through the woods in order to preach or visit these Indians." Assisted by his native converts, within a few years he was enabled to take the gospel to the Indians of the west end of the island, and also to Nantucket. In 1664 a temporary relief came to Governor Meyhew in the arrival of Rev. John Cotton, who, "having attained a knowledge of the Indian tongue," in addition to his work as pastor of the settlement at the east end of the island, also preached to the natives. After three years of service here he removed to Plymouth, in response to repeated calls from that church.

In 1670 the first Indian church with native pastor was organized. At this time the adult Christians on the island numbered about 3,000. Although the church now had its own pastor, Governor Meyhew continued to preach until his death, in the ninety-third year of his age.

Previous to the death of Governor Meyhew, his grandson, John, became associated with him in the missionary work, his salary being £4 per year, and continued in it until his death, February 3d, 1688, being then followed by his son, Experience, who continued to preach to this people for thirty-two years. In 1709 Experience Meyhew translated into the vernacular the Book of Psalms, and followed this by the Gospel of John.

While the Meyhews were at work in Martha's Vineyard, missionary work had been begun in Eastern Massachusetts by John Eliot, "the apostle to the Indians," in 1646. He was at this time pastor of the church at Roxbury, and had for two years been engaged in the study of the Indian language. His first visit to the Indians took place in October, and his first preaching service was at what was afterwards known as Nonantum, on the borders of the present towns of Newton and Watertown. His second preaching station was at Neponsitt, within the bounds of Dorchester. Early in his work Eliot framed two catechisms in the Indian tongue, which became the basis of his instruction. Under Eliot the Christian Indians were gathered into towns, where schools were located and the industries of civilization taught. These were known as "praying-Indian towns," and were governed by native magistrates

chosen by the people. The first was located at Natick, Mass.,; the second, Pakemitt, at Stoughton (in this town John Eliot, Jr., began his work); the third, Hassanamesit, at Grafton; the fourth, Okommakamesit, at Marlboro'; the fifth, Wamesit, at Tewksbury; the sixth, Nashobah, at Littleton; the seventh, Magunkaquog, at Hopkinton. There were besides these seven other towns, which were called "the new praying towns." These were organized between 1670 and 1673. The first, Manchage, was built upon the present site of Oxford; the second, Chabanakong-komun, of Dudley; the third, Maanexit, was the northeast part of the present Woodstock; the fourth, Quantisset, the southeast part of Woodstock; the fifth, Wabquissit, the southwest part of Woodstock; the sixth, Pakachoog, partly in Worcester and partly in Ward; the seventh, Waeuntug, is now Uxbridge. In 1674 there were in these towns two churches and 1,150 church-members.

In 1675 King Philip's War broke out. This was the last great struggle of the native tribes of New England against the race of foreigners who were gradually, but surely, crowding them out of the land of their fathers. The first warning received by the colonists of this outbreak came from the Christian Indians, who began at once to build forts for the protection of their towns, which stood as a breastwork between the English settlements and King Philip's warriors. Early in the war a levy of one third of all the fighting men in the towns was made, and quickly responded to. The service rendered by these Indians was invaluable to the colonists. With their knowledge of Indian warfare, of Indian language, and as scouts, they protected the colonies of the whites many times from surprise and massacre. Notwithstanding all this, the whites made no distinction between the Christian and the heathen Indians; and so intense became the prejudice, that the Governor and Council at Boston issued an order disbanding all Christian Indians, expelling them from white towns, imprisoning them within five of their own towns, and forbidding them to leave these towns on penalty of death. Later, a reward of one hundred dollars was offered for every Christian Indian killed, if found more than one mile from his town. Prevented from hunting, not allowed to gather their crops, forbidden to work or buy food in white towns, they were reduced to great suffering, and starvation seemed to face them; and yet they uttered no complaint, but continued steadfast in their faith. The English guard placed in these towns to watch them testified that they "behaved themselves both religiously toward God, and respectfully, obediently, and faithfully toward the English." About this time fifteen of these Indians who had rendered the colonists most faithful service as scouts, and were then living peacefully in their own towns, were taken, their hands bound behind them, fastened together by ropes round their necks, and were marched down to Boston, where they were thrown into prison. Finally, they were expelled entirely from their towns and removed to Deer's Island, where hunger, exposure, and disease rapidly reduced their numbers.

The great work of Eliot's life was the translation of the Bible into the Indian vernacular. In 1658 he completed the translation of the Book of Psalms, upon which he had been engaged. This and the catechism were printed in Cambridge late in the same year, but no copy is now known to be in existence. In December, 1658, the translation of the whole Bible was completed. September 7th, 1659, the first sheets of the New Testament were put in type. September 5th, 1661, the printing of the New Testament was completed. Two years later the printing of the entire Bible was finished, this being the first Bible printed on the American continent. Seventeen years later a new edition was called for, which was begun in 1680 and completed within two years.

In 1734 the Commissioners for the Society for the Propagation of the Gospel offered £100 a year for the support of a missionary among the Housatonnucks. The Rev. John Sargent of Yale College accepted the appointment. In October of the same year the Indians erected a log and bark house, which was to be used for a school and meeting house. In November he opened his school with twenty scholars. Following Mr. Sargent, Mr. Timothy Whitcomb came to the mission as a school-teacher, and continued to labor there after the death of Mr. Sargent. In 1735 the school had increased to 35 scholars. During the same year the General Assembly of Massachusetts ordered a new meeting-house built, which should be 30 ft. wide and 40 ft. long. This also served for a schoolhouse, and was first occupied in November, 1739. In 1736 a Mr. Hollis of London pledged the support in this school of 12 scholars, and a Mr. Holden of 5 scholars, at an annual expense of $100 apiece. These pledges were continued for a number of years. In 1736 Mr. Sargent's church had 52 members, and later was increased to 250. In 1743 the education of girls was begun, by placing them in white families; but they became discontented and returned to their lodges. Later they asked for a second trial, and were always ready to attend school. Mr. Sargent never thoroughly mastered the Indian language. He died in 1749.

In 1751 Rev. Jonathan Edwards, having been dismissed from the church at Northampton, accepted the double charge of pastor of the church and missionary to the Indians at Stockbridge. His birthplace was Old Stockbridge. When a child he learned the Indian language. "It became," he said, "more familiar to me than my mother-tongue," and when called back as a missionary he "had in a great degree retained" his skill. Mr. Edwards's salary, when called, was £6 13s. 4d. In 1750, 90 Mohawks from New York State came over and settled with the Christian Indians at Stockbridge, and put their children into the school. In 1751 others from the Tuscarora and Oneida tribes also came. But in 1754 the sending of missionaries into New York stopped this emigration, and the school was closed. A few of the Stockbridge children were sent to Bethlehem, Conn., and several of them completed their studies at Dartmouth College. In 1758 Mr. Edwards was called to the presidency of Princeton College, and a few years later the Stockbridge Indians were moved to Oneida County, N. Y., whither the Rev. John Sargent, son of their first missionary, followed them and became their pastor.

The first attempt to preach the gospel to the Indians of Connecticut was made 1657 by John Eliot, after attending a council at Hartford Crossing the river, he gathered the Podunks and delivered to them an eloquent sermon. When, in conclusion, they were asked if they

were willing to accept Christ, they answered emphatically, "No." They declared that the English had taken their land and now would make them servants. No other attempt was ever made to reach these Indians.

Four years later, Abraham Pierson, minister at Branford, began preaching to the Indians of that neighborbood and Wethersfield. Following Mr. Pierson's removal to New Jersey, thirteen years later, Mr. James Fitch, pastor of the English church at Norwich, understanding the Indian tongue, began work among the Mohicans. After a year of work thirty men and women began a civilized life. Eliot, on his missionary tour, in 1674, found that Fitch had gathered about him a little church of forty members. In 1675, the breaking out of King Philip's war put an end to the work here as elsewhere.

In 1733 the Society for the Propagation of the Gospel in New England took up the work broken off by King Philip's war, and sent Jonathan Barber as missionary to the Mohicans, among whom he labored until the great revival of 1742.

In 1742 the Moravian church began work among the Indians of western Connecticut, establishing a mission at Sharon. Treated unjustly here, the Indians emigrated to Pennsylvania, founding the town of Bethlehem. But the climate proving fatal, they returned to their old home, where, deprived of their old teacher, sick and discouraged, they forgot their religion, sank into intemperance, and rapidly wasted away. The great revival of 1742 spread among the Narragansetts, Pequots, Mohicans, and reached the western Nehanties.

In 1743 Eleazer Wheelock, pastor of the Second Congregational Church in Lebanon, took into his family a young Mohican, named Samson Occum, who was converted in the revival of 1740. In four years he learned to speak, read, and write the English language, and had begun the study of Latin, Greek, and Hebrew. In 1748 he taught school in New London. In the latter part of the same year he became a missionary to the Montauk Indians, continuing thus for ten years. In 1759 he was ordained by the Suffolk Presbytery. The result of this experiment with Occum encouraged Mr. Wheelock to start an Indian school at Lebanon in 1754. The war of 1756 still continuing, for some time prevented any large increase of this work. In the fall of 1765 Occum went to Europe to raise money for this school. By the end of July, 1767, he had secured in England £7,000, and in Scotland £3,000. As a result of this success, Mr Wheelock's school at Lebanon was transferred to Hanover, N. H., where it was incorporated as Dartmouth College.

In 1774 only 1,363 Indians were left in Connecticut. In 1800 not more than 400 remained, as the Mohicans had removed with Mr. Occum to Oneida.

Rhode Island.—Previous to King Philip's war, missionary work among the Narragansetts was attempted by a Mr. Williams of Providence, with little success. The Narragansetts suffered more than any other Indians from the war, and at its close their greatly reduced number were in a condition of abject poverty, sickness, and wretchedness. In 1730 hardly 1,000 Narragansetts were left. In 1775, they had increased to 1,500. In 1800 only 500 of them remained.

Vermont.—The Indians of Vermont were never numerous. Little or no systematic or organized missionary work was ever attempted. In 1800 no Indians remained in the state.

For the history of the early missionary work in Maine, see the Abnakis Mission under Canadian Indians.

The missionary work among these Indians up to the close of the Revolutionary war had been carried on entirely by the French Jesuits and Recollects from Canada. By the peace of 1763 France surrendered Canada to the English. The English Government, while guaranteeing to the Canadian the freedom and rights of his church, took steps to suppress the Jesuits and Recollects. A few years later came the war of the Revolution, and the Abnakis Indians of Maine sided with the Americans. In 1775, in answer to a letter from Washington, a council of Christian Abnakis met the council of Massachusetts at Watertown, where, among other things, the Indians asked for a return of their French priests. Soon after this, the Penobscot and Micmac Indians of Maine joined the Americans.

Many of the Abnakis and Penobscot Indians joined the American army. After the close of the war, the Abnakis sent to the Jesuits at Baltimore a deputation to ask for a missionary. About 1785 Mr. Ciquard, of St. Sulpice, arrived, and for ten years continued to make his residence at Oldtown and to minister to the people. Rev. John Cheverus, of Boston, visited them each year, baptizing, confessing, and catechizing them. A church was also erected.

About 1800 Rev. Mr. Romagne became their missionary, making his home at Point Pleasant, on the Passamaquoddy, and for nearly twenty years had the care of these Indians. Broken down in health from hardship and exposure, he at last was obliged to return to France. Father Charles Ffrench, then stationed at Eastport, occasionally visited them.

About 1835 an unsuccessful attempt was made by a Protestant society to start a mission among these Indians.

In 1831 the Penobscot Indians again had a resident missionary, Father Demilier. A new church and parsonage had been built, and the log cabins of the Indians replaced by painted cottages. In 1843 Father Demilier died, and these Indians were again without a missionary until 1848, when the work was again transferred to the Jesuits, and Father John Bapst was sent to Oldtown, since which time these small missions have been under the care of this society.

New Hampshire.—In 1800 there were no Indians left in New Hampshire. Some had removed to Canada, but many—the larger part—had died.

New York.—For many years it had been the desire of the French Jesuits connected with the Huron mission in Canada to send missionaries to the Iroquois people of New York. In 1642 Father Jogues, while returning from a visit to Quebec with his Huron guides, was led into an ambuscade of Mohawks. The Hurons fled, but Father Jogues remained and ministered to the wounded and dying. The Huron chief, failing to find Father Jogues among those who had escaped, voluntarily returned and was made prisoner, with Father Jogues, his assistant, Réné Gonfil, and a brave Frenchman,

named Couture, who also refused to desert the Father. They were taken from village to village, and were tortured in a most horrible manner, until at last all but Father Jogues were killed. He learned the language and, although a slave, did such effective work that, when rescued and taken to New York, he reported seventy converts as a result of his labors.

In 1644 Francis Joseph Bressani, a French Jesuit, while taking supplies to the Western mission stations, was captured by the Iroquois and, like his predecessor, Father Jogues, was hurried across to the Mohawk Valley, where he also endured the most brutal tortures, until at last he was sold to the Dutch, who sent him to Europe.

In 1645 the Mohawks asked for peace with the French, and also desired that missionaries be sent to them. In 1646 Father Jogues, who had recovered from his wounds and suffering, returned to his work among them. War broke out again, and he was a second time made captive, taken back to the scene of his former sufferings, where he was subjected, if possible, even to greater torture than before, and finally put to death.

In July, 1653, peace was again restored. A missionary named Le Moyne made a journey from the mouth of the Oswego to the town of Onondaga, and thence to Quebec, where he proclaimed the reported peace to be a fact. In 1654 a chapel was built at Onondaga, and the mission fully established.

No sooner had these missionaries obtained a footing at Onondaga, than they began to extend their work. In 1656 Father Menard went to the Cayugas, and Father Chaumonot to the Senecas, and later both united in work among the Oneidas. War again breaking out, they were obliged to abandon the missions and flee for their lives, but upon the proclamation of peace returned again to continue their labors. The Mohawk mission was continued until 1681; the Onondaga until 1709; the Oneida until 1694; the Seneca until 1709; the Cayuga until 1684.

In 1700 the Earl of Belmont, then governor of New York, made a report to the Lords of Trade and Plantation, in London, stating the need of sending Protestant missionaries of the Church of England, to work among the Five Nations of New York. The Lords presented this report to Queen Anne; she referred it to the Archbishop of Canterbury, and he, in turn, to the Society for the Propagation of the Gospel in Foreign Parts. Under this society, the first Protestant mission work among the New York Indians was undertaken. In 1704, sixty years after the French Jesuits planted their missions at Onondaga, this society sent out Rev. Mr. Moore, who became discouraged at the end of a year and abandoned the work. In 1709 four Iroquois chiefs visited England, and requested Queen Anne that missionaries might be sent to instruct their people in Christianity. The queen approving, the Society for the Propagation of the Gospel in Foreign Parts again sent out two missionaries and two schoolmasters, with the understanding that each, upon his arrival, should be furnished with an interpreter. Rev. Mr. Andrews, the first missionary reached Albany in 1712. Portions of the Scriptures were at once translated in Mohawk, and schools opened. This mission continued only six years, closing without having met the expectations of its founders. The Church of England mission at Albany continued work among these Indians, and in 1735 marked progress had been made. In 1741 their missionary reported in the Mohawk country 500 Indians, settled in two towns, with 58 communicants. In 1743 he further reported that only two or three of the whole tribe remained unbaptized. King George's war, 1744–1748, seriously interfered with these missions. In 1749 a new missionary took up the work abandoned during the war. Rev. John Stuart, the last missionary previous to the Revolutionary war, reported that the whole nation had been brought over to Christianity, had given up the roving life, were cultivating their land and learning trades, and that they were "as regular and virtuous in their conduct as white people."

In 1740 Henry Rauch, the first Moravian missionary to the New York Indians, began work at Shekosniko. He was bitterly opposed by the white people, as their large income in trading with the Indians was due to the ignorance of the latter. In proportion to the success of the mission, opposition increased. Missionaries and Christian Indians were arrested upon absurd and false charges, and the work of Rauch and his co-laborers was obstructed in every possible way.

From this mission, work spread to the Mohicans of Connecticut and Massachusetts. Many were converted, and their lives became a reproach to their white neighbors.

In 1744 the governor of New York, influenced by white opposition, issued orders "that the several Moravian and vagrant teachers among the Indians of New York should desist from further teaching and preaching to the Indians, and depart the province." This order was executed by the sheriff, the church and school being formally closed in December of the same year. The missionaries returned to Bethlehem, Penn., where, a year later, their converts fled from the persecution on the part of the white settlers.

In 1765 Rev. Samual Kirkland, a graduate of Mr. Wheelock's "Morris Indian Charity School," and of Princeton College, opened a mission among the Senecas. He abandoned this work at the end of a year, to plant a mission among the Oneidas. In 1770 this mission was placed under the care of the London Board of Correspondence in Boston. With their aid, a meeting-house, school-house, saw-mill, grist-mill, and blacksmith's shop were erected. Drunkenness was almost unknown, and the people became "sober, regular, industrious, praying Indians."

Between 1796 and 1799 the Society of Friends did some missionary work among the Oneidas; in 1807, among the Brothertons; in 1822, among the Onondagas.

Pennsylvania.—The peace-policy inaugurated by William Penn, and the lasting friendship in which it resulted between his followers and the Indians, is well known, and consequently the suffering, torture, and death connected with the establishment of so many missions in other states were wanting in Pennsylvania.

The first society to engage in work among the Indians of Pennsylvania was that of the United Brethren, or Moravian Church. In 1740 they purchased the site and began the settlement of Bethlehem, which eventually became their

headquarters. It was to Bethlehem that the persecuted Moravian missionaries fled when expelled from New York, and later the Mohican converts sought refuge in the same town. These New York refugees built a town 30 miles up the Lehigh River, and called it Gnaddenhutten (Tents of Grace). There mills and shops were erected, schools opened, and in 1749 the native congregation numbered several hundred people. From here the work was extended to the Delaware Nation, and a mission 20 miles east of Gnaddenhutten had only been established when the breaking out of the French and Indian war terminated all work among the Delawares. The mission at Gnaddenhutten suffered alike from French and English; the whole village was burned, and 10 of the Christian Indians murdered.

In 1757 a new town called Nain was built by these Christian Indians near Bethlehem. There also school-houses, chapels, and mills were erected. The Pontiac war, in 1763, so inflamed the whites against the Indians that these Christian Mohicans once more fled from those who should naturally have been their protectors. After many wanderings, amid much suffering and persecution, another town was built near Susquehanna, upon a larger and more attractive scale than ever before. It was called Friedenshutten. In 1771 they found that the titles to the land they occupied were valueless, and again they were obliged to abandon the work of years, and moved west, into Ohio.

In connection with the settlement at Susquehanna, missionary work was begun on the Allegheny River, among the Delawares, but was given up three years later upon the removal to Ohio.

Ohio.—The first missionary work in Ohio was done by the Moravian exiles from Pennsylvania, in 1772. A town was built containing a mission house and 60 dwellings, besides huts and lodges, and was named Schonbrunn. A second town was located eight miles from Schonbrunn, and in 1776 a third was laid out. At the close of 1776 these villages contained over 400 Christian Indians. Schools were regularly kept up, and books in the vernacular were rapidly prepared. The British being unsuccessful in the Revolutionary War, turned their allies against these settlements, and in the fall of 1781 the Christian Indians were removed by force to the banks of the Sandusky River, in Northern Ohio. Famine, sickness, and suffering drove some of them back to their old towns, where they were gathered by the whites within two slaughter-houses, the men in one and the women in the other. Here, in cold-blooded butchery, over 90 of these innocent and unresisting Christian Indians ended their lives, and with them perished all further hope of the Moravian Missions.

Discouraged by the terrible fate of their associates, the Christian Indians remaining on the Sandusky removed to Michigan, then to Canada, and in 1787 attempted a new settlement on Lake Erie. Finally a permit was granted this people to return to the site of their former home at Gnaddenhutten, where a town was built, named Goshen, with a church, which in 1800 numbered 71 members.

Georgia.—The first society to do missionary work in Georgia was that of the Moravians, who in 1735 built a school-house for the children of the Crete Indians living on an island in the Savannah River, 7 miles above the town. This work came to a sudden and unexpected close in 1740. The neighboring Spaniards called upon the Moravians to take up arms against the English. Their refusal to do this made their Georgia home so unpleasant that a part of the settlers returned to Pennsylvania in 1738, and the rest in 1740. With their departure Moravian missions in Georgia came to a close.

Indian Missions of the Nineteenth Century.

American Board of Commissioners for Foreign Missions.—The oldest missionary society having its origin in the United States is the American Board of Commissioners for Foreign Missions. It was organized at Bradford, Mass., June 29th, 1810, and held its first annual meeting at Farmington, Conn. Of the 1,600 missionaries that it has supported, 512 have been sent to the Indians.

The Rev. Cyrus Kingsbury, their first missionary to the Indians, went in 1815 to the Cherokees of Georgia. Reaching his field late in the fall, he received a cordial welcome from the people, who at once expressed a wish that schools might be established. Mr. Kingsbury was at once followed by Messrs. Hall and Williams, with their wives, and soon after by others.

Their first enterprise, at a point named Brainard, was a combination of mission, boarding-school, and agricultural college. The government contractor failing to erect the building, the missionaries, with native help, did it themselves, and 26 young Cherokees began at once to attend the school. The following year a church was organized with 5 members. In 1819 President Monroe visited the school, and ordered a new and much better building erected at government expense.

In 1818 this board planted their second Indian mission, which was among the Choctaws, on the Yazoo river, four hundred miles southwest of Brainard. This new mission they called Eliot. So eager were the Choctaws for instruction, that eight children were brought one hundred and sixty miles to school. In the fall of that year the Choctaws gave in support of the school $700, eighty-five cows, and a pledge of $500 per year. The next year they gave $6,000 towards the school's support, saying, "One thousand children of our nation are waiting and looking up to our white brothers for instruction." This mission suffered constantly from the renegade whites, who were the sworn enemies of the missionaries.

In 1825 George Guess (or Sequoyah), a half-breed Cherokee about fifty years old, invented the remarkable Cherokee alphabet. In three or four years half the nation could read. In 1826 the four Gospels were translated, and printing-presses added to the mission.

In 1826 this Board had seven mission stations among the Cherokees of Georgia, ten among the Choctaws of Mississippi, and one among the Cherokees of Arkansas. This same year they received from the United Foreign Missionary Board their missions among the following tribes: the Osages of the Neosho or Grand river; the Osages of Missouri; the mixed tribes at Mackinaw; the Ottawas at Maumee; the Senecas at Allegheny; Cattaraugas and Senecas, and also the Tuscaroras, in New York. This year the board also began work among the Stock-

bridge tribe, at Green Bay, whose ancestors had been cared for by John Sargent, President Edwards, and others, in Massachusetts. Through all their removals of a hundred years, they had kept alive their church and school.

In 1827 the Synods of Georgia and South Carolina transferred their mission among the Chickasaws to the Board. In 1830 half the Cherokees could read, and they had eleven churches, also schools, courts, a legislature, and stringent laws against intemperance. During this same year two hundred and fifty Chickasaws had united with the church connected with the mission. One-fifth of the Stockbridges were church-members. At the close of this year three-fourths of all the church-members of the missions of this board were Indians.

In 1819 trouble, long threatening the Cherokees, broke out. Greedy white men wanted their land, and a great body of these people were "persuaded" to go over the Mississippi. The Cherokees, the Creeks, the Choctaws, and the Chickasaws were "greatly agitated and distressed" at the prospect of a removal from lands guaranteed to them by treaty with the United States, and the missionaries "stood between two fires," the Indians looking upon them as belonging to the race who made the trouble, and the United States authorities "regarding and treating them with suspicion and severity." The missionaries finally lost much of their influence over the Indians, and were looked upon by them as "treaty men."

In 1831 two missionaries, Revs. Butler and Worcester, received notification of a law of Georgia requiring all white men on Cherokee land to take the oath of allegiance to the state of Georgia. Remaining at their posts, they refused to do so, claiming their rights under the Constitution, laws, and treaties of the general government. On March 12th the "Georgia Guard" arrested three of the missionaries and took them before the County Court, where they were released on the ground that they were agents of the general government. The president of the United States then declared them not to be agents of the general government, and the Postmaster General, to assist the Georgia people, removed Mr. Worcester from the office of postmaster. Again they were warned to leave, and, refusing to do so, were, with a Methodist minister, Mr. Trott, and a Cherokee, named Proctor, arrested. Mr. Trott and Proctor were chained by the neck to a wagon and made to march in this way for two days. After eleven days' imprisonment in a filthy log prison, Mr. Worcester and Mr. Butler were sentenced to four years' imprisonment at hard labor. The President (Andrew Jackson) was appealed to and, through the Secretary of War, replied, refusing to interfere. The case was carried to the Supreme Court, and the decision of the Georgia Court reversed and annulled, and the discharge of the prisoners ordered. The Court of Georgia refused to obey, and Governor Lumpkin refused to interfere. For fifteen months Mr. Butler and Mr. Worcester lay in the penitentiary, and were finally liberated.

Within eighteen months after their release there were on the Cherokee lands more white squatters than there were Indians. The general government refused to make a treaty with the Indians, and in May, 1838, the State troops began taking them from their houses and gathering them in camps. In August the removal of 16,000 Cherokees began. "Sick and well, old men and infants, mothers and mothers to be" were forced to march on through the cold winter months. The suffering was terrible, the death-rate fearful. Fifteen deaths a day was the average, and 4,500—more than one-fourth of the whole nation—perished before they reached their western home. Yet through all this terrible ordeal witnesses testify that "the deportment of the Cherokees was worthy of a Christian people."

In 1834 the mission to the Chickasaws was given up owing to the incoming flood of whites. The Osages in 1836 made it unsafe for the missionaries to remain among them, and this mission was abandoned.

In 1834 Samuel W. and Gideon H. Pond built their log-cabin on the shores of Lake Calhoun, Minn., and were soon afterward engaged by the Board as missionaries to the Dakota or Sioux nation, a powerful tribe of Indians, numbering from forty to fifty thousand persons, and occupying the country from the Mississippi to the Black Hills and from Nebraska to the British line.

In 1835 Revs. T. S. Williamson and J. D. Stevens, with a farmer, Alexander Huggins, with their families, were commissioned by the Board as missionaries to the Dakotas. The Stevens family erected mission houses on the shore of Lake Harriet. Dr. Williamson organized a church in Fort Snelling garrison, but soon moved two hundred miles farther west to Lac Qui Parle. Here, in 1837, he was joined by Rev. S. R. Riggs and wife. The result of the first six years' work was forty-nine converts. Mr. Joseph Renville, a half-French Indian trader, gave the missionaries great assistance in acquiring the language and translating the Bible. The headquarters of these missionaries being removed to Traverse des Sioux, and later back again to Lac Qui Parle, they were finally settled at Hazelwood until the great Indian outbreak of 1862.

The immediate causes of this great Sioux war were, a new breach of promise on the part of the United States Government, the spirit of war wafted from the Southern Rebellion, and the influence of the native sorcerers, who convinced their people that the Indian gods were superior to the white man's Deity. After most barbaric destruction of life and property, within a few weeks twelve hundred United States troops, under Gen. Sibley, dispersed the Indians. Of the five hundred prisoners, more than three hundred were condemned to be hung after a hasty trial by military commission. But orders from President Lincoln retained three hundred and thirty in prison at Mankato. The white man's God had triumphed over the heathen deities. A great revival followed. Among the Mankato prisoners was organized the "Pilgrim Church," so called because of its wanderings, first to the Davenport imprisonment, then to Crow Creek on the Missouri River, then down to Niobrara, and to the final abode at Santee Agency, Neb. This church has ever since continued to be the foundation of the work among the Dakotas.

In 1834 the Dutch Reformed churches, then doing their mission work through the A. B. C. F. M., requested that society to assume direction of a mission among the Indians west of the Rocky Mountains. In 1835 a Mr. Parker and Marcus Whitman, M.D., under protection of the American Fur Trading Co., went out as

far as Green River, a branch of the Colorado. After meeting the Indians and obtaining what information they could from those gathered there from west of the mountains, Dr. Whitman returned east to make arrangements for the location of a permanent mission, bringing with him two Nez Percés Indians. Mr. Parker continued westward, explored the valley of the Columbia River, and returned by way of the Sandwich Isles and Cape Horn. In 1836 Dr. Whitman, with his wife, again started westward, accompanied by Rev. H. H. Spaulding and wife, Mr. W. H. Gray, and the two Nez Percés whom he had brought east with him the preceding fall, and assisted by the American Fur Co. Their arrival in Oregon was anticipated by Nez Percés Indians, who journeyed several days eastward to meet them. In November, 1837, Mr. Spaulding located the first mission station among the Nez Percés at Lapwai; and in December Dr. Whitman began work among the Cayuses at Waiilatp, six miles west of the present city of Walla Walla and about 150 miles from Mr. Spaulding. In 1838 the mission force was increased by the arrival of Rev. E. Walker and wife, Rev. C. Eels and wife, Rev. A. B. Smith, and Mrs. Gray. Mr. Gray now located with Mr. Spaulding; Mr. Smith spent one year with Dr. Whitman at Waiilatp, and then opened a new station at Kamiah, sixty miles from Lapwai, among the Nez Percés; and Messrs. Walker and Eels began another station among the Spokanes at Tshimakain, six miles north of Spokane River. In 1837, upon the opening of the school at Lapwai, one hundred Indians at once applied for admission. In 1839 one hundred and fifty Indian children and as many more adults were in attendance at the school. Two years later over 2,000 Nez Percés confessed their sins and gave evidence of real conversion. They sometimes spent whole nights in repeating over what they had heard at religious services. While travelling among the Cayuses, Dr. Whitman and Mr. Spaulding were followed by hundreds of the people, who were eager to see them and hear Bible truth. They also had a strong desire for agricultural implements, and even brought their rifles to be manufactured into such articles. In 1841 a saw and grist mill were erected among the Nez Percés, and a grist-mill among the Cayuses.

In 1838 Roman Catholic missionaries arrived, and persuaded some of the Cayuses Indians to be baptized by them. Their arrival and their influence upon the Indians caused a great deal of trouble.

In 1841 Mr. and Mrs. Smith, owing to ill-health, retired from the mission. At this time, as things seemed to be in a discouraging condition at the mission, the Board decided to abandon its stations among the Nez Percés and Cayuses. Messrs. Spaulding and Gray returned east, and Dr. Whitman joined the Spokane mission.

In 1842 the work again became more encouraging. The school at Lapwai increased to over 200. Interest was again awakened among the Nez Percés, and over 1,000 attended a ten days' meeting, while their Sabbath congregations increased to nearly 400. Agricultural work was begun by the 50 Cayuses, and 150 Nez Percés began farming.

In 1843 the Nez Percés organized a simple form of government, elected chiefs, and adopted a few laws; and soon after, the Cayuses followed their example. Dr. Whitman came east and presented to the Board the encouraging condition of things among these Indians, and the Board again took up the work given up by them several years previous. In 1843 nine Nez Percés were received into the church. Two prayer-meetings were sustained among them, and the Sunday-school numbered over 200. In 1844 ten more were added to the church.

In 1847 the Methodist Episcopal Church, which had previously transferred its Oregon mission to this Board, also transferred its mission at Dalles to the same body.

The work had never seemed in a more prosperous condition, when, suddenly, upon Nov. 29th, 1847, Dr. Whitman and wife, Mr. Rogers, —his assistant,—and six others were massacred at Walla Walla. Forty-seven, with emigrant captives, were taken, who were afterwards ransomed. Mr. Spaulding, being at Umatilla, forty miles distant, escaped. Messrs. Walker and Eells remained at their station until March, 1848, when they were obliged to seek safety at Fort Colville, and from there were brought to Oregon City by a volunteer company who had started out to rescue them. Col. Lee, military commander, then declared the country east of the Cascades closed to missionaries, owing to his inability to protect them, and all hope of their resuming missionary work there was for the time abandoned.

In 1851 a large party of the Spokane Indians travelled 450 miles to Oregon City, to request the Superintendent of Indian Affairs to furnish them with teachers. In 1855 a treaty was made with these Indians at Walla Walla, and all reports agree that at that time it was found that 45 of the Cayuses and at least one-third of the 3,000 Nez Percés had lived, since the departure of the missionaries, consistent Christian lives, having continued the reading of the Scriptures in their own language, and also kept up regular family worship.

In the Yakama war of 1855–6 these Indians all remained faithful to the whites, and at its close the Nez Percés returned to their reservation, and the Cayuses to the Umatilla reservation. No other Protestant work was ever undertaken among the now extinct Cayuses.

In 1859 Mr. Spaulding, who for twelve years had been watching for an opportunity, returned to the Nez Percés. Upon his arrival, he found that during all his absence these Indians had retained their forms of worship. Many of them still engaged regularly in morning and evening prayers. A school was started immediately, and was at once crowded by old and young alike. Old men would sometimes remain until midnight, transcribing portions of Scripture which Mr. Spaulding had translated for them.

When, in 1870, the Presbyterians severed their connection with the Board and formed their own missionary societies, part of the Indian missions fell to the care of the Presbyterian Board of Foreign Missions. Some of these Indian churches have come under the guidance of the Presbyterian Home Missionary Society. The Dakota missions that remained to the care of the Board, after the separation in 1870, were, in 1883, transferred to the American Missionary Association, in exchange for the foreign missions of the latter society.

In 1878 the translation of the Scriptures into the Dakota language was completed, and in 1879 the Dakota Bible was published.

The following is a general summary of the work of the American Board among the Indians, as given in its own reports:

Cherokees.—Work begun in 1816; closed in 1860. Missionaries employed, 113; churches, 12; members, 248. This mission was given up when the Cherokees were removed to the West.

Choctaws.—Work begun in 1818; closed in 1859. Missionaries employed, 153; churches, 12; members, 1,362. This work was given up "because of complications arising from the existence of slavery." One missionary resumed work in 1872, but withdrew in 1876, leaving four churches in the care of a native pastor.

Osages.—Work begun in 1826; closed in 1837. Missionaries employed, 26; churches, 2; members, 48; pupils instructed in schools, 354. Given up because the country of the Osages was ceded to the Cherokees.

Maumees.—Work begun in 1826; closed in 1835. Missionaries employed, 6; churches, 1; members, 25. "Given up because of changes of population."

Mackinaws.—Work begun in 1826; closed in 1836. Missionaries employed, 17; churches, 1; members, 35.

Chickasaws.—Work begun in 1827; closed in 1835. Missionaries employed, 10; churches, 1; members, 100; pupils instructed in schools, 300.

Stockbridges.—Work begun in 1828; closed in 1848. Missionaries employed, 8; churches, 1; members, 51.

The last four missions were given up because of change of population.

Creeks.—Work begun in 1832; closed in 1837. Missionaries employed, 6; church-members, 80.

Pawnees.—Work begun in 1834; closed in 1844. Missionaries employed, 10. "Given up because of the roving character of the Pawnees."

Oregons.—Work begun in 1835; closed in 1847. Missionaries employed, 13. Broken up by the massacre of 1847.

Senecas.—Work begun in 1826; closed in 1870. Missionaries employed, 48. Transferred to the Presbyterian Board.

Tuscaroras.—Work begun in 1826; closed in 1860. Missionaries employed, 10.

Ojibways.—Work begun in 1831; closed in 1870. Missionaries employed, 28. Transferred to Presbyterian Board in 1870.

Dakotas.—Work begun in 1835; closed in part in 1870. Transferred to Presbyterian Board. The balance of their work among the Dakotas was transferred to the American Missionary Association in 1883.

Between the years 1816 and 1883 this Board had, among the Indians, 15 different missions, 500 missionaries, 45 churches, 3,700 church-members, and reached 100,000 Indians.

Originally this Board represented the Presbyterian and Congregational Churches, but in 1870 the Presbyterians organized their own board, and received from the American Board of Commissioners for Foreign Missions three missions and a number of schools.

American Missionary Association.—This society was formed in 1846 by the consolidation of the Union Missionary Society, the West India Missionary Committee, and the Western Evangelical Society. They first assumed the care of the missions at Red Lake and Leach Lake, which had been established in 1843. The average yearly expenditure of this society for their Indian work, from 1847 to 1875, was $64,959. In 1852 the Association had 21 missionaries stationed among the Indians of the Northwest. Various causes conspired to the diminution of these missions, and in 1859 they were abandoned. In 1877 the Red Lake work was transferred to the Protestant Episcopal Society. In 1879 the Association began a yearly payment of $1,500 towards the support of the Indian work at the Hampton, Va., Normal School. In 1880 a church was organized at Snohomish, Washington Territory, with 32 members.

In 1883 the American Board of Commissioners for Foreign Missions transferred all their Indian Missions to the American Missionary Association, making it responsible thereafter for the Indian work of the Congregational Church. The missions transferred were the Fort Berthold mission and school, among the Mandans, Gros Ventres, and Rees, in Dakota; the Santee mission and large normal training school, at Santee Agency, Nebraska; and the Fort Sully mission, with its out-stations, on the Cheyenne River. These missions were receiving from the Board, at the time of transfer, about $12,000 a year. Under the American Missionary Association this work has grown to such a degree that their yearly expenditure for Indian missions averages $50,000.

The Association has now a mission among the Mandans, at Fort Berthold, North Dakota, 90 miles northwest of Bismarck, with a boarding-school and church. It has also a preaching station at Fort Stevenson, the reservation agency; one at Elbow Woods, among the Gros Ventres; and a station, with a native missionary, at Independence, among the Mandans. This mission is under the care of Rev. C. L. Hall.

The second mission of the Association in Dakota is among the Sioux, on the Standing Rock Reservation. It has here a hospital, under the care of a lady medical missionary. This has proved a great blessing to these Indians, the successful surgical and medical work performed there serving to break the power of the medicine-men, which is always exercised against civilization. As many as 80 cases have reported to the hospital for treatment within a single day. There is also at this station a church, with 25 members, recently organized. The missionary in charge here is the Rev. George Reed. There are also connected with this mission two stations on the Grand River, under the care of native missionaries. Miss M. C. Collins, for fifteen years a general missionary to the Cheyenne River and Standing Rock Indians, has her home on the Grand River.

The third mission of the Association in Dakota is at Oahe, where it has a church and a large boarding-school. It has also, connected with this mission, one station, with native missionary, on the Moreau River; two stations, with native missionaries, on the Missouri River; and seven stations, under the care of native missionaries, on the Cheyenne River. This mission is under the care of the Rev. T. L. Riggs, who is a son of Dr. S. R. Riggs and was born among these Sioux Indians, in whose service he has spent his life.

The fourth mission of the Association in Dakota is on the Rosebud Reservation. It has a day-school, under the care of a native teacher, at the agency, and three stations, under the care of native workers, on the reservation. This mission is under the care of the Rev. J. F. Cross.

At Santee Agency, Nebraska, the Association has a mission with a church and a large normal and industrial training school. It has in this school a theological department, for the training of Indian pastors; a normal department, for the training of Indian teachers; and an industrial department, with blacksmith, shoe, and carpenter shops, and printing-office; also a large farm where Indian boys are trained in the arts of civilization, thus fitting them to become independent and self-supporting. This mission is under the care of Dr. A. L. Riggs, the oldest son of the veteran missionary to the Sioux, Dr. Stephen R. Riggs. He began work here nineteen years ago, when the Sioux were moved down here from Minnesota, after the Sioux war.

Among the Poncas in Dakota the Association has a mission, with a school, under the care of a white missionary.

At Skokomish, Washington, it has a mission, with church and school and two stations.

At Santa Fé, New Mexico, it has the support of the teachers in the Ramona school.

A general summary of the Indian work of the American Missionary Association shows:

Missions	8
Stations	23
White missionaries	43
Native "	25
Schools	18
Pupils	658
Expenditures for the year 1888–1889	$51,781

The Board of Home Missions of the Presbyterian Church (North).—This Board organized mission work at Laguna, New Mexico, March 25th, 1876 sending out as missionaries Rev. John Menaul, M.D., and his wife. By means of their untiring efforts, much was accomplished in the way of civilization and also of Christianization. The Indians were taught to build separate houses and to live outside of the Pueblo. In 1884 their farmhouses and their large flocks dotting the valley proved their rapid growth in "order and intelligence."

In 1877 Dr. H. R. Palmer started a mission at Zuni. After laboring for a time, ill-health obliged him to give up the work, and it was carried on by Mr. J. H. Wilson and wife, who have accomplished much for the people, notwithstanding the difficulties of an unwritten language. In 1884 the school numbered 70. The mission building, of stone, contained five rooms.

In 1878 Rev. J. M. Shields, M.D., opened a mission among the Jemez Indians, and was succeeded in 1884 by Rev. V. Leech, M.D. In 1884 this school numbered 81.

In 1880 a school was established at Albuquerque, called the "Central Industrial Boarding-school for all the Pueblos," under Prof. R. W. D. Bryan, as superintendent, and a staff of 11 other teachers and workers. In 1884 there were 150 pupils in the school, who were taught not only the truths of the Bible, but general branches of education, as well as many of the industrial arts.

This society of the Presbyterian Church also organized schools at the Navajo, Moqui, and San Carlos agencies, but they were afterward put under the care of the several Indian agents.

The Choctaw Orphan School, situated at the old Spencer Academy, Indian Territory, was opened in 1882, under the charge of Mr. Robe. After two years' work, the school numbered 30 pupils, who had "made rapid advance in their studies and morals."

In 1882 a school was opened among the Creeks by Rev. T. A. Sanson, with an enrolment of 70 pupils.

In 1883 a day-school was started among the Cherokees at Fort Gibson, under Miss Annie Miller as teacher.

In 1883 a boarding-school among the Sioux, at Sisseton Agency, came under the care of the Board. Buildings costing over $4,000 were erected, and in 1884 the school numbered 55.

A mission at Fort Wrangel, Alaska, was founded in 1876 by an Indian named Philip Mackay; and in 1877 Rev. Sheldon Jackson, with the help of Mrs. A. R. McFarland, opened another mission and school for girls in the same place. Mrs. McFarland was the first American missionary to go into that new country. The work there was peculiarly trying, but the missionaries stayed at their post, organizing later a place of refuge for young girls and a day-school of 60 pupils. Dr. and Mrs. J. W. McFarland and Miss Rankin were sent out to join the other workers. A loss of the mission buildings by fire interfered somewhat with the efficiency of their work.

In 1878 a mission was founded at Sitka by Rev. J. G. Brady, who also opened a school in the same place. In 1880 Miss O. A. Austin arrived as teacher. In 1884 the boarding-school numbered 53 and the day-school 175.

Mrs. S. Dickinson, a native, educated in Victoria, B. C., opened a school among the Chilcat Indians in 1880. In 1881 Rev. E. S. Willard and wife arrived and took charge of the work, establishing a school for boys and girls and a refuge for girls. Mr. and Mrs. Louie Paul, both natives, educated at Fort Wrangel, were put in charge of a branch school, 30 miles up the Chilcat River.

Soon after the Chilcat mission was established another was opened at Hoonyah, with Mr. and Mrs. Styles in charge. They afterward removed to Sitka, and Dr. J. W. McFarland and wife took their places.

In 1881 a school was opened among the Hydahs, on the Prince of Wales Island, in the southern part of Alaska, with Mr. J. E. Chapman as teacher. In 1882 Mr. J. L. Gould was sent out as assistant, and Mr. W. D. McLeod was put in charge of the saw-mill enterprise.

In 1884 Dr. F. J. Hart was sent out as missionary to the Papagoes in Arizona. A large boarding-school for the full-blooded Creeks was then under construction, to be presided over by Mrs. Moore and Miss A. M. Robertson.

In 1884 missionary work was also in progress among the Mission Indians of Lower California.

In 1889 the Board report that the number of teachers and pupils in their Indian schools has more than doubled within two years. The school building at Albuquerque, destroyed by fire, has been rebuilt, at a cost of $7,000, and a training-school has been opened at Tucson, Arizona. A missionary has been sent to the Stockbridges of northern Wisconsin. In their Dakota mission they report 120 pupils in attendance at the "Good Will Mission" school

and at Sisseton Agency, and that their 8 churches among the Sioux have a membership of 521, with 6 native pastors. In the Indian Territory they report, among the Cherokees, 433 church-members and 255 scholars in school. The school at Vinita has 80 pupils, of whom 30 are boarders. In the Park Hill school there are 60 scholars. A church has been formed at Caddo, and there have also been started boarding-schools at Old Dwight and Pleasant Hill.

Among the Creeks the work has been largely increased. Miss Alice Robertson has 35 boarding scholars in her school. The school at Tulsa has 69 scholars and 3 teachers.

During this year the General Assembly transferred the Wealaka and Wewoka missions to this Board. At Wealaka there is a school with 100 pupils, and at Wewoka a school with 65 pupils. This board has among the Creeks 357 church-members and 339 pupils.

Among the Choctaws the schools have grown from 5 to 13 during the year 1889. The church-members number 764; the pupils, 912.

The work in Arizona and New Mexico has made marked progress during the last year. The Tucson school has 75 boarding-pupils.

In Washington over 300 members have been added to the church during the last year.

In 1886 this Board reported, among the Indians, 30 ministers; 8 native teachers; 48 churches; 2,000 church-members; 63 teachers; 20 schools; 1,134 scholars.

In 1888 they report 38 ministers; 25 native teachers; 68 churches; 2,863 church-members; 115 teachers; 29 schools; 2,441 scholars.

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.—The first organized effort of this Board to establish missions among the Indians was in November, 1833. During this year two missionaries, with their wives and lady assistants, were sent to the West. In 1835 they report that "a mission and school have been established, and the Indians have built for themselves log houses." In 1837 a mission was established among the Iowas. In 1839 a work was begun, at Mackenac, for the Chippewas and Ottawas. In 1841 a missionary was sent and a mission established among the Creeks of Arkansas.

In 1845 a boarding-school was opened at this station. In 1844 the Spencer Academy, in the Choctaw nation, was transferred to this Board, and by them opened with sixty pupils. In 1846 a boarding-school was opened among the Iowas. The same year a mission was planted at the junction of the Missouri and Papion rivers, among the Otoe and Omaha Indians. A boarding-school-house was erected.

In 1848 the government proposed to place a boarding-school for girls, containing from eighty to one hundred pupils, among the Chickasaw nation, under the care of this Board. In 1851 this school was accepted by the Board, and work started.

In December, 1856, a mission was planted among the Kickapoos; a school, with twenty boys, was opened, and a large building erected.

In the report of this Society for 1889 are found the following facts concerning their missionary work among the Indians:

Seneca Mission.—A mission was established by Rev. F. Trippe, Rev. William Hall, and Rev. H. Silverheels, on the Allegheny Reservation, in western New York; and eight native assistants aided them in their work. There were also sub-stations on the Tonawanda, Tuscarora, and Cornplanter reservations. On all of these reservations there is now great hope for the people, who are ready and anxious to do good work. During 1888 $1,400 were raised by the Indians of these different fields; one church building was finished and dedicated; another repaired. A Sabbath-school was organized, and twenty-five members received into the church. The total number of communicants was one hundred and ninety-eight.

Mission work was begun on the Cattaraugus Reservation in 1811. The mission was transferred to this Board in 1870, with Rev. William Hall as missionary. Mr. Hall was succeeded by Rev. George Ruciman. "Mr. Ruciman's labors have been heartily welcomed by the Indians of the Reservation, who have shown a greatly increased faithfulness in church attendance, and the work is more prosperous than at any time during the last two or three years."

Chippewa Mission.—Odanah, on Bad River Reservation, in the northwestern part of Wisconsin, was transferred to the Board in 1870. Missionary work was resumed in 1871 under Rev. Henry Blatchford, a half-breed, who has charge of the little Odanah church, the membership of which is forty-two. The number of Chippewas in Wisconsin is small, and those remaining there, dependent upon the sale of their lumber for support, are so discouraged at the treatment of great lumber companies that efforts on the part of missionaries and teachers are made at a great disadvantage. Within the last two years the little day-school has been suspended as a mission school, and the only work undertaken has been that of Mr. Blatchford in the Odanah church.

Mission work was begun at Lac Cour d'Oreilles, on the reservation of the same name, in 1883, its out-stations being at Round Lake and Puhquanhwong. Rev. S. G. Wright did faithful work at these three stations amid "the infirmities of age" and many discouragements. When Mr. Wright was obliged to close his labors on account of age, Misses Susie and Cornelia Dougherty took his place at Round Lake, and have carried on a little school with much faithful, self-denying labor.

Dakota Mission.—Work was begun at Yankton Agency, Dakota Territory, on the Missouri River, in 1869, by Rev. John P. Williamson and wife. This is the principal station of the mission. The mission church numbered in 1888 one hundred and eighteen members. The native pastor is Rev. Henry Selwyn, of whom Mr. Williamson speaks as "a devoted and eloquent preacher and a very instructive Biblical teacher." The Sunday-school numbered eighty-five. There are also in connection with the mission a Woman's Missionary Society and a Young Men's Christian Association. During the year 1888 the church contributed $500 to various missionary objects.

At Hill Church, eleven miles east of Yankton Agency, stands a small church building, where Mr. Selwyn also preaches. This church, organized about eleven years ago, had in 1888 ninety-six members. A Sunday-school and two weekly prayer-meetings are regularly maintained. Several years ago the Board assisted this little church in enlarging their build-

ing, giving them about $75, while the Indians themselves raised the equivalent of $100 for the purpose.

A church of twenty-four members and a school are located at Cedar, fifteen miles northwest of Yankton Agency.

A third out-station is located at Red School House. The proximity of a heathen dance-house has had a bad effect on the neighborhood, but the influence of Peter Iynduze, a faithful native worker, was making itself felt, when he died. The school, however, is still continued, and has been put in charge of George Black Owl, a young man whom the mission educated at the Normal Training-school for Indians at Santee, Nebraska.

Mr. Selwyn was sent for, a few years ago, by the Indians of the Lower Brule Agency, 110 miles northwest of Yankton Agency, that he might open a station there. A church was organized, which in 1888 numbered 37 members, with a Sunday-school of 40 members. The question of opening the Sioux Reservation for two years kept this people in a state of excitement unfavorable to missionary work, but Joseph Rogers, a Flandreau Indian, has persevered with this work, and has attracted the attention of large numbers of the people.

The Flandreau Indians live 150 miles northeast of Yankton Agency, at Flandreau, South Dakota. They are a small portion of the Minnesota Sioux, and are the only members of that particular band of Indians now under the care of this Board. "The others, constituting seven churches, have been transferred to the Board of Home Missions." Rev. John Eastman, a strong, zealous worker for his people, is the pastor of the Flandreau church. The contributions of the Indians amounted to $321 during the year 1887, while the expenditure of the Board on this field was but $150.

There is in South Dakota a native missionary society, composed of 14 Presbyterian and 3 Congregational churches, who unite for missionary work. This society supports 3 missionaries. Its receipts for the year 1888 were $1,180.

There is also a mission station at Pine Ridge Agency. The work here is comparatively new, but is most promising.

The mission work at Fort Peck Agency has dwindled down to almost nothing, owing to the way in which the Indians have been scattered. The breaking up of a number of villages has made the day-school impossible.

Omaha Mission.—The mission among the Omahas is in charge of Mr. Hamilton and Mr. Copley and other workers. A new church was recently erected with a seating capacity of 150.

The mission has under its charge a boarding-school for girls and small boys, which is said to have "attained a high state of perfection."

Winnebago Mission.—The Winnebago Mission is under the charge of Mr. and Mrs. Findley. It is not a very encouraging field, but still the missionaries report progress.

Sac and Fox Mission.—Mission work was begun among these Indians in 1883. Miss Anna Skea writes of this mission in 1889: "In looking over the work from the beginning, we can see advancement, and have great reason for being encouraged; and viewed by the eye of faith, the unseen and spiritual far exceeds the seen and temporal. The progress made by these Indians is remarkable, though others would not see it as I do. Their customs, habits, and way of living have changed very much for the better." It has been a hard field in which to labor, and there are many reasons why greater progress could not have been made.

Nez Percés Mission.—In the reassignment of missionary work by President Grant, and with the approval of the American Board of Commissioners for Foreign Missions, the Nez Percés Mission was assigned to the Presbyterian Board of Foreign Missions.

Upon assuming the care of this mission the Presbyterian Board at once sent to the assistance of the veteran missionary, Mr. Spaulding, Rev. H. T. Cowley and wife, and the following year Rev. R. N. Fee and wife. This same year, 8 active workers were added to the mission force. In 1874 Mr. Spaulding reported that as a result of his work among the Nez Percés, 700 of them had been baptized by him.

Late in the fall of 1873, Miss S. L. McBeth began her work among the Nez Percés, under this Board. For years Miss McBeth has continued as teacher, translator, and theological professor. In 1877 three of her young men were approved to preach. About this time the church at Kamiah—Miss McBeth's station—numbered 200 members. After the war with Joseph's band, and their transfer to the Indian Territory, this Board began work among them there. Three graduates of Miss McBeth's school went there to take care of the mission,—one as preacher, one as teacher, and one as assistant. In October, 1880, a church with 90 members was organized among these Nez Percés in the Indian Territory.

In 1880 this Board had among the Nez Percés one church at Sapwai with 100 members, one at Kamiah with 375 members, and one among Joseph's band, in the Indian Territory, of 93 members. In 1880 these Indians raised over 48,500 bushels of grain, and owned about 13,000 horses and 3,780 cattle.

Board of Missions of the Presbyterian Church (South).—The Indian Presbytery of the Southern Presbyterian Church reports 12 missions and 24 churches.

In 1857 this Board made arrangements to start a mission among the Blackfeet Indians of Montana. A missionary was sent out who looked the field over and upon returning reported favorably, but the work was never begun.

The first Indian mission of this Board was planted in 1861 among the Cherokee Indians. At the present time their work is in the Indian Territory, among the Cherokee and Choctaw Nations. There are now engaged in this work 6 white missionaries, 5 native ministers, and 6 native helpers. There are 12 stations and 25 out-stations, with 625 church-members, 300 Sunday-school scholars, and 60 day-school pupils. The expenditure of the Board for Indian missions for the year 1889 was $6,550, of which the native churches gave $1,700.

Mennonite Mission Board.—The first mission to the Indians of this board was located among the Cherokees in 1801. They have now a mission in the Indian Territory among the Cheyennes, and another among the Arapahoes. Connected with these missions are schools, that among the Cheyennes having fifty scholars, and the one among the Arapahoes having seventy-five scholars. Farms are connected with the schools, and the boys are instructed in all the branches

of agriculture. The girls are taught housekeeping. This board has also a school at Halstead, Kentucky, where twenty-five pupils are in attendance, the greater number coming from the Indian Territory. The expenditure for the last year has been $5,500.

Woman's National Indian Association.—The objects of this association are:

"First. To strengthen public sentiment on behalf of justice to Indians, and to help secure their civilization and education, and the payment of debts to them under existing government compacts.

"Second. To aid in securing needed new legislation, giving to Indians protection of law, lands, and citizenship.

"Third. To labor for the elevation of Indian women and homes, and the Christianization of tribes now destitute of Christian instruction."

The president of this association is Mrs. Amelia S. Quinton, and its central office is at Philadelphia. Its vice-presidents represent thirty different States, and its executive board represents the Baptist, Presbyterian, Congregational, Episcopal, Methodist, Friends, Reformed, and Unitarian churches. It has auxiliaries in most of the Eastern and many of the Western States.

In 1884 this association began missionary work among the Indians, its plan being to establish missions among Indians where no missionary society was at work, and then to transfer them to such missionary boards as were able and willing to assume the control and support of them. In this way several missions have been established in Dakota, Iowa, California, and the Indian Territory, and have been transferred to the Episcopal and Presbyterian Church Mission Boards. They also engage in house-building. The plan is to help young Indians returning from schools or beginning civilized life to start homes. For this purpose the association makes the Indian a loan, which he repays as rapidly as he can in instalments without interest. Work of this kind has been done among the Sioux and Omahas. The annual expenditure of this association is about $8,000.

Woman's Executive Committee of Home Missions.—The work of this board is the planting of Christian schools in tribes where no missionary work has been done. They believe that this is the best preparation that can be made for the successful carrying on of Christian missions.

In 1875 they began their first work among the Indians of New Mexico and Alaska. In 1878 schools were started among the Jemez Indians. In 1880 work was begun at Albuquerque for the Pueblos. In 1883 work was undertaken at Fort Gibson for the Cherokees. This same year a school was started at Sisseton Agency, Dakota, for the Sioux.

Missions of the Protestant Episcopal Church.—In 1815 the Domestic and Foreign Missionary Society of the Episcopal Church began a work among the Oneidas of New York. In 1825 a mission was established at Green Bay, Wis., for the Menomonees, under the superintendence of Rev. Norman Nash; but after the expenditure of some money, and a visit of Mr. Nash to the field, it was given up.

In 1828 the executive committee of the Board were instructed to take active measures, in concurrence with the views of the government, for commencing and establishing a permanent mission for these Indians. Correspondence was opened with the Secretary of War, under whom the Indians then were, and an arrangement was effected whereby the Society were allowed to occupy a fine piece of land for their mission.

In 1829 the mission was reopened, with one missionary, a teacher, farmer, and housekeeper. The mission included both church and school work. In 1831 the mission is reported in a flourishing condition, but in 1832 it is reported as a cause of anxiety to the Board, because of its pecuniary condition, special aid which they had expected not having been received. Soon after this, the missionary retired from the field. At this time there were 6 workers at the mission, and a school with 102 boarding-pupils and 25 day-pupils, among whom were representatives from the Menomonees, Oneidas, Chippewas, Osages, Winnebagos, Brothertons, Ottawas, Mohawks, Sioux, and Fox. During this year five children had been baptized.

In September, 1834, Rev. D. E. Brown was appointed in the place of Mr. Cadle, who had resigned as superintendent of this mission. For economical reasons, the school was reduced to 50 pupils. In 1836 there were at the mission 6 workers, and in the school 61 scholars.

In 1837 the Menomonees sold their land; the Oneidas, almost all theirs; and these tribes, with the Brothertons and Stockbridges, were moved beyond the river, and the school was gradually reduced until 1840, when only a few Menomonees remained. About two hundred and seventy children had been in attendance at the school. Some had been converted.

In 1840 the Episcopal Board had no regular mission to the Indians.

In the summer of 1860, Bishop H. B. Whipple placed Rev. S. D. Hinman and wife, with a Miss West as teacher, in charge of the first Episcopal mission among the Sioux, at what was known as the Lower Agency, in Minnesota. They had just engaged in erecting a fine stone chapel when the breaking out of the Sioux war of 1861 drove out the missionaries and checked their work. During the next winter Mr. Hinman spent much of his time at the Indian camp at Fort Snelling. He also visited the prisoners at Mankato and at Davenport. He located later at Santee Agency, Neb., where a church and school were erected. Mr. Hinman also translated the Prayer-book into the Dakota, and had it printed. A large boarding-school for the Sioux was erected in 1883 at Springfield, Dakota. In 1883 the St. Mary's boarding-school at Santee Agency was burned, and the scholars were temporarily transferred to the Hope School at Springfield. The mission still continues at Santee Agency. In October, 1884, a new stone building for the Hope School was completed at Springfield. A new St. Mary's School was erected this year on the Rosebud Reservation, in South Dakota, 150 miles west of the old site at Santee Agency. A boarding-school (St. Paul's) has also been started at Yankton Agency, South Dakota, the site of Mr. Hinman's first labor in the territory.

This Board had, in 1884, missions among the Sioux in the following places:

First. At Santee Agency, Neb., with a church, and chapels at Bazille Creek and Wabashaw Village.

Second. At Flandreau, Da., with a church and native pastor.

Third. At Yankton Agency, Da., with a

church, and chapels at Choteau Creek and White Swan's Village.

Fourth. At Crow Creek Reservation, with a church, and a chapel at the "Lower Camp."

Fifth. At Lower Brule, with a church at the Agency.

Sixth. At Cheyenne Agency, with a church at Moreau, and chapels at Mackenzie Point and Striped Cloud's Village.

Seventh. At Upper Brule, with a church at the Rosebud Agency, and a chapel at Good Voice Village.

Eighth. At Ogalala, with a church at the agency, and chapels at Little Wounds Village, Orphan's Camp, and Red Dog's Village.

Ninth. At Sisseton, with a church at the agency, and chapels at North End and Lake Traverse.

The Board had, in 1884, boarding-schools as follows: St. Paul's, at Yankton Agency, with 40 young men; St. Mary's, on Rosebud Reservation, with 35 girls; St. John's School, at Cheyenne River Agency, with 34 girls; and Hope School, Springfield, Da., with 24 girls.

In 1889 the Board reported among the Indians in Dakota 6 white ministers, 9 native ministers, 33 churches and chapels, 19 stations, 1445 communicants. The total expenditures for the year (1888–1889) in Indian work was $41,162.

In 1889 this Board had Indian missions at Anvik, Alaska; in Wisconsin, at Green Bay Agency; in the Indian Territory—in the Cherokee nation, at the Cheyenne and Arapahoe Agency, at the Kiowa and Comanche Agency; in Minnesota—on White Earth Reservation, at Red Lake Agency, at Wild Rice River, at Pembina Settlement, at Leech Lake Agency, at Lake Winnibigoshish, at Cass Lake, at Pine Point; in South Dakota—at the Cheyenne River Agency, on Standing Rock Reservation, at Lower Brule Agency, at Pine Ridge Agency, on Rosebud Reservation, at Santee Agency, at Sisseton Agency, at Yankton Agency, at Crow Creek Agency; in Wyoming, at Laramie; in Virginia, at Hampton.

American Baptist Home Missionary Society.—The first organized effort of the Baptist Church to evangelize the Indians was made in 1807, when the Massachusetts Missionary Society (organized in 1802) reported that in connection with the New York Baptist Missionary Society they were supporting a mission among the Tuscaroras and other Indian tribes in Northwestern New York. They also reported a church as organized among these Indians.

In 1819 the Hamilton Baptist Missionary Society "appointed a missionary to the Oneidas and opened a school for their children, the government granting $300 for the support of this school."

In 1817 the Board of the Baptist General Conference appointed Rev. Isaac McCoy as itinerant missionary in Indiana and Illinois, and in 1818 assigned him to special work among the Miamies, Kickapoos, Pottawottomies, and Shawanoes in Indiana, and the Ottawas in Michigan. In 1821 a church was organized at Fort Wayne.

In 1818 the Baptist Board of the Convention sent Rev. Humphrey Posey to the Cherokees of North Carolina, and later Rev. Evan Jones and Rev. Thomas Roberts to the same field.

The following summary gives an outline of the work done by the General Convention and its successor, the Missionary Union, as shown in their reports:

Began work among the Miamies, Kickapoos, Pottawottomies, and Shawanoes in Indiana in 1817; closed in 1844.

Began work among the Cherokees of North Carolina in 1818, and continued until their removal to Indian Territory in 1838, where work was reopened and continued until the breaking out of the Civil War.

Began work among the Creeks in 1823, and continued until 1839, when they were removed to Indian Territory.

Began work among the Oneidas, Tuscaroras, and Tonawandas of New York in 1824; closed in 1850.

Began work among the Ottawas of Michigan in 1822, and continued until the removal of the tribe beyond the Mississippi.

Began work among the Choctaws in the Southwest in 1826; closed in 1844, after the removal of the tribe to Indian Territory.

Began work among the Ojibwas and Chippewas of Sault St. Marie, Mich., in 1827; closed in 1857, because of the withdrawal of government aid.

Began work among the Otoes and Omahas beyond the Mississippi in 1833; closed in 1843.

Began work among the Delawares and Stockbridges in 1833; closed in 1864.

Only two stations of the Missionary Union were in active operation at the breaking out of the Civil War.

In addition to the missionary work above described, the General Convention and the Missionary Union also established educational and industrial schools.

In 1843 Rev. Evan Jones added a printing-press, with English and Cherokee type, to the Cherokee mission; and in 1844 the "Cherokee Messenger" came out as a monthly religious paper, with a circulation of over one thousand copies. Portions of the Bible and of "Pilgrim's Progress" were translated and printed in 1846. In 1875 a hymn-book and tracts were printed in the language of the Pottawottomies.

In 1833 an alphabet was invented for the Ojibwas, Shawanoes, and Delawares. In 1834 the "Shawanoe Sun" was first published. It was continued until 1837. In 1834 nine different books, in four different languages, were printed by this society. In 1835, 6650 copies of books were printed in the Shawanoe, Creek, Choctaw, Otoe, Pottawottomie, Wea, and Soway languages.

In 1827 the Baptist General Conference had seven schools, fifty-seven teachers, and two hundred and eighty-six scholars connected with its missions. In industrial education the missionaries taught the Cherokees to weave, furnishing them with a loom. The Conference also sent out blacksmiths, carpenters, and farmers to its different missions, to teach the natives the arts of civilization. In 1841 six hundred Baptist churches were reported among the Indians, and in 1858 about fifteen hundred. Previous to the breaking out of the Civil War, in 1861, sixty missionaries had been sent out by the Baptist Convention and the Missionary Union, and over two thousand converts baptized. The war of 1861–1865 interrupted all mission work in the Indian Territory, and in 1865 the entire Indian work of the Union was turned over to the American Baptist Home Missionary Society.

Before receiving from the General Conven-

tion and Missionary Union its Indian missions, the Baptist Home Missionary Society had been at work among the Indians on the western frontier. In 1852 work was done by this society among the Pueblos, or Village Indians, of New Mexico, and among the Navajoes. In 1865 this society resumed the work in the Indian Territory, begun by the Union, but broken off by the war, and in 1877 was at work among the Cherokees, Creeks, Seminoles, Delawares, Shawanoes, Kickapoos, and Sac and Fox tribe, with 13 missionaries. For 1869 an Indian mission school was opened at Tahlequah, and is still in operation. At the present time the society has four schools for Indians in the Indian Territory, viz.: Indian University, at Muskogee; Cherokee Academy, at Tahlequah; Seminole Academy, at Sazakwa; and the Atoka Academy, at Atoka. The reported attendance at these schools is 371. The society has now at work in the Indian Territory, among the Indians, 21 missionaries, of whom 7 are white, 2 colored, and 12 Indian. It has in the Territory 162 churches, with 5,526 members.

Missionary Society of the Methodist Episcopal Church.—The first missionary of this board was John Stewart, who went to the Wyandottes, of Ohio. At his first preaching appointment only one old squaw was present; at the next, an old Indian was added; the next Sunday, ten presented themselves. Soon large crowds gathered to hear him; many were converted and the work rapidly spread, until hundreds of the Wyandottes became Christians.

In 1819 the Ohio Conference appointed James B. Finley superintendent of the mission. "In 1822 the mission-house was completed, schools were prospering, and over 200 Indians demonstrated by their changed lives the power of the Gospel of Grace."

In 1823 John Stewart, the "Apostle to the Wyandottes," died.

In 1820 two of the native converts from this mission visited the Ojibwas (who were a portion of the Wyandotte tribe), at Fort Malden, in Canada. Their work there resulted in many conversions. John Sunday, a native convert and preacher, was appointed leader of this work. In 1832 there were ten mission stations among these Indians of Upper Canada. "In 1828 the Methodist Episcopal Church intrusted these missions to the Canadian Conference, and in 1833 this conference placed them under the care of the Wesleyan Missionary Society. From here, this work extended among the Mohawk, Oneida, and other tribes in Canada." In 1860 the Wesleyan Society had in that field 22 missionaries, 28 helpers, 2,000 church-members, and 6,300 church-attendants. This Canadian work was an outgrowth of the work begun by the two native Wyandottes of Ohio.

In 1821 the Methodist Episcopal Board of Missions began work among the Creek Indians in Georgia and Alabama. Dr. W. Capers was their first missionary, and also established, in connection with this mission, the Asbury Manual Training School. In 1829 the church had 71 members and the school 50 scholars. Trouble regarding the sale of their land divided the tribe into hostile parties, and in 1830 this mission was discontinued.

In 1822 Richard Neely, a circuit-rider, began preaching to the Cherokees along the Tennessee River. While on one of these journeys, he baptized and received into the church thirty-three Cherokee converts. In 1823 two additional missionaries were engaged in this work. In 1824 the work was enlarged, and "two log meeting-houses were built, and many converted." In this same year the Upper, Middle and Lower Cherokee Missions were established. In 1825 church-membership in these missions had increased to nearly 100, and by the close of 1827 to 675. In 1829 F. A. Owen was appointed superintendent, with 9 missionaries and 4 native helpers. The church-membership had increased to 1,000. In 1830 emigration to the Indian Territory began, and the church-membership dropped to 850.

In 1827, under this society, Alexander Talley began work among the Choctaws and Chickasaws, with great success. He was appointed missionary in Northern Mississippi, and, with a tent, travelled all through that country. Before the year closed, circuits had been formed, 2 new missionaries sent out, churches organized, and 600 members received into them. In 1830 the mission reported 3 missionaries, 3 interpreters, 4 teachers, and over 3,000 church-members. In the same year these Indians were obliged to sell their land and move west. "Disheartened by the ruin of their homes and embittered by their wrongs, many who had accepted the gospel lost faith in the white man and in the white man's religion."

In 1830 work was begun among the emigrant Creek and Cherokee Indians. In 1833, 2 missions, with 4 schools, had been established among these Indians in their new homes. In 1846 the report shows a church-membership among the Cherokees of 171; the Creeks, 113; the Choctaws, 1,000—total, 1,284. In 1837 a decided advance was made, and in 1843 the Creeks reported 585; the Choctaws, 980; the Cherokees, 1,487—total, 3,052.

In 1804–6, when Lewis and Clark made their trip of exploration across the continent, they interested the Indians of this region in the religion of the whites, and from them the Indians asked for missionaries. These the explorers promised to try to secure for them.

After the arrival of the fur-traders upon the western coast, in 1811, further instruction was given the Indians in religious truth. In this way the Cayuses learned to meet for worship on the Sabbath. Other traders sold the Indians cards, telling them that they were parts of the Bible.

Previous to 1832 all work done among the United States Indians on the western coast was of this character, but during that year five Nez Percés came to St. Louis again to ask for missionaries. They appealed first to Captain Clark, the old explorer and then Superintendent of Indian Affairs for the Northwest. But for some reason he did not reveal to any one their errand. Waiting until utterly discouraged, one of them at last spoke of their trouble to a Christian man, and through him reached the Methodist Episcopal Church Society, and also the American Board of Commissioners for Foreign Missions. The following year, Rev. Jason Lee of Canada East was ordained by the Methodist Episcopal Church, and sent out to superintend work in Oregon. In company with his nephew, Daniel Lee, and Cyrus Shepherd and P. L. Edwards, he joined Captain Wyeth's expedition, and by the advice of Dr. John McLaughlin, superintendent of the Hudson Bay Company, settled in the Willamette Valley, in Oregon.

Their first station was located ten miles north of the present Salem. Their second station was Fort Vancouver, then the chief trading-post of the Hudson Bay Company. Here a school was established into which were gathered a number of half-breed children. Soon, at the first station, the Oregon Mission Manual Labor School was established. In 1836 seven new missionaries were added to the working force. In 1838 a new station was located at Dalles, and work begun among the Calapooias. In 1840 the work was again increased by the addition of 5 missionaries, 1 physician, 6 mechanics, 4 farmers, 4 female teachers, and 1 steward. The work was now rapidly extended, and soon 1,000 of the Indians connected with the Dalles Mission professed conversion and were received into the church. Following this revival the work declined rapidly, and within two years the mission board at New York sent out a new superintendent to investigate and report if so large an expenditure was justifiable. Upon his arrival a large reduction was made in the mission. Several stations were abandoned. The Indian school was removed to where Salem now stands, and a new building, costing $10,000, erected; but after one year of work this was also given up, and in 1847 only 5 missionaries were left in the field, and the only station occupied was Dalles. These were transferred to the American Board of Commissioners for Foreign Missions before the close of the year.

In 1844 the Indian Mission Conference was organized, including the Indian Territory and Indians in the Missouri Conference.

In this year the Methodist Episcopal Church divided, forming the Methodist Episcopal Church (North), and the Methodist Episcopal Church (South). The Indian Conference remained with the Southern Church, and, in connection with that Board of Missions, reports in 1846, 22 missions, 32 missionaries, 9 churches, 3,404 church-members, 18 Sunday-schools, 7 literary institutions; expenditures, $5,926. The work included missions among the Pottawattamie, Chippewa, Peoria, Wea, Kansas, Wyandotte, Shawnee, Kickapoo, Quapaw, and Seneca tribes. In 1850 this conference reports 37 missionaries, 4,042 church-members, 25 Sunday-schools, 1,347 scholars, 8 schools, 380 pupils; expenditures for the year, $20,590.

In 1855 there were 30 missions, 28 missionaries, 4,264 members, 18 churches, 38 Sunday-schools, 1,381 scholars, 9 schools, 485 pupils; expenditures, $12,176.

In 1860 there were 25 missions, 30 missionaries, 4,170 members, 8 schools, 541 pupils; expenditures, $15,871. The war for several years nearly suspended mission work, so that between 1860 and 1870 no reports are preserved.

In 1871 the Indian Mission Conference reports 70 preachers, 3,833 Indian members; expenditures, $5,674.

In 1880 it reports travelling preachers, 25; local preachers, 108; church-members, 4,785; expenditures, $10,000.

The Conference report for 1888 shows: travelling preachers, 45; local preachers, 60; church-members, 5,246; expenditures, $17,874.

The report for 1889 speaks of 8 young men admitted to preach on trial, and gives the statistics for the year as follows: local preachers, 147; Indian church-members, 4,954.

In 1878 the Methodist Episcopal Church (North) reported missions in California, Central New York, Northern New York, Columbia River, Michigan, and Southern Kansas.

The Central New York Conference, Onondaga Mission.—Rev. Abram Fancher, missionary to the Onondaga Indians, reported in 1888 430 Indians on the reservation, 100 of whom attended church services, and 60 were church-members. The mission property consisted of a church-building and mission-house. The people were improving in every way. The Indian school was conducted by the State, and was taught by the Episcopal minister, and a native lady teacher.

Oneida Mission.—Rev. B. C. Sherman, of the Oneida Mission, reported in 1888, 100 Indians under his charge. The church building, valued at $500, was in a state of decay, and must soon be rebuilt, or the work abandoned. Yet the condition of the Indians compared favorably with that of their white neighbors, and had improved, rather than declined, during the two previous years. The two day schools were supported by the State, and were in State buildings.

Columbia River Conference, Yakima Reservation.—It was reported in 1888 that though there was an apparent declension in the number of church-members on the Yakima Reservation, it was not due to "any great spiritual lapse on the part of the Indians themselves," but rather to the fact that there were no schools (except the manual labor school at the agency), for the education of Indian children, and that these are considered necessary to the civilization and salvation of the Indians as they grow up. S. Gascoigne, the missionary on the Yakima Reservation, reported an increase of 10 full church-members and 10 probationers, in 1888, and that his congregations were large, class-meetings and prayer-meetings well attended, and that nearly all the church-members conducted family prayers in their homes.

Detroit Conference.—Rev. A. R. Bartlett, presiding elder of Marquette District, reported in 1888 that this conference had charge of 4 missions. Iroquois Point was under the care of Rev. J. S. Hemstock, who, besides carrying on his missionary work, taught the Government school. He reported his mission in good condition, with 6 full members and 18 probationers, in 1888.

Munising Mission, 100 miles northwest of Iroquois Point, had about 40 church-members and a self-sustaining district school, organized under the State school law.

Kewawenon Mission, 100 miles further northwest, reported 60 members. Rev. Mr. Bartlett writes in his report concerning it, that it "has been distracted in some measure by domestic feuds, but is showing signs of better life, and is, perhaps, our most promising mission." A new church was erected during the year 1888, at a cost of $1,400.

The Hannahville Mission, 150 miles south of Kewawenon, near the shore of Lake Michigan, had about 40 members. The people depend so much on fishing, hunting, berrying and log-driving, that they are absent from home a great deal, and consequently poorly fitted to carry on the best school and church work.

Genesee Conference.—The Tonawanda Reservation is located in Genesee County, N. Y., and is the largest landed reservation in the State. There are nearly 700 Indians upon it.

Rev. S. S. Ballou, missionary to the Senecas of this reservation, reported in 1888, concerning these people, that "their moral and religious condition, considering that the reservation has been surrounded by Christian and civilizing influences for nearly 100 years, is darkness itself. There is no sense of virtue among the masses of these Indians. They neither marry nor are given in marriage. They retain to a large extent the pagan customs of their fathers, and are in a deplorable state so far as moral and Christian influences are concerned." The mission church had a membership of 18. The majority of these members were faithful and devoted. A church building, in an unfinished condition, awaited funds for its completion. The small band of Christian Indians worked hard to raise the necessary amount, but were unable to do all. Mr. Ballou stated that the Methodist Church was the only one that supported a regularly appointed missionary among these people. There were no schools except the common school. A few years before, the State had attempted to build an industrial school; but when the building was only partially erected, it was blown down by a hurricane; and although it was rebuilt, the Indians, from a superstitious whim, refused to allow their children to attend it. The State, having built it in vain, afterward sold the property.

Michigan Conference.—Rev. J. Eagle, presiding elder of the Grand Traverse District, reported in 1888 that there were about 200 Indians within the bounds of the mission; 61 of these were church-members. The mission was prospering. The children were educated in the common district schools.

Rev. D. F. Barnes, presiding elder of Kalamazoo district, reported 150 Indians, whose condition was "fair." Their children attended the district schools. An Indian preacher was employed as missionary.

Rev. C. H. Theobald reported concerning the Riverton Mission, in the Big Rapids District, 120 Indians under his charge. The spiritual condition of his church-members was good. Most of these Indians do some manual labor.

Northern New York Conference. — Rev. Ebenezer Arnold, missionary to the St. Regis Indians, writes: "The St. Regis Indians originated as a clan, or tribe, in the 17th century, gathered out of several Indian 'nations,' mostly Iroquois, as Jesuit mission converts, and settled on the St. Lawrence River as a Roman Catholic colony. . . . Our territory, I judge, contains no Indian clan east of the Mississippi Valley worthy to be compared with St. Regis in numbers and rapid increase, in ingenuity and general thrift, in good houses and neat house-keeping, in good farming and mechanical skill, in dairying and selection and care of stock, in good clothing and equipage, and especially in general chastity and family fidelity. . . . They are illiterate, almost wholly." Their great want is a mission school—a school "eminently biblical, and of pure, pious spirit and influence." The mission property is all in the village of Hogansburg, and consists of a cemetery and church site, and a parsonage site. The church is a neat building, 40x60.

Puget Sound Conference.—The Nooksack Indians, on the Nooksack River, in Whatcom County, number 150. They are living on their own claims, held in severalty. At one time they were under the influence of the Catholic Church, but for years have been Methodists. The enrollment of church-membership in 1888 was 130. They had at that time two local preachers and one class-leader. They are becoming each year more skilful in the use of farming implements, and their temporal condition is good. They are abandoning all their old heathen customs and rites, and are adopting instead Christian ceremonies and modes of life.

Wisconsin Conference.—Rev. J. D. Cole, presiding elder of Appleton district, reported concerning the work among the Oneidas, in 1888, that the mission was fairly prosperous. Their membership numbered 250, and they had a flourishing Sunday-school. The Oneida people numbered, in that year, 1,800, and Rev. Joel Howd, with assistants, did very efficient work throughout this field. There were six schools on the reservation, one under the supervision of the Methodist missionary, one under the Episcopal missionary, and the others under the general government.

Society of Friends (Orthodox).—This Society began work among the Indians in 1795, when a standing committee was appointed by the Yearly Meeting of Friends, of Philadelphia. This committee has remained until the present time in this work. Upon the organization of the committee, funds came for the work from Friends in England and America.

In 1796 three young men from the Philadelphia Yearly Meeting began work among the Stockbridges, at Oneida, New York.

In 1798 three young men went to Cornplanters' Reservation, and began farming. The Indians gradually began following their example. They bought land near Allegheny Reservation, erected a mill and school-house, both of which are still in existence.

Less than twenty years after the close of the Revolution, Friends from Baltimore came to Ohio, and began work among the Shawnees in what is now Anglaize County. Aid was also given from other Yearly Meetings. Later, the work was transferred to the Eastern Ohio Yearly Meeting, and in 1821 to the far-western Yearly Meeting of Indiana, and there remained until Grant's inauguration of the peace policy changed their methods of work. In 1822 land was bought of the Indians and a school-house erected. This year, many Indians began farming. Soon mills were built and the Indians taught to grind. In 1826 the removal of part of the tribe west of the Mississippi retarded the work, but a successful mission was still maintained among those remaining. Trouble, however, was caused by designing white men, who tried to prejudice the Indians against the Friends.

The Friends visited those who had been moved in their new home. Schools were reopened in 1837, and kept in operation until 1861.

The forty-eight years of care given by the Ohio Yearly Meeting to this mission cost them in cash $55,000, besides clothing, produce, and supplies.

Since 1881 the Friends have kept up five schools among these Indians, the average number of scholars being 20.

At present the Society of Friends report as in operation 3 boarding-schools, with an enrollment of 161 pupils, and 10 day-schools, with an enrollment of 372. The average attendance is seventy-nine per cent.

The Tunesassa boarding-school, in Cattaraugus County, N. Y., has connected with it 500 acres of land, under a good state of cultivation, where the boys may learn agriculture and the care of stock. The girls are taught housework, sewing, etc.

White's Institute, near Wabash, Indiana, has an enrollment of 51 boys and girls, and 760 acres of land are cultivated in connection with the school, much of the work being done by the boys. There are also a carpenter, blacksmith, and saddler shop, in which instruction is given.

The training school for the Eastern Cherokees has forty pupils. This school, with five day-schools, has been of great benefit to the people. The day-schools have an enrollment of two hundred and sixty pupils.

There are day-schools at Blue Jacket, Skiatook on the Seneca Reserve, and among the Iowas,—all in Indian Territory. These are all connected with mission stations. A boarding-school at Quapaw Agency also receives some aid from the Society of Friends.

This Society of Friends has organized missions in the Indian Territory at the following places: Wyandotte, Long's, Sycamore, Afton, Ottawa, Peoria, Seneca, Nichols, Modoc, Skiatook, Blue Jacket, Cabin Creek, Shawneetown, and Iowa.

American Unitarian Association.—This association began its work among the Indians January 1st, 1886. Rev. Henry F. Bond, who for some years had been United States Indian agent among the Ouray Utes, was their first missionary. He attempted to start a school among the Utes, but failing in this he went to the Crow Reservation in Montana. The Montana Industrial School was started, costing $5,000, with 18 pupils. This is the only missionary and, excepting the government agency school, the only educational work among the Crow Indians, who have almost 700 children of school age. The total cash receipts for this school from July 1st, 1886 (the date of its organization), to May 1st, 1889, have been $23,522.93.

Contract Schools.—A contract school is a boarding-school for Indian youth, under the care of some missionary board, the annual expenses of which are partly met by the United States Government. The general estimate is that it costs to educate an Indian boy or girl in a boarding-school $170 per year. The government contracts to clothe and feed a certain number of pupils in these schools, at an expense of from $95 to $108 per year per student.

Congress appropriated for this work last year $506,994. Of this the Roman Catholics received $356,491; the Presbyterians, $47,650; the Congregational Missionary Society, $16,408; the remaining $86,455 being scattered in small amounts among other missionary boards.

These contracts have been made during the last year with the Bureau of Catholic Indian Missions; the Boards of Home and Foreign Missions of the Presbyterian Church; the American Missionary Association of the Congregational Church; also with Episcopal, Friends, Unitarian and Methodist Boards. In these contract schools there have been 2,498 scholars in attendance.

The United States Government also has a large educational work among the Indians. During the last year there have been in attendance at the government schools (not including contract schools) 8,136 students.

The Hampton Normal Training School, at Hampton, Va., has an Indian Department, in which about 130 Indian youth are educated, under contract with the government. It is under no single society, but receives help from the Episcopal, Unitarian, and Congregational boards, the balance of its support coming from the government and from individual contributions.

Summary (exclusive of the five civilized tribes in the Indian Territory):

Missionaries among the Indians	163
Church buildings	188
Church members	21,922
Contributed by religious societies for educational work	$130,116

There are, at the present time, fifty-six tribes, or portions of tribes, within the United States, destitute of missionary aid. When all mission, contract, and government schools have been filled, there are still twenty thousand Indian children, of school age, for whom no school accommodation is provided.

Canada.

Population.—The total number of Indians under the control of the Canadian Government is 124,589. They are distributed as follows:

Ontario	17,700
Quebec	12,465
Nova Scotia	2,145
New Brunswick	1,594
Prince Edward Island	319
Manitoba and N. W. Territories	26,368
Peace River District	2,038
Athabasca District	8,000
McKenzie	7,000
Eastern Rupert's Land	4,016
Labrador and the Canadian Interior	1,000
Arctic Coast	4,000
British Columbia	37,944
	124,589

The government holds in trust for these Indians, for the sale of land, timber, stone, etc., $3,324,234. The expenditure on account of Parliamentary appropriations for these Indians for the year 1889 was $956,116.

Of Indian reservation, 458,283 acres have been surrendered by them to the government, surveyed and put upon the market; 21,344 acres of this land were sold during the year 1889 for $40,344.

During the year 1888, 6,127 children attended school; 2,611 bushels of wheat were raised, 980 bushels of potatoes.

Of the Indians now under the care of the Canadian Government, 20,089 are Protestants; 32,642 are Roman Catholics; 70,878 are pagans.

Missions. *French Jesuits.*—The first religious body to do missionary work among the Indians of Canada was the French Jesuits. In all the early French exploration the missionary idea was as prominent as that of the extension of territory.

Cartier's commission authorized him to explore "in order the better to do what was pleasing to God, our Creator and Redeemer, and what may be for the increase of His holy and

sacred name, and of our Holy Mother, the Church." De Monts was also required to have the Indians "instructed, invited, and impelled to a knowledge of God, and the light of faith and Christianity."

In 1608 De Monts planted his first settlement at the mouth of the St. Croix, on Bonn Island. A short time later this mission was transferred to the opposite shore, where it received the name of Port Royal. This was not only the first mission in Canada, but the first foothold of France and the Catholic Church in the North. Potrincourt, who followed De Monts in the work of colonization, addressed a letter to the Pope, and in return received from him a benediction upon his undertaking. In 1611 two Jesuit missionaries arrived and began work among the Micmacs of Nova Scotia, removing a little later to the coast of Maine, in order that they might carry on their work among the Abnakis.

The Abnakis Mission.—The Indians known to the French as the Abnakis, to the English as the Tarantuns, were one of the most powerful of the Algonquin tribes, occupying a greater part of what is now known as the State of Maine. They were settled in villages, and passed most of their time in hunting and fishing.

In 1608 two missionaries, Fathers Peter Biard and Enemond Masse, attempted to sail from Bordeaux, in France, to Port Royal; but, owing to continued opposition, it was June 12th, 1611, before they reached their destination. Upon arrival, they immediately began the study of the Micmac language, and hoped soon to convert the whole Micmac people. But their work was most seriously hampered by the continued opposition of Biencourt, the commander of the settlement. Finally, despairing of any success at Port Royal, they removed to Deer Island, on the coast of Maine, where a mission was established; but it was soon attacked and destroyed by the English, under Argal, who carried Father Biard and three of the missionaries as prisoners to Virginia, leaving the others to find their way back to Port Royal as best they could. Father Biard finally reached England, and from there made his escape to France. Thus the first mission to the Abnakis was crushed out almost at its start, and that, too, not by a savage, but a Christian people.

In 1619 Recollects, or Reformed Franciscans, began missionary work in Acadia, locating their principal station on the St. John's River. No authentic account of this mission is now in existence. In 1624 three of the missionaries abandoned the field and joined their order in Quebec.

In 1642 there existed on the banks of the St. Lawrence a mission station, founded by Noel Brulart de Sillery, and bearing his name. Into this mission many Christian Algonquins had been gathered, who had given up their wild, roving life and settled down as farmers. In 1642 a number of Christian Abnakis were captured by pagan Algonquins. Missionaries from Sillery hastened to their relief, succeeded in rescuing them from terrible torture, and brought them to Sillery. When sufficiently recovered from their wounds, one started for his native village, accompanied by a missionary. As a result of his work only a few years elapsed before native Christians could be found in nearly every village on the Kennebec.

In 1646 Father Gabriel Druilletes was sent to the Kennebec, where he was joyfully received by the Abnakis. He soon mastered the language, a chapel was constructed, and the natives entered into an agreement: "1st. To renounce intoxicating liquors; 2d. To live at peace with their neighbors; 3d. To give up their medicine-bags, drums, and other superstitious objects."

He accompanied them on their hunting expeditions, visited their sick, and so attached himself to the people that when ordered back to Quebec his going was the cause of great grief among them. Six months later they sent to ask for his return, and twice during the following eighteen months; but so limited was the number of workers that it was not until August, 1650, that he was able to go back to his former field of labor. His arrival at Norridgewalk, the chief Abnakis village, was hailed with great rejoicing. Later in the fall he descended the Kennebec, and in November reached Boston, and paid a visit to Eliot at Roxbury, who urged him to pass the winter with him; but he replied that his "Abnakis called him, and he must return." By February he was back among them. In 1651 he made a two weeks' visit to Quebec, and in the fall a second visit to Boston. In the spring of 1652 he was again recalled to Quebec, where he arrived after a journey of extreme hardship and suffering. Work in other fields detained him from his Abnakis flock until 1657, when he again spent a winter with them, and then took a final leave. Several missionary expeditions were made by him to the north and west, until in 1679, broken by old age and exposure, he returned to Quebec, where he died on the 8th of April, 1681, at the age of 88, the last thirty-eight years of his life having been given, with untiring devotion, to the Christianizing of the Canadian Indians.

In 1658 new missionaries were sent to the Kennebec, but their stay was short, and for twenty years little mission work was attempted in Maine. By 1680 many of the Christian Indians had been drawn to the mission at Sillery. War, sickness, and the exhaustion of the soil had so reduced this mission, which for fifty years had been the refuge of the Algonquin people, that in 1683 it was abandoned and a new mission started at the Falls of the Chaudiere.

In 1688 mission work was again taken up among the Abnakis Indians of Maine, and Father Bigot was sent to restore and continue the work of Father Druilletes. A mission was established at Panawaniske, on the Penobscot, and another at Medoktek, near the mouth of the St. John's River.

About this time the missions began to suffer severely from the difficulties arising between the French and English. Maine was a disputed territory, claimed by each. The Fishery Company, which held a monopoly of the coast, opposed the missionaries in every possible way. Gov. Denonville, however, insisted upon the protection of the missionaries. At this time, the Indians of the Jesuit missions of Maine were equal in piety and devotion to the priests of the seminary at Quebec.

In 1695 Father Rale began work at Norridgewalk. Most of the Abnakis were professing Christians. A part of the year the missionary remained with his Indians in their villages, planting their crops. Then they repaired to the coast to fish. A tent was used, during all their travels, as a chapel.

In 1700 the Abnakis who had joined the Al-

gonquin mission at Sillery and emigrated with them to Chaudiere, removed to St. Francis de Sales. This village, owing to the troubles in Maine, rapidly increased by immigration from the Kennebec and Penobscot missions.

In 1703 the French and English war broke out. The Abnakis Indians, siding with the French, incurred the enmity of the English. In 1705 a party under Capt. Hilton reached Norridgewalk and burned the village and church during the absence of the Indians. A bark chapel was immediately erected in the place of their destroyed church.

The peace of Utrecht, in 1713, restored quiet, but ceded Maine to the English. Some of the Abnakis emigrated to the St. Lawrence, but a larger part remained with Father Rale. A deputation visited Boston, and the governor offered to rebuild the church destroyed at Norridgewalk, provided they would dismiss their missionary. This they at once refused to do. Constant trouble followed for the Abnakis people and their missionary. Their church was rebuilt by the French in 1721. The missions were surrounded by the English. Constant encroachments were being made on the Indian lands. The Indians accused the English of "offering them a Bible with one hand and stealing their land with the other."

In the fall of 1722, while the people of Norridgewalk were on one of their fishing expeditions, the English, under Col. Westbrook, were again sent against the town. Their approach was discovered, and Father Rale, now a cripple, had hardly time to escape with the altar vessels to the forest. Failing to find the missionary, they pursued him into the forest, but passed him while he lay under a fallen tree. After great suffering he finally reached Quebec, only to return at once to Norridgewalk, saying that God had committed this flock to his care, and he would share their lot.

On the 23d of August, 1724, a force of English and Mohawk Indians suddenly attacked the village, and Father Rale was killed, standing by the cross. Seven of the Abnakis chiefs died with him; the rest fled. On the retreat of the English, the Indians returned, and taking the body of their missionary, which the victors had hacked and mangled, they buried it amidst the ruins of his church, under the altar.

The Indians of Norridgewalk were so disheartened by the death of their missionary that one hundred and fifty retired to the mission of St. Francis; and the rest, unwilling to leave the country, abandoned their village, and the place became desolate.

In 1730 a missionary was again sent from Quebec, and Norridgewalk was rebuilt.

During the wars which followed, the missions in New Brunswick and Nova Scotia suffered severely. The whole country of Acadia was desolated. In 1760 the only missionary left on the St. John's was located at the village of St. Anne, upon an island in the river. Shortly after this period he withdrew to the St. Francis mission, on the St. Lawrence, only to see that mission destroyed by the English soon after his arrival. By the peace of 1763 the French surrendered Canada to the English, and the Jesuit and Recollect missions received a severe blow. The English guaranteed to the Canadians the freedom and rights of their church, but as the old missionaries died at their posts it was found impossible to fill their places, and, one by one, the Abnakis missions were abandoned.

In the war of the Revolution the Abnakis sided with the Americans, and at the close of the war asked for a French priest. The court of Massachusetts expressed a wish to furnish them with such a form of religion as they might desire, but were unable to find a missionary.

After the close of the war a petition was sent to Bishop Carroll, of the Society of Jesus in Maryland, asking him for a missionary, and in 1784 one was sent from France, who for ten years lived at Oldtown and ministered to the Abnakis.

The Huron Mission.—The nation known to the French by the name of Hurons and to the English as Wyandots occupied, when the French settled Quebec, a strip of land to the south of Georgian Bay, about 75 miles long by 25 wide. Within this territory lived 30,000 of these Hurons, in 18 large, well-built, and strongly-defended towns. They were naturally a trading people, and hardly had Quebec become settled than they began to barter with the French.

One of the Recollects who came out in 1615 made a visit to their towns, and on his return brought such a favorable report of the people that a mission was at once determined upon, and Father Le Caron started, in the fall of 1615, for the land of the Hurons. Welcomed by the natives, who built him a cabin near one of their villages, he at once began missionary work. The winter was spent in studying the language, baptizing the dying, and conducting services. In the spring Father Le Caron was obliged to return to Quebec. In 1622 the Hurons received a short visit from Father William Poulain. Seven years after his first visit Father Le Caron was able to make a second visit to the Hurons, taking with him two other missionaries. They found his little cabin still standing, and here they labored until the following summer, when Father Le Caron and one of the missionaries returned to Quebec, leaving Father Nicholas Viel to continue the work. Having mastered the language, Father Viel began religious instruction, first teaching the Indians to recite prayers. In 1625, while on a journey to Quebec, Father Viel was, for some unknown reason, drowned by the Indians. About this time the Jesuits had arranged to send two missionaries to work with the Recollects in the conversion of the Hurons, but the death of Father Viel postponed for one year all plans.

In the fall of 1626 Fathers Brebeuf and Dillion, Recollects, and Father Anne de Noue, a Jesuit, returned with the Hurons from their annual trading visit to Quebec, and began again the work of Le Caron and Viel. Father de Noue finding that he could not learn the language, returned to Quebec in the fall of 1627, and one year later was followed by Father de la Roche, leaving Brebeuf, who had mastered the language, to labor on alone. He became much endeared to the Hurons, and when, two years later, he was ordered back to Quebec, the Indians parted with him with great regret.

Three days after Brebeuf reached Quebec it was taken by the English, and he, Le Caron, and the missionaries were taken as prisoners to England. Making their way from there to France, they continued the study of the Huron

language, hoping yet for an opportunity to return to their work in Canada.

After the restoration of Canada, in 1632, the king of France offered these missions to the Franciscans, but being refused by them, they were given to the Jesuits. In 1633 work was resumed in the St. Lawrence Valley, Quebec being made the centre of operations.

About this time a great enthusiasm sprang up among the religious orders of France to do missionary work among the American Indians. The young Jesuits gladly accepted work in the new country. Young men from all parts of France offered themselves as missionaries. A son of the Marquis of Gamache founded the College of Quebec. Even the women caught the enthusiasm, and nuns from different convents came to Quebec to engage in the work.

Although the Canadian Indians were at peace with each other, yet a continual war was kept up between them and the Iroquois of New York, greatly to the loss of the Canadian Indians.

In 1633 Father Brebeuf reached Quebec; but Father Le Caron, after pleading in vain for the privilege of returning to his beloved work, died in France, broken-hearted. Upon reaching Canada, Brebeuf was joined by Fathers Daniel and Davost, but they were prevented for one year from returning to their Huron mission by hostile Algonquins, who would not allow them to pass through their country. At last, after long delays and unusual hardships, the fathers reached the new Huron town, Ihonatiria, where they were received with great joy. As soon as they had recovered from the exhaustion of their journey, the missionaries began the erection of a log cabin, 36 feet long and 21 feet wide. Brebeuf gave his associates all possible assistance in acquiring the language, and as soon as able the new missionaries began the work of secular and religious education of the young Hurons. The following year, two new missionaries arrived and the work was rapidly extended to other villages, and in the summer of 1636 a Huron school was founded at Quebec for the religious and industrial education of the boys. Once more the working force was increased by the arrival of three new missionaries, but hardly had they reached Ihonatiria when a terrible disease broke out among the Indians. Amidst scenes of suffering and death, persecuted by the medicine-men, making long journeys on snow-shoes, exposed to all the sufferings of a northern winter, the missionaries worked on, relieving the sick, telling the story of the cross, and baptizing the dying.

During the summer of 1637 the pestilence broke out again with renewed fury, and the Indians charged the missionaries with being its cause. At times their lives were in danger. At last, sentenced by the Huron council to death, Brebeuf wrote to the Superior of Quebec that they were at the point of shedding their blood in the service of their blessed Master, Christ. At the last moment the Huron chiefs repented, the lives of the missionaries were spared, and one of their accusers was killed. The following year new converts rewarded their labors, new missionaries arrived, and the work progressed rapidly. New missions were located, converts were constantly being made, schools and chapels were crowded, and in the spring of 1639 the missions were established beyond all danger of failure.

With the return of the Hurons from their trading visit to Quebec, new missionaries arrived, and with the returning Indians came the awful scourge of small-pox. As the scourge of death swept over village after village, again the Indians accused the missionaries of being its cause, and again they were obliged to work ever amidst the greatest danger. This condition of things at last induced them to build a central mission station, separated from all the villages, to which they could go in all times of special exposure. Consequently, in the fall of 1639, upon the River Wye, was erected the mission-house of St. Mary, and to this the missionaries, driven from the different stations during the fall, winter, and spring of 1639–40, retired.

In the fall of 1640 the missionaries scattered to new fields of labor. Two new missionaries went to the Algonquin tribes. Father Brebeuf went to the Neutral Nation. Two remained at St. Mary's, and the rest, in pairs, took up the work at different points.

Eighteen years had now elapsed since Charles Meiaskwat paid his first visit to the Huron people, and yet, out of a tribe numbering 16,000, hardly one hundred conversions could as yet be counted. But from this time the advance of the mission was rapid. Soon almost every village had its converts, every war-party its praying Indians.

In 1644, although harassed and in constant danger from the Iroquois war-parties, which were constantly pushing their depredations further and further into the Huron country, the missionaries worked on with renewed zeal. During this year three new churches—two Huron and one Algonquin—were organized.

The peace of 1645 was followed by a war of even greater fury. One of the missionaries was captured and killed by the Mohawks. The Iroquois attacked the Hurons with increased power, and soon all was dismay and ruin. As starvation, suffering, torture, and death closed in around them, the Hurons fled to the missionaries as their only hope. Chapels, now built in every town, were overcrowded. In 1648 Father Daniel was killed while standing between his flying congregation and the advancing Iroquois. Pursuing the Hurons, hundreds of Christian Indians were killed, and the mission of St. Joseph annihilated.

The news of the destruction of St. Joseph spread terror through the Huron country. Town after town was abandoned. In vain the missionaries tried to inaugurate an organized resistance. Everywhere the terror-stricken Hurons fled from their Iroquois enemy.

On the 16th of March, 1649, a thousand Iroquois at daybreak surprised the town of St. Ignatius, and only three persons escaped the general massacre. Two days later, the town of St. Louis was attacked. Under the lead of the veteran missionaries, Fathers Brébeuf and Lalemant, a successful resistance was made for a while, but the overwhelming numbers of the Iroquois soon conquered. The missionaries refused to fly, and while ministering to the wounded and dying were taken prisoners. They were taken back to the Iroquois towns, where the most awful tortures were heaped upon them. Their finger-nails were pulled out. While bound to the stake, Brébeuf's hands were cut off and Lalemant's flesh quivered with the iron points driven into all parts of it. Iron hatchets were heated red-hot and forced

under their arms. A necklace of these was hung around Brébeuf's neck. Amid all this the missionaries continued to exhort and encourage the Huron Christians who were suffering about them, until their mouths were crushed in and red-hot irons thrust down their throats to stop their voices. Remembering how they had seen Brébeuf baptize Huron converts, they tore off his scalp and then poured boiling water upon his head, under which suffering his spirit passed from the hacked and crushed body. A few moments later, enduring the same torture and with his body wrapped in blazing bark, Father Lalemant also died.

This was a death-blow to the Huron Mission. Fifteen towns were abandoned, and the Hurons, forsaking their country, fled in all directions—some to the Seneca country, some to Tionontates, and others to the islands and shores of Lake Huron. A few only remained, and these the missionaries gathered at St. Mary's, determined to share with them their future and their fate.

Finding it impossible to hold St. Mary's, the missionaries burned their mission-house and chapel to prevent their profanation by the savages. The few that remained were gathered by the missionaries on an island, giving it the name of St. Joseph. Unable to raise crops and prevented by Iroquois war-parties from hunting, famine and sickness soon set in. In the early winter, another large Iroquois war-party was in the field, and before Christmas Tionontates was attacked and destroyed, and among the killed was Father Garnier, who had refused to leave his followers and perished while administering the rite of baptism to the dying. The remaining Tionontates fled with the Hurons to St. Joseph's, and as the suffering and want increased there, it was decided to abandon all, emigrate to the lower St. Lawrence, and settle again nearer the protection of Quebec. In June, 1650, this was accomplished, and then, the Huron nation being so scattered and reduced, the upper river missions were abandoned. Since Le Caron's first trip, in 1615, 29 missionaries had labored in these missions, of whom 7 had met with violent deaths.

In 1651 the Hurons who had emigrated to the vicinity of Quebec settled on the Isle of Orleans, where a church and fort were erected, and the soil gave them a bountiful support. In 1656 this settlement was attacked by the Mohawks, and about one hundred Hurons killed, and large numbers carried away as captives, where for years they retained their Christian faith, and prepared the way for the successful work of the missionary of later times.

The few remaining Hurons at the Isle of Orleans fled to Quebec for shelter, remaining there for several years, until the mission of Notre Dame de Foye was established about five miles from the city. Twenty years later this mission was again moved, and in 1693 the mission of Lorette was established, where for years the Christian Hurons enjoyed peace. In 1721 the mission was reported in good condition by Charlevoix. Some years later it was again moved to what is now known as Jeune Lorette, and there, in the words of Father Martin, "After having lost home, language, habits, and to some extent their nationality, this portion of the Huron nation gradually disappeared. It resembled a tree which could not take root in the ground to which it had been transplanted. Deprived of quickening sap, its detached leaves fell, one after another, and there was no hope that a new springtide would ever restore the verdure of its early years."

After the destruction of St. Joseph's, some of the Huron bands wandered to the westward, making their home first at Manitouline, and after once defeating the Iroquois, joining the rest of their people at Quebec. Another band established themselves on the island of Michilimackinac. From there they moved to the Noquet Islands, in Green Bay, and thence to the headwaters of the Mississippi, but were driven back to the Noquet Islands by the Sioux. In 1661 a missionary tried to reach them, but was either lost in the forests or captured by a roving band of Sioux. Upon the founding of Detroit in 1702, these Hurons settled near this new fort. Here they remained, under the care of the Roman Catholic Church, until 1751, when many of them returned to Sandusky, taking their old name of Wyandots. The last Jesuit missionary among them died in 1781. About 1800 the Presbyterians began work among them, and later a Methodist mission was established; but finally this branch of the Huron nation was removed to the Indian Territory, where they still reside.

The Iroquois Mission.—The early history of the French Jesuits who went out from Montreal and Quebec to work among the Iroquois, is one of terrible suffering, blood-shed, and death: and yet, after all this, a foothold for mission work was finally obtained among this warlike people. From their mission in New York, many converts made pilgrimages to the Huron mission at Lorette. When, however, the distinct Iroquois missions were well organized, the number of Iroquois Christians at Lorette rapidly decreased.

In 1669 Father Reffeix began, on a tract of land opposite Montreal, a mission for the Iroquois. Many of the converts were lost because of the conflicting influence of the whites and the liquor always to be obtained from them. It was soon found that those who wished to enjoy in peace their religion and keep their baptismal vows must, like Abraham, leave the home of their childhood and their idolatrous kindred. Until now Lorette, the Huron colony, near Quebec, had been their refuge. In 1669, on this piece of land opposite Montreal, the first Iroquois reduction was founded, and named St. Francis Xavier des Pres. The little colony received constant additions, about twenty families coming to it the first year. In 1674 the village contained representatives not only of the five Iroquois tribes, but also of the Hurons, Mohicans, Eries, Abnakis, and others. A form of government was adopted, and laws were passed excluding from the colony those who would not give up all idolatrous practices, drunkenness, and the changing of wives. Missionaries were constantly engaged in instructing the people in religious and secular things. Each morning all the village attended mass, and each evening assembled for prayers. Upon the visit of the bishop in May, 1675, 100 Huron and Iroquois Christians received the sacrament of confirmation and 14 adults were baptized. In 1675 the bishop of Quebec visited the mission and was received with great ceremony by the Christian Indians. In 1676 the mission, now numbering over two hundred, found that it had

grown beyond the capability of the land to support, and emigrated to Portage River, where a new start was made. Cabins were erected and a stone church, sixty feet long, was built. In 1683 this church was destroyed by a hurricane which swept through the St. Lawrence Valley. It was never rebuilt, and a year or two later the mission moved again up the river and settled in the woods.

In 1676 some Iroquois Indians asked permission to settle upon the Isle of Montreal. Their request was granted, and under the order of the Sulpicians the mission of Montreal was established. A chapel was erected, and 160 Indians, half of whom were Christians, were soon gathered in. In 1679 a boys' school was begun, and in 1680 a school for girls. These schools rapidly progressed, both boys and girls learning to speak, read, and write English.

The breaking out of the border troubles and the establishment of the line giving to the English all territory south of the lakes, including New York, gradually but surely broke up the French missions to the Iroquois.

Protestant Missions.—These are carried on by the Methodist Church and the Presbyterian Church of Canada, and by the Church Missionary Society of England, and are spoken of more specifically in the accounts of those societies.

Indo-Portuguese Version.—The Indo-Portuguese is a dialect of the Portuguese language, belonging to the Græco-Latin branch of the Aryan language-family, and is used by the Portuguese settlers and their descendants in Ceylon and various parts of the Indian seas. Between the years 1826 and 1833 the New Testament, the Pentateuch, and the Psalms, were published by the British and Foreign Bible Society at Colombo, the translation having been made by the Rev. Newstead of the Wesleyan Missionary Society. A revised edition of the New Testament was published at London in 1852. Up to March 31st, 1889, the same Bible Society disposed of 18,000 portions of the Scriptures.

(*Specimen verse.* John 3 : 16.)

Parqui assi Deos ja ama o mundo, qui elle ja da sua só gerado Filho, qui quemseja lo cré ne elle nada ser perdido senão qui lo acha vida eterno.

Indore, the capital of Indore Native State, Central India, is an ill-built place, but is prosperous and growing in importance. Climate good, healthy. Population, 75,401, Hindus, Moslems, etc. Mission station of the Presbyterian Church in Canada (1877); 2 ordained missionaries, 5 female missionaries. A high school and a college are located there, besides a hospital.

Ing-chung, a city and district in the province of Fuhkien, China. The district begins 125 miles southwest of Foochow, and extends a hundred miles in a northwest direction. Its mountains are high, its hill-roads are long, its villages sparse, and the workers few. A mission district of the Methodist Episcopal Church (North) in charge of the missionary at Hinghwa, comprising Ing-chung city, Tai-hwa city, Tai-cheng city, and four other stations. There are in the city 2 native preachers, 24 church-members, 1 Sabbath-school, 15 scholars.

International Medical Missionary Society.—Training Institute, 118 E. 45th Street, New York, N. Y., U. S. A.

Origin and History.—In April, 1881, a meeting was held at the house of Dr. T. A. Sabine, a Christian physician in New York City, to consider the advisability of inaugurating a Medical Missionary Society in New York similar to the one in Edinburgh, which had been so successful among the poor of that city, and in the training and sending forth of medical missionaries to heathen lands. Six persons were present: one minister (Rev. Dr. Wm. M. Taylor), three physicians, one lawyer, and a business man. Dr. Dowkontt, who came from Philadelphia to begin the work in New York, explained the character, scope, and aim of the proposed society, and the success of similar work elsewhere. It was at once decided to cooperate with Dr. Dowkontt and form a society. The next step was to secure a site and to proceed to demonstrate to the people of New York the value of such an agency at home, and thus enable them the better to realize the importance of it abroad. Mr. Edward A. Jones was the first man who joined Dr. Dowkontt in founding the Society, and Dr. Cornelius R. Agnew (of New York) presided at the inauguration of this movement when the first dispensary was opened in June, 1881.

Each year has witnessed the extension of the work. In 1886 five dispensaries were in operation, twelve students were in training, and a house was rented for their accommodation. During 1887 seven missionary dispensaries existed, forty-seven students were in training, and a house for lady students had been added. These forty-seven students came from thirteen countries, and belonged to nine evangelical denominations.

Over 13,000 attendances had been given to the sick poor, and during the (then) six and a half years of the Society's existence over 53,000 attendances had been bestowed. These sick and suffering ones, of all creeds, colors, and nations, had also the gospel set before them—a far greater good.

Objects.—To heal the sick and to preach the gospel at home and abroad in the following ways:

1. By establishing medical missions in the cities and large towns of the United States, Canada, and elsewhere, to reach the otherwise inaccessible classes with the gospel.

2. By providing residence, with practical medical and religious instruction, and pecuniary aid, where needed, to male and female medical missionary students and missionary nurses, to prepare them for service under the various evangelical mission boards or otherwise.

3. By providing limited medical instruction of one year's duration for missionaries and intending missionaries of both sexes.

4. By sending medical missionaries as pioneers into the mission field direct from the Society.

Methods.—1. Patients who come to the mission for medical treatment are spoken to, both collectively and individually, as to their spiritual needs.

2. Those too sick to attend the mission are ministered to at home, both medically and spiritually.

3. At these missions students are given practical work in the dispensary, and also gain ex-

perience in evangelistic methods; thus combining mission work with their studies.

4. At the training institute provision is made by lectures, etc., for the medical and limited theological instruction of the students.

5. A medical course of one year's duration is provided for missionaries and theological missionary students.

The intention is for the Society itself to send out its graduates, the mission board not being able to engage more than half of those offering their services. Such missionaries would, as far as possible, become self-supporting, and go out on an unsectarian basis, as do the China Inland missionaries. Thus the Society does not conflict with the regular mission boards, but aims to aid and supplement their work.

Aid to Students.—Students are aided by the Society in many ways:

1. By giving them a home, where they can be mutually helpful, and have good and ample board at $2.50 per week.

2. By providing them with didactic and practical instruction at the institute and dispensaries, especially during the two years they are not actually attending a medical college; the law requiring three years of study, of which two sessions, of six months each, must be spent in college. The Woman's Medical College makes it compulsory for students to take three sessions of eight months each, and to pass an examination in general education before entering.

3. Lectures are given in the institute by able physicians introductory to the regular college teaching and studies, and supplementary thereto.

4. Students are made familiar with drugs and the dispensing of them at the various dispensaries.

5. They are also admitted to the consulting rooms, and assist the attending physicians in the treatment of cases.

6. They are entrusted, as far as seems wise, with the treatment of patients, under the immediate supervision of the attending physicians.

7. Arrangements are being made for special instruction in ophthalmology, skin diseases, microscopy, the preparation of drugs, botany, and other knowledge which will prove useful to a medical missionary.

8. After graduation, the students of the Society may be given charge of work at one of the dispensaries, and when a hospital is provided, which the Society hopes to possess ere long, graduates will be put in charge of wards or cases therein.

9. Instruction in the best means of studying the Bible and imparting gospel truth has been given at the institute by some of the leading pastors of various churches in New York City during the past year, and a Sunday-morning class for Bible study has been held.

10. Experience in Christian effort is obtained in the most practical manner by the students engaging in the work of speaking to the patients individually and collectively, taking part in gospel services, Sunday-schools, etc., and each takes his or her turn in conducting the same.

11. Prayer-meetings are held every Saturday evening at the institute, where the students and other workers assemble and take part in the exercises.

The instruction given to missionaries who come for one year only is, to a large extent, the same as that provided for medical missionary students during their first year, with the addition of some practical training in the treatment of cases of diseases and injury.

Self-support.—By various means, according to their ability, knowledge, and previous experience, some of the students have been able to assist themselves, and during the long vacation have earned money to put themselves through the course.

The Cost.—1st. It costs the Society per annum fully $100 for each student, as rent must be paid for the building.

2d. A missionary or missionary student, coming for one year only, would need a total of $150—$100 for board, $40 for incidentals, and $10 for books.

3d. A student requires about $160 for the first year, $200 for the second, and $250 for the third, to meet all his expenses other than for clothing.

4th. Those who take a fourth year, and are put in charge of dispensary or hospital practice, will be aided, if needed, in meeting their board.

5th. Students who have shown a readiness to aid themselves in every possible way and are not able to meet all their expenses, may receive aid not exceeding $100 per annum from the Society, at the discretion of the Board.

Lady Students.—Lady students are provided for similarly to the male students, and the same plan of instruction is followed as nearly as possible. They reside in a separate building, attend the Woman's Medical College of New York City, where special advantages have been secured for the students of this Society by a reduction of two thirds of the regular fees; the total fees for the three years are less than $100. About $100 less is needed for the three years' course for lady students than is required for male students.

Results.—From June, 1881, to December 31st, 1888, the total number of new cases was 24,952; dispensary attendance, 55,266; visits to the sick at home, 12,531, making the grand total of attendance for seven and a half years, 67,797.

In the foreign field or under appointment there are now (June, 1889) 11 missionaries, who have received their commissions from boards in different churches.

International Missionary Union.—In the early summer of 1884 Rev. William Osborn, then projecting the International Camp Ground Association at Niagara Falls, Ontario, Canada, called on Rev. J. T. Gracey D.D., in Rochester, to secure his assistance for a week's missionary meetings. The latter consented to render the aid if the speakers should all be missionaries. Invitations were sent hurriedly to missionaries of all denominations, and they responded remarkably well for so short notice. Everything was done under pressure, and yet the meeting was a very powerful one in its influence on the missionaries as well as on others. On his way to Niagara, Mr. Gracey, contemplating the number of returned missionaries in the several parts of this continent, their little acquaintance with each other, their comparatively limited influence in this isolated condition, conceived the idea of an organization through which they might be brought into closer relation, for comparison of views and ex-

perience, for helpfulness to each other in many ways, and for greater compactness in their thought and action. He at once determined, when the missionaries should be assembled, to make the proposition of such an organization; and on doing so, met with a hearty and intelligent response. The whole form of the thought being new, it was deemed best to make the organization merely sufficient, at that time, to secure the end sought, in a general way. A simple form of constitution was drawn up and officers elected to serve for one year.

Returned missionaries of all evangelical churches, whether at home temporarily or permanently, are eligible to membership, by signing the constitution and paying an admission fee of fifty cents.

The object of the Union is to promote the mutual sympathy and co-operation of missionaries in their work, and to hold annual meetings for the discussion of important questions connected with the work, and the diffusion of missionary intelligence.

It is not merely inter-denominational, or rather pan-denominational, but international, embracing missionaries of the Dominion of Canada as well as the United States. It numbers also among its members missionaries of Great Britain and other countries,—over 230 members in all,—representing well-nigh every mission field of the world, and perhaps nearly every evangelical missionary organization of North America, and some of Europe. The annual meetings have convened at Niagara Falls (1884-5), Thousand Island Park (1886-7), Bridgeton, N. J. (1888), Binghamton, N. Y. (1889), Clifton Springs, N. Y. (1890). The international as well as inter-denominational character of these meetings affords an opportunity to survey the whole field of Christian missions such as has only been possible in the few great Ecumenical Missionary Conferences. These were rare, and after long intervals. This Union, however, affords an annual opportunity for like discussion and comparison of views and experiences. The papers read before this Union, many of which have been published in pamphlet form and circulated by tens of thousands, and others which have been published in periodicals, eminently for three years past in "The Missionary Review of the World," would make a large volume, and are a handsome contribution to the missionary literature of the past decade. The social and spiritual effects of these gatherings on the missionaries themselves, as well as the broader view they obtain of all fields and all work, is highly appreciated.

The Union has an incipient Postal Circulating Library, for use by its members on application to the librarian and payment of cost of transmission through the mails. Among the officers at present are the following: President, Rev. J. T. Gracey, D.D., Rochester, N. Y.; Vice-Presidents, Rev. Cyrus Hamlin, D.D., Rev. William Dean, D.D., Rev. S. L. Baldwin, D.D.; Chairman Executive Committee, Rev. S. H. Kellogg, D.D., Toronto, Ontario; Secretary, Rev. W. H. Belden, Bristol, Conn.; Treasurer, Rev. S. M. House, M D., Wakeford, N. Y.

Inyaki, a town in Matabeleland, South Africa. The climate is somewhat tropical, but in general healthy. It is the centre of quite a large population, composed chiefly of Zulus, with some mixture of the Maschona and Bechuana. Zulu is the prevailing language, though it is somewhat modified by Bechuana. The worship of ancestors and the belief in witchcraft prevails. A native king governs the people with despotic rule.

Mission station of the London Missionary Society. Mission work was commenced in 1860, but had to be given up after a few years, until in 1867 a cure accomplished by a medical missionary was the means of permission being given him to teach, and the station was reopened in 1871. The instruction of the people was carried on under great difficulties, for any pupil who seemed at all interested was liable to suddenly disappear and not be heard of again. It has 2 missionaries and their wives; 5 preaching places, with an average attendance of 40.

Ireland, William B., b. near Oswesty, Shropshire, England, December 21st, 1821; graduated at Illinois College 1845, Andover Theological Seminary 1848; ordained the September following; sailed as a missionary of the A. B. C. F. M. for Africa October 14th, 1848. The first thirteen months in Africa he was stationed at Ifumi, where he was permitted to see a community of Christian families gathered as the fruit of his labors. In 1855 he was appointed by the mission to take charge of the boys' seminary at Adams (Amanzimtote), and for seventeen years he devoted his heart and strength to its welfare. But his impaired health prevented his bearing the burden of so responsible a work. He continued to aid in the work of the Seminary in various ways, more especially in giving Bible instruction to the students in the theological department, besides being treasurer of the mission. He occupied a large place in the mission, and in the affections of the Zulus and of all who knew him. He died in Boston October 12th, 1888. Rev. David Root says: "In the death of Mr. Ireland the Zulu mission has lost one of its oldest, most devoted, and useful laborers."

Iroquois Version.—The Iroquois, which belongs to the American languages, is spoken by about 4,000 Iroquois Indians in the province of Quebec, and about 5,000 in that of Ontario, who do not understand the Mohawk portions of Scripture published. At the urgent request of the Rev. Drs. Cornish and O'Meara and Prof. Shaw, the British and Foreign Bible Society published the four Gospels at Montreal in 1880. The translation was made by Chief Joseph Onesakeural, and revised by Jean Dion and the Rev. T. Laforte. About 1,000 portions of the Scriptures were disposed of up to March 31st, 1889.

Irwin Hill, a town on the northern side of the island of Jamaica, West Indies, pleasantly situated on a slight ridge about 4 miles from Montego Bay. Mission station of the Moravians (1828), at present vacant. The work here was first commenced by the missionaries being hired by two proprietors of plantations as chaplains to instruct their negroes; but finding that this plan did not work, the missionaries opened a separate station.

Isabel Version.—The Isabel belongs to the Melanesian languages, and is spoken in the Solomon Islands. In 1887 the Society for Promoting Christian Knowledge published the Gospel of John.

Isandra, a mission district of the L. M. S. (1863) in the Betsileo province, Madagascar; 39 out-stations, 1 missionary, 793 church-members, 36 schools, 3,397 scholars.

Islam: see Mohammedanism.

Isoavina, a mission district of the L. M. S. (1868) in Madagascar, with 38 out-stations.

Isotry, a district of the L. M. S. mission in Madagascar (1867), containing 17 out-stations, 29 native ministers, 998 church-members, 18 schools, 1,040 scholars.

Ispahan, a city of Persia, 226 miles south of Tehran, on the Zenderud river. The capital of the province of Ajemi and formerly of the Empire, and a great centre of trade, especially with Bagdad. It is still an important place, though not as well known since the present dynasty made Tehran the capital. Like many Oriental cities, large sections of it are deserted, the people finding it cheaper and easier to remove than to rebuild. The population, estimated at 80,000, is mostly Persian, though there are about 13,000 Jews, and some Kurds and Babees. Just out of the city is the suburb of Julfa, where Shah Abbas established a large colony of Armenians whom he forced to leave the Caucasus. At Julfa there is a station of the Church Missionary Society (1856), 3 missionaries (1 married), 2 female missionaries, communicants about 100, a hospital, and 2 schools with 177 boys and 164 girls.

Isubu Version.—The Isubu belongs to the Bantu family of African languages, and is spoken in a small district called Bimbia, lying at the foot of the Cameroon mountains. A translation into this language was commenced by the Rev. Joseph Merriok, of African descent, in the service of the Baptist Missionary Society, and the Bible Translation Society published the Gospels of Matthew and John. The two remaining Gospels were translated by his successors, and the four Gospels were published in 1852.

Italian Version.—The Italian language belongs to the Græco-Latin branch of the Aryan language family, and is spoken throughout Italy, whose population in 1888 was about 30,500,000. The earliest existing version, so far as is known, is that of Malerius or Malherbi, printed at Venice in 1471, 2 vols. It is a tolerably accurate translation of the Vulgate, and many editions were printed. Another version, by Antonio Bruccioli, was published at Venice in 1532, and often reprinted. One of the most important translations was the one made by Giovanni Diodati, of Lucca, preacher and professor at Geneva. Made from the original texts, it was published at Geneva in 1607, and in a revised form in 1641. An Italian version for the use of Roman Catholics was made from the Vulgate by Antonio Martini, of Florence, towards the close of the 18th century. The New Testament was published in Turin in 1769, and the Old in 1779; the latter appeared during the pontificate of Pius VI., and received his sanction. Both Testaments in the original edition were encumbered with explanatory notes, chiefly taken from the fathers. The *editio princeps*, which has also the Latin seal, comprises 23 vols. The version has been repeatedly reprinted; the latest is that of Florence, in 4 vols. 1852.

The necessity of furnishing supplies of the Italian Scriptures was first pressed on the attention of the British and Foreign Bible Society by the Rev. Terrot, chaplain at Malta, in 1808, and Diodati's version was selected by the Society for publication. The first edition appeared in 1809, and often since. With a view to an unrestricted circulation, the society afterwards consented to publish Martini's Roman Catholic version, and an edition appeared in 1817 at Naples.

In 1854 the Society for Promoting Christian Knowledge published a revised edition of Diodati's Italian Bible in 1855. This edition was throughout carefully corrected by comparison with the original texts, the orthography modernized, and obsolete words and phrases exchanged for those in modern use. In 1875 the British Bible Society authorized their agent to compare their own edition of Diodati's version with those issued by the Christian Knowledge Society and by the Italian Bible Society respectively, with a view to the acceptance of the orthographical changes which are exhibited in these two editions, provided such changes meet with the approval of a referee who is one of the leading living authorities on the Italian language. The work was commenced by Mr. Th. H. Bruce, and continued and completed by his successor, the Rev. A. Meille, in 1884. This new edition was also issued in 1884, with marginal references, in 8vo. In 1888 a revision committee was formed whose object it is to remove antiquated words, to follow a purer text than that known to Diodati, and to render obscure passages more clearly. Up to March 31, 1889, the same British Bible Society disposed of 3,008,831 portions of the Scriptures, either as a whole or in parts, besides 2,000 diglott Old Testament portions in Italian and Latin, and 4,044 diglott New Testament portions in Italian and English.

(*Specimen verse.* John 3 : 16.)

Perciocchè Iddio ha tanto amato il mondo ch'egli ha dato il suo unigenito Figliuolo acciocchè chiunque crede in lui non perisca ma abbia vita eterna.

J.

Jabalpur (Jubbulpore), a district and town in the Central Provinces, India, 165 miles northeast of Nagpur. The town is large and flourishing, connected with Allahabad and Bombay by railroad, and has a good trade. Mission station of the C. M. S., 1854; 1 missionary, 49 communicants, 13 schools, 1,079 scholars. The work of the Methodist Episcopal Church (North) is among the English as well as the natives; the former have a church, and support a pastor, the latter are under the care of 1 missionary, 1 assistant, 2 female missionaries, carrying on mission work in 13 out-stations, with 14 church-members, 60 Sunday-schools, 2,092 scholars. The Wesleyan Methodist Church also conducts its work among both the English and the natives. In the native work are 1 missionary, 15 church-members, 6 Sunday-schools, 259 scholars, 2 day-schools, 58 scholars, and 2 zenana teachers, who teach 107 pupils in 63 houses.

Jaeschke, Heinrich August, b. Herrnhut, Saxony, May 17th, 1817. He was descended in a direct line from a family of Moravian exiles, who, driven from their home and country for their faith's sake, found refuge and freedom on the estates of Count Zinzendorf at the settlement of Herrnhut. Heinrich was carefully trained by godly parents. At the age of twelve he entered the Pædegogium at Niesky, where he distinguished himself in nearly every branch of study, but especially in music and philology. After two years' study in the theological seminary at Gnadenfeld, he was appointed in 1837 a teacher in the boys' academy in Christiansfeld, where the Danish language chiefly was used. He acquired the language so rapidly that in a short time he was able to compose and preach in Danish. Five years later he was appointed a professor in the Niesky Pædegogium, where he instructed in ancient and modern languages. He here began the study of Arabic, Persian, and Sanskrit. He was a proficient in Greek. He became acquainted also with Hungarian, Bohemian, Polish, and Swedish. His diary was kept in seven languages. In 1856 he joined Messrs. Pagell and Heyde in mission work at Kyelang, a village in the province of Lahal, on the borders of Tibet, intending as soon as the way was open to enter with them and labor among the Chinese Mongols. Having acquired the language he compiled a German-Tibetan Lexicon, and some years later an English-Tibetan, both of which are considered standard authorities. The British Government published the English-Tibetan Lexicon for the use of English officers in Kashmir. He also wrote and translated several books and tracts for the converts, for pupils in schools, and for distribution among the people. He prepared also a small Tibetan grammar in the English language for the use of missionaries and others. He now began the translation of the Bible, but after ten years of almost incessant labor his health failed, and he was obliged to return to Europe. There, in great weakness, he continued the work, and completed the translation of the New Testament, which was published by the British and Foreign Bible Society. He left materials which were used by Mr. Redslob in the translation of the Old Testament. He died at Herrnhut, September 24th, 1883.

Jacobite, a term applied to the Monophysite churches of the East, especially the Syrians residing in Northern Syria, Southern Asia Minor, and Mesopotamia. Their principal headquarters are at Mosul, Diarbekir (Amida), Maadan, and Aleppo. They have also a bishop at Jerusalem. Other important centres are Oorfa, Mardin, Jezireh, and a district of Jeb-el-Tour in the mountains of Koordistan, east of Diarbekir. They have found it difficult in many places to cope with the aggressive influences of the Roman Catholics, who have sent large numbers of monks, who have established themselves especially in Mesopotamia, in the cities of Mardin and Mosul, and having enticed many of the priests, have succeeded also in forcing the congregations to follow them by refusing any of the sacraments except as they adopted the Roman Catholic faith.

Mission work among the Jacobites has been somewhat successful, especially as carried on from Mardin, Diarbekir, and Mosul. The relations between the Jacobite leaders and the American missionaries have been often quite cordial, and the constant effort to come into pleasant relations with them has been productive of good results. The larger part of the Protestant communities of Mardin, Jeb-el-Tour, and the villages about Diarbekir are made up from the Jacobite communities.

Jaffa (Joppa), a city of Syria, seaport of Jerusalem. Population about 10,000, Moslems, Christians, and Jews. Mission station of the C. M. S.; 3 missionaries (one married), 2 female missionaries, 3 native preachers, 65 communicants, 650 scholars. Also, the London Society for Propagating the Gospel among the Jews has 1 missionary and a dispensary. The Mildmay Mission to the Jews has also a medical mission there. In 1876 a colony was started there of Americans, but they found it impossible to live, and little by little they disappeared, some returning to America, and others going elsewhere in Palestine and the East. Mission work in Jaffa has always labored under the special difficulty of its being a seaport, and a constant resort of travellers.

Jaffa Medical Mission and Hospital, in connection with the Mildmay Mission. Headquarters, 68 Mildmay Park, London, N.— The Jaffa Medical Mission and Hospital was founded by Miss Mangan, a Mildmay deaconess, in 1878. The work was at first carried on in a native house in Jaffa, ill-adapted to hospital needs, and very soon too small to accommodate the numbers who flocked thither for treatment. The erection of a new building was commenced

in 1884. Difficulties arising in regard to the legality of the permission granted to a foreigner to erect a public building, Miss Mangan was advised to carry a petition to the Sultan. The fatigue and excitement attendant upon the necessary journeys to Constantinople were too much for her strength, which failed utterly upon her return the second time, and she died in November, 1885, leaving the work in the care of her associates. Soon after her death the Firman was received; and in September, 1886, the new building was occupied by the mission. During the following year the number of out patients was 13,217, in-patients 511.

In addition to the medical work, daily religious services are conducted by the deaconesses. They also superintend a Sunday-school for Moslem girls, sewing-classes, and mothers' meetings, and visit among the poor in Jaffa and somewhat in outlying villages. The working force of the mission consists of six English ladies, a native physician, educated at the American College at Beyrout, and two ward-helpers.

Jaffna City, a town on an island which forms part of the Jaffna district or peninsula, Ceylon (q.v.). It is the district town, and has the administrative buildings, a college, and a public library. The fort is "the most perfect little military work in Ceylon—a pentagon built of blocks of white coral." Traces of the Dutch occupancy of the town can still be seen, and not a few of the churches date back to the time of the Portuguese. The industry of the Tamil inhabitants has changed the sandy soil to a fertile district, with luxuriant tropical vegetation.

Mission station of the Church Missionary Society (1888), who have in the district 1 missionary, 3 native pastors, 557 communicants, 1 seminary, 199 students, 1 girls' boarding-school, 54 girls, 1 training institute, 39 students, 62 schools, 3,096 scholars. The A. B. C. F. M. commenced its work in Ceylon in 1816, (see article Ceylon), and the mission now numbers 7 stations, 25 out-stations, 15 churches, 1,471 church-members, 4 missionaries, 6 female missionaries, 13 native pastors, 133 day schools, 8,416 pupils, 72 college students, 1 industrial school, 58 pupils, 2 girls' boarding-schools, 125 pupils. The Wesleyan Missionary Society carries on an extensive work in Jaffna district, with headquarters at Jaffna. There are 22 stations, 25 missionaries and assistants, 19 chapels, 1,561 church-members, 116 Sabbath-schools, 6,586 scholars, 137 day-schools, 9,681 scholars.

Jaghatai-Turki (Tartar) or Tekke Turcoman.—This language, which belongs to the Turki branch of the Ural-Altaic family of languages, is vernacular to the Uzbek and Turkish tribes of Turkestan and Central Asia. The Rev. James Bassett, of the American Presbyterian Mission at Tehran, prepared a translation of the Gospel of Matthew, which he carried through the press at London in 1880, at the expense of the British and Foreign Bible Society. A revised edition was issued from the press in 1884 by the Rev. A. Amirkhaniantz of Tiflis. About 3,535 portions of the gospel were disposed of up to March 31st, 1889.

Jains, a religious sect in India, who are found in Upper Hindustan, in the provinces of Mewar and Marwar, along the Ganges, and in Calcutta. They are also found in some other parts of India, especially along the Malabar coast. They are considered heterodox by the Hindus, and in their belief they adhere to some of the tenets of Buddhism and to some of the teachings of the Brahmans. Like the Buddhists, they deny the origin and authority of the Vedas, and they pay worship to some of the same saints. Like the Brahmans, they recognize the distinctions of caste, and worship some of the deities of the Hindu Pantheon, though they reject all the rites which cause the sacrifice of animal life. They believe in final emancipation when the vital spirit is released from the bonds of action, and they define the size of such souls, their home, their qualities, their length of life, and all that pertains to them. The Jains are divided into two orders—the priest and the layman. The former leads a life of abstinence and general self-denial. He carefully avoids the destruction of animal life, even covering his mouth to avoid inadvertently swallowing insects. The layman is supposed to practise the virtues of liberality, gentleness, piety, and penance. He also carefully strains the water which he drinks, and covers all liquids lest an insect may be drowned therein. There are other differences among them, which govern their dress and decorations. They worship a number of deified saints called Jina, to whom they ascribe attributes of the most extravagant character. Two of these are now the principal objects of worship. The origin of the sect is lost in obscurity, but it probably was subsequent to the rise of the Buddhist religion.

Jaipur (Jeypore), a city in Rajputana, India, the capital of a native state of the same name. A most beautiful Indian city, with a population of 250,000. Mission station of the United Presbyterian Church of Scotland (1866), the first in Rajputana; 1 missionary, 1 church, 6 schools.

Jalandhar, a town and district in the Punjab, India, 120 miles east of Lahore. A large number of villages are within easy reach of the town. Mission station of the Presbyterian Church (North) (1846). A dispensary is kept open for nine months of the year, and in 1889, 16,000 visits were received. It has 1 medical missionary and wife, 4 female missionaries, 1 native pastor, 27 church-members, 572 day-scholars.

Jalna, is, with Bethel, a station of the Free Church of Scotland, in the Haidarabad state, Deccan, India, from which an extensive evangelistic work is carried on among the surrounding villages, 3,239 villages or places having been visited by evangelists or Bible-women in one year. There are 43 out-stations, 1 native pastor, 6 native churches, 1,035 communicants.

Janvier, Levi, b. Pittsgrove, N.J., U.S.A., April 25th, 1816; graduated at Princeton College 1835, Theological Seminary 1838; ordained as an evangelist by Presbytery of West Jersey, December 31st, 1840; sailed in 1841 as a missionary of the Presbyterian Board of Foreign Missions for India; was stationed at Futtehgurh, Lodiana, Ambala, and Sabathu. Having commenced the study of Urdu on the voyage, he soon began mission work among the heathen in Lodiana. For some time he taught a school of Hindu youth, making the truths of the gospel a regular portion of study. He was much occupied in the translation of the Scriptures, and was connected with the press from the beginning to

the close of his work. After he had mastered the Punjabi language, he, with his cousin, Dr. Newton, of the same mission, commenced the preparation of a dictionary of that language. It was completed, and published at the mission press in 1854, a quarto of 438 pages, finely printed and substantially bound, in the Gurmukhi character. Dr. Janvier possessed great energy of character, and was full of zeal for the salvation of the heathen. He met his death March 24th, 1864, at a mela in Anandapore, where he was engaged in preaching and distributing tracts. The meeting was about to close, the brethren had partaken of the Lord's Supper, and expected to separate on the morrow. In the evening Dr. Janvier was met by a fanatic, a Kali Sikh, and felled to the ground with a club. He lingered insensible till morning, when he passed away. The murderer was caught, tried in a criminal court, found guilty, and hanged. The remains of the missionary were laid, in the presence of a large assembly, in the burial-ground of the mission of Lodiana.

Japan.—***Position on the Globe.***—The archipelago and empire of Dai Nippon (great dayspring), called "Japan," by foreigners, consists of a chain of islands between Russia and China, or between Kamtschatka and Formosa. It is set in a quadrilateral nearly 9,000 miles wide and 2,000 miles long. More exactly, this quadrangular space enclosing Japan measures 8701.65 miles from east to west and 1841.95 miles from north to south. At each point of the compass, the frontier island, or extremity of the empire, is found in the smaller archipelagos of Chishima (thousand islands) or the Kuriles (smokers) and Riu Kiu (sleeping dragon) or Loo Choo. The most northern island or *shima* is Araito (latitude 50° 56′), the most southern Haterma (latitude 24° 06′), the most eastern Shimushiu (longitude east 156° 32′), the most western Yonaku (longitude east 122° 45′). Of the great quadrilateral thus drawn about Japan's extremities, the total land area is but 150,000 square miles; the remaining 17,840,000 square miles being ocean water which surrounds nearly 4,000 islands having 43,000 miles of coast line. The largest island is Hondo or Hon-shiu, that is, main island, or main country, and on unrevised maps is called Niphon, which is the Dutch spelling of the name of the whole empire, the native common name being Nippon, or Nihon. Hondo, Kiu-shiu (nine countries), Shikoku (four provinces), and Yezo (uncivilized region) are the four largest islands. The lesser groups of islands, besides Riu Kiu and Chishima, are Awaji, Tsushima, Goto, Iki, Oki, Sado, Shichijima (seven islands from Ō or Vries to Hachijō), Ogasawara (Bonin), etc. All the outlying islands from Tsushima to Sado are on the western side of Hondo, which is, in general, destitute of harbors; while the eastern front is well indented and contains numerous places suitable for anchorage and commerce. The general shape of the main group of islands is that of an archer's bow recurved at each end, the cord or string bisecting the Sea of Japan, the arrow-rest being at Tokyo, the capital, which is thus almost exactly at the centre of the empire.

Physical Features.—Geologically, Japan is part of the chain of volcanoes stretching from Kamtschatka into China, the islands being the tops of otherwise submerged mountain plateaus of granite and old schists and clay slates on which late and active volcanoes have superimposed their peaks, and the islets being the fragments of the great lines of upheaval, once long causeways but now broken into fragments and fantastic shapes by ages of wave-action. The Russian name "Kurile" means "the smokers," from the open vents discharging fire and smoke, and there are, in addition to the hundreds of extinct, no fewer than eighteen active volcanoes. Along with these are abundant hot sulphur springs, and earthquakes occur almost continually. Yezo, as its fauna and flora show, is almost a distinct continent, the Straits of Tsugaru being a dividing line. Between the 35th and the 37th degrees of north latitude, Hondo is broadest from east to west, and here the mountains attain their greatest heights, Fuji-san (12,280 feet), Ontakè (9,850 feet), Haku-san (8,920 feet), Asama Yama (8,380 feet), and the mighty Shinano range (8,200–9,840 feet), and Kim-pu Zan being in one wide belt. In Kiushiu the mountains attain a height of 5,400, in Shikoku 4,600, and in Yezo 8,200 feet. The geographical division of the empire into nine dō (circuits or roads) is made in general accordance with the physical features of the country, especially the great lines of mountains and islands. Thus, the Hokkaidō (northern-sea circuit) includes Yezo and Chishima; Tōsandō (eastern-mountain circuit) includes the eight provinces of Hondo, from the Straits of Tsugaru to the end of Lake Biwa, or from Ugo to Omi; Hokurokudō (northern-land circuit), lying along the west coast of Hondo from Sado Island to Wakasa, has seven provinces; Tōkaidō (eastern-sea road) contains fifteen provinces, fronting the Pacific Ocean from Hitachi to Iga; Gokinai, or the five Home Provinces, the classic ground of Japanese history, is situated like a keystone between the four northern and eastern and the four southern and western circuits, impinging upon all except those of Yezo and Kiushiu; Sanindō (mountain shade road) contains the eight provinces (from Tamba to Iwami) having the Sea of Japan on their northern coast line, including Oki Island; the provinces of Sanyōdō (mountain sun-side road), from Harima to Nagato, front the beautiful island-studded Inland Sea stretching from Go-Kinai to the Straits of Shimonoséki; Nankaidō (south-sea circuit) comprises the four divisions of Shikoku, the island of Awaji, and Kii; Saikaidō (west-sea circuit) includes the nine divisions of Kiushiu and the islands of Iki and Tsushima. Each of the eighty-four provinces has its native Japanese name, usually based on its chief physical feature, and also another made up of the Chinese sound of the first syllable of the Japanese name with *shiu* (province) affixed; thus, Satsuma and Sasshiu, Kii and Kishiu. The whole surface of the country consists of mountains and valleys, large plains and great rivers being nearly unknown, while lakes, except Biwa and Inawashiro, are few and small. The scenery is rarely wild and imposing, though in general beautiful, and in many places exceedingly lovely. Most of the mountains are rounded and forest-covered. The country is not rich in minerals, except sulphur, coal, iron, and copper, though nearly all the useful metals and chemical substances are found. The mining is in private hands, the government having mostly abandoned the working of the mines as unprofitable. The

REFERENCE TO CIRCUITS AND PROVINCES IN JAPAN.
GO-KI-NAI.
1. Yamashiro.
2. Yamato.
3. Kawachi.
4. Izumi.
5. Settau.
TOKAIDO.
1. Iga.
2. Ise.
3. Shima.
4. Owari.
5. Mikawa
6. Totomi.
7. Suruga.
8. Kai.
9. Izu.
10. Sagami.
11. Musashi.
12. Awa.
13. Kazusa.
14. Shimosa.
15. Hitachi.
TOSANDO.
1. Omi.
2. Mino.
3. Hida.
4. Shinano.
5. Kozuke.
6. Shimotsuke.
7. Iwaki.
8. Iwashiro.
9. Rikuzen.
10. Rikuchu.
11. Uzen.
12. Ugo.
13. Mutsu.
HOKURIKUDO
1. Wakasa.
2. Echizen.
3. Kaga.
4. Noto.
5. Etchu.
6. Echigo.
7. Sado.
SAN-IN-DO.
1. Tamba.
2. Tango.
3. Tajima.
4. Inaba.
5. Hoki.
6. Izumo.
7. Iwami.
8. Oki.
SANYODO.
1. Harima.
2. Mimasaka.
3. Bizen.
4. Bitchu.
5. Bingo.
6. Aki.
7. Suo.
8. Nagato.
NANKAIDO.
1. Kii.
2. Awaji.
3. Awa.
4. Sanuki.
5. Iyo.
6. Tosa.
SAIKAIDO.
1. Chizuken.
2. Chikugo.
3. Buzen.
4. Bungo.
5. Hizen.
6. Higo.
7. Hyuga.
8. Osumi.
9. Satsuma.
10. Iki.
11. Tsushima.
12. Ryukyu.
HOKKAIDO.
1. Oshima.
2. Shiribeshi.
3. Ishikari.
4. Teshio.
5. Kitami.
6. Iburi.
7. Hidaka.
8. Tokachi.
9. Kushiro.
10. Nemuro.
11. Chishima.
JAPAN A
SCALE
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KANGWON
KYONGSANG
CHULLA
CHUNGCHONG
KYONGGI
HWANGHAI
PYENG-AN
Hung-chung
Kieng-wen
Kieng-Hung
Kang-kei
Kieng-sieug
Kap-san
Li-san
Ai-chu
Ham-fun
Tieng-tsiou
An-tsiou
Wen-san
Broughton's Bay
Ping-an
Whangchiu
Hai-chiu
Sunto
SEOUL
Chinnulpo
In-chiun
Kwang-Chiu
Wen-chiu
An-pien
Kang-Sieng
Pupiou
Chuin-Chiu
Nieng-hai
Chion-chiu
Kon-chiu
Chon-chiu
Antong
Sieng-Chiu
Kion-chiu
Koang-Chiu
Tong-tai
Fusan
Kunhai
La-chiu
Kang-ching
Port Hamilton
QUELPART I.
TSUSHIMA
IKI
HIRADO IS.
GOTO IS.
NAGASAKI
Fukue
AMAKUSA
To Shanghai
To Hong Kong
MATSU SHIMA
OKI IS.
KOREA STRAIT
SEA OF JAPAN
EAST CHINA SEA
HOANG TO
KUN SAN TO
KOREAN ARCHIPELAGO
Matsuye
Omori
Hiroshima
Fukuyama
Hiogi
Yamaguchi
Akamagaseki
Shimonoseki Strait
Iwakuni
Kokura
Fukuoka
Saga
Sasshio
Toyooka
Yanagawa
Oita
Kumamoto
Yatsushiro
Nobeoka
KIUSHIU
Miyazaki
Kagoshima
Kajiki
C.Toi
Gulf of Kagoshima
C.Satano
Van Diemen Strait
TANE-GA-SHIMA
YAKUSHIMA
Tottori
Tarata
Matsuyama
Tokushima
Kochi
Uwajima
SHIKOKU
C.Achidzuri
Bungo Channel
INLAND SEA
Longitude
East

La Perouse Strait
C.Soya
Soya
REBUNSHIRI-SHIMA
RUSHIRI-SHIMA
Toimaki
Mombetsu
C.Sirioko
KUNASHIRI
Mashike
C.Kamoieto
Ishikari Bay
YEZO
Shibetsu
C.Noshamu
Nemuro
Kushiro
C.Okamui
Yoloibi
Otaru
Sapporo
Otsu
HOKKAIDO
Volcano Bay
Maroran
Horoizumi
C.Erimo
OKUJIRI
Mori
HAKODATE
C.Yesan
Fukuyama
Tsugaru Strait
C.Shiriya
Aomori Bay
Aomori
Hirosaki
Hachinohe
Noshiro
C.Hatamura
Akita
Morioka
Honjo
Kamaishi
Sakata
Ichinoseki
Furukawa
Kojiyama
Ishinomaki
Sendai Bay
Murakama
Yamagata
Yonezewa
Ebisu
SADO
NIIGATA
Fukushima
Nagaoka
Iida
C.Noto
Wakamatsu
Takata
Shirakawa
Hagui
Toyama
Shimabara
Tsuchinomiya
Matsushiro
Ueda
Maebashi
Mito
Isezaki
Matsumoto
Ankaka
Tanaka
Kumagaya
Sokura
White C.
Kofu
Kanadawa
YOKOHAMA
TOKYO
Shiba
Iida
FUSIYAMA
Namazu
Odawari
Hojo
To San Francisco
Hikone
Nayoya
Shidzuoka
Toyohashi
Shimoda
OSHIMA
C.Iro
Owari Bay
Hammamatsu
Tokasika
Suruga Gulf
C.Mugi
KOZU
MIYAKE
MIKURA
Shingu
C.Shiwomi
HACHIJO
PACIFIC OCEAN
JAPAN SEA
NANKAIDO
TOKURO KUDO
VICINITY OF
TOKYO
Funabashi
Tamagawa
Yedo Harbor
Chiba
Kanagawa
Hodogaya
YOKOHAMA
Fujisawa
Ancgasaki
Kururi
Katase
Kamakura
Sagami Bay
Sanuki
KANOZAN
Yokosuka
Misaki
C.Sagami
Katsuyama
DOUBLE HILL
Uraga Strait
Tateyama Bay
C.King
Mela C.
SCALE OF MILES
0 5 10 15
Greenwich
138
146
142
200
32
40
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soil is fairly good, and in the vicinity of towns has been preserved in full power during many centuries by the use of human ordure—a habit which does not always render the atmosphere agreeable or the landscape attractive to foreigners. Nevertheless, the toil of fifty generations has made the fertile part of the landscape a work of art. Only about ten per cent of the total area is cultivated, which, however, is nearly all that is available, since the arable land is almost wholly in the valleys and river plains. Surrounded on every side by the ocean, fish food is cheap, abundant, and nourishing. In the tertiary age the Japanese islands were united to the continents of Asia and America, after which began the great upheavals which have both separated and made mountainous this island-chain. Not only is the climate of Japan quite similar to that of the United States between the lower Mississippi and the Atlantic Ocean in the amount and distribution of rain and the variations of temperature, but the flora of these two portions of the world are closely related both in general character and the large number of plants common to each. Especially in the matter of rainfall and the unpleasant combination of heat and moisture, does the comparison hold good to an American; while one from England finds that while Japan has more fine days, it is also "far wetter, and subject to greater extremes of temperature." Extending through twenty-seven degrees of latitude, there is great difference in climate in various places and at different altitudes. The monsoon winds and the Kuro Shiwo (black stream) are the chief regulating factors. The western coasts, under the influence of the cold-water currents from the north, have lower temperatures, more fog, rain, snow, and ice, than the eastern sides of the country, which, being nearer the gulf stream, are warmer and more free from snow and ice. According to the old lunar calendar in use until 1872, the seasons began as follows: Spring February 3d, summer May 5th, autumn August 7th, winter November 7th. In April the southwest monsoon brings rain and heat, and in May the whole archipelago is clothed in living green. About the middle of June and until well into July the heavy rains fall, and, being accompanied with heat, the weather is then most trying to the nervous system. At this time the rice is transplanted and vegetation comes forward with surprising rapidity; mould gathers easily on any fabric of animal origin which is not protected by air-tight coverings. This being also the time when teachers, missionaries, and others of sedentary habits, or given to brain-work, are often most busy in school examinations, or at close application in concluding the work of the year, the danger to one's constitution is perhaps at the maximum, and not a few cases of nervous prostration occur at this period. Then follow about six weeks of dry and hot weather, after which the second rainy reason occurs in September, when, as in June, floods are very common. The wind now blows from the west and north, a drier season begins in October, and the autumnal foliage becomes very brilliant. The finest season is the autumn, and the early winter is delightful. It often happens that December passes without storm or cloud. The average temperature from April to October is 68° F., from June to September 74°. In many parts of Yezo the winter lasts from November to May, but the cold rarely drops to 28°. In Satsuma, in the extreme south of Hondo, the mercury sometimes falls as low, though the winters are warm. In the Riu Kiu islands perpetual summer reigns. In the north and west, heavy snows fill the valleys and block the streets; in the south and east, winters with snow are rare. The rainy time of the year is between March and November, the wettest month being September and the driest January. The rainfall, though in some years reaching 145 inches, in Tokyo had an average during 1876–1888 of 58.33 inches. Taken all in all, it may be said that there are as many working days in the year as in the Carolinas of the United States. From the excellent meteorological Bureau established in 1888, with its central station in Tokyo,—one of the best equipped in the world,—and its thirty stations in the archipelago and Korea, three daily bulletins of the weather are now issued, seventy per cent of the forecasts having proved true to the facts. The greatest plagues of Japan are typhoons and earthquakes (to which one writer adds rats), and the phenomena of these are studied, as well as those of wind, temperature, and moisture. Vessels are warned of coming typhoons from nearly fifty stations. From a study of the climatology of Japan it is evident that the conditions of the air, wind, temperature and moisture are very much like those of adjacent countries, except that the extremes of summer heat and winter cold and dryness reached on the neighboring continent are hardly known in Japan. The frequency of earthquakes seems to be compensated for in the comparative rarity of thunderstorms and danger from lightning. Japan may be safely called one of the healthy countries of the north temperate zone, and ordinary precautions as to choice of building-sites and habits of life will secure the same possibilities of health as in the same latitude in Europe or America. Professor Basil Hall Chamberlain, in his invaluable little encyclopædia of "Things Japanese," published in June, 1890, says: "One striking peculiarity of the Japanese climate is the constant prevalence of northerly winds in winter and southerly winds in summer. Rooms facing south are therefore the best all the year round, escaping as they do the icy blasts of January and February, and profiting by every summer breeze. Another peculiarity is the lateness of all the seasons, as compared with Europe. . . . On the other hand, winter is robbed of the gloom of short afternoons by the beautiful clearness of the sky down to the end of the year, and even throughout January. . . . The climate of Japan is stated by the highest medical authority to be excellent for children, less so for adults, the enormous amount of moisture rendering it depressing, especially to persons of a nervous temperament, and to consumptive persons. Various causes, physical and social, contribute to make Japan a less healthy country for female residents of European race than for the men." The meteorological observations of Professor Knipping in Tokyo during thirteen years show a mean temperature of 56°.5 (Fahr.), mean maxima 65.3, mean minima 48.5, absolute maximum temperature, (July 14th, 1886) 97.9, absolute minimum temperature (Jannary 13th, 1876) 15.4, mean rainfall 58.33 inches, rainy days (over one millimetre of rain) 138.7, days with snow 8.5, mean barometer (freezing point) 29.90. Only two or three days in the year are

uninterruptedly snowy. The months liable to the dreaded typhoons are, in a decreasing order of severity, September, August, October, and July. Four or five typhoons pass over Japan annually, of which Tokyo receives about one. Occasionally a typhoon comes as early as April. The native houses, admirable for summer use, are not usually habitable to Europeans in winter. The numerous mountain resorts, and the easy accessibility of Yezo where the climate is cooler, furnish Japan with sanitariums for rest, recuperation, or prolonged vacation.

Flora.—"The peculiarities of the climate of Japan are reflected in its vegetation. During eight months of the year plant life is active, during four almost at a standstill," the herbage in early summer and autumn being at its best. Evergreens are the characteristic features of the landscape. Nearly all types of vegetation, temperate, arctic, and tropical, prevail, and the Mediterranean, Pacific, and north European coasts will be recalled by travellers. These types meet, especially in central Japan, where, at the higher elevations, the birch and the beech are still common, while the bamboo and the camphor-laurel flourish in the milder lowlands. In Franchet and Savatier's *Enumeratio*, 2,750 species are catalogued (1,890 angiosperms, 43 gymnosperms, 614 monocotyledons, and 195 vascular cryptogams), distributed in 155 orders and 914 genera. Of the orders, 84 are British, of the genera 306, of the species 266. According to Asa Gray, 65 genera and some 250 species are identical with species and genera peculiar to the Atlantic forest region of North America. The most characteristic native flowers are the shrub-peony, magnolia, water-lily, poppy, *Eurya japonica* (sakaki tree), camellia, tea-plant, mallow, ilex, rose, cherry-blossom, deutzia, viburnum, aster, pyrethrum, rhododendron, lilies, etc. Of maples, 24 species exist, and lend an extraordinary beauty to the woods in autumn, exceeded only by American forests. Of oaks there are 21 species. Apples, peaches, pears, and plums are very poor in taste and quality, but figs and grapes are better, oranges plentiful and good, while the persimmon is the most common fruit. Tea, indigo, cotton, tobacco, rice, wheat, and millet are the principal crops. The townspeople eat rice as a staple, bread being nearly unknown; but the country folk cannot afford rice, but live chiefly on millet, wheat, barley, and the radish *dai-kon*. Chestnuts and fungi (mushrooms), and almost every conceivable product that is edible, serves to support life. Timber trees are very numerous, varied and abundant, and fuel is cheap. There are 27 genera and 173 species of ferns. A large proportion of the food plants and ornamental trees and shrubs have been imported by man. Most of the Japanese plants which have long been flourishing in Europe and America were introduced by von Siebold. In Old Japan a severe famine was wont to occur about once in twenty years, the writer having vivid remembrance of a long, wide ash-heap in Echizen, where the remains of the victims of starvation were cremated. Railroads and steamers will probably render such events no longer possible. A picnic is called a "flower-viewing," and several times a year the whole native population turns out for no other purpose than to visit places which are noted for certain kinds of blossoms. "It is around these that the national holidays of the most holiday-loving of nations revolve." The procession of the flowers in Tokyo is led by the plum-blossom from February to March, followed in order by the cherry-blossom, peony, wistaria, iris, lotus, chrysanthemum, and maple; for the Japanese "include bright leaves under the general designation of flowers." Association of ideas, so different in the Japanese mind from that of the West, make some of our most prized flowers of little account, while they set great store on others with which we have no especially pleasant associations. In their proper seasons, flower-tableaux, in which, after the accumulated toil of years and generations, various scenes in history, mythology, poetry, and folk-lore are represented by living flowers, display the triumphs of the gardener's art.

Fauna.—Japan is the land of the monkey and giant salamander. Except the ass, sheep, and goat, most of the common domestic animals are met with. The chief mammals are the monkey, bat, bear, badger, marten, dog, wolf, fox, squirrel, rat, hare, wild boar, stag, antelope. Of birds, 359 species have been enumerated. There are 30 species of reptiles and batrachians. Snakes are large, but harmless, only one poisonous species being known. About 400 species of fish have been catalogued, with 1,200 species of mollusca, the seas being amazingly rich in life of every form able to exist in salt water. Insects are very numerous, but very few are venomous. There are 137 species of butterflies, and all the known species of moths in Japan number over 4,000, two of the latter producing silk. The common house-fly of Europe is rarely seen, except in the silk districts and at certain strata of air on the mountains. In place of the bedbug, the flea is found everywhere at all seasons, and "the mosquito is a mighty plague during half the year, in all places lying at an altitude of less than 1,500 feet above the sea," while the gnat is troublesome in the mountain districts, and the gadfly assaults the traveller in Yezo. The fauna of Japan resemble those of Korea, whence most of the species have migrated, or been introduced by man. In recent geological times Yezo formed no part of Japan proper, the great depth of the straits of Tsugaru and the notable difference in the fauna showing this. The average landscape of Japan is, as compared with America, almost destitute of domestic cattle. Few birds have song, but the atmosphere is lively with moving feathered life. Buddhism has been a powerful force in inculcating kindness to animals, and in forbidding the use of flesh food, nearly all classes being vegetarian in diet. Occasionally, by verbal tricks, compunctions of conscience are removed and game is eaten; as, for example, when a deer is called a "mountain whale," and the venison is sold in the shops as "fish." One remarkable phase of man's relations to animals is the common belief in the superhuman powers of the fox, badger, dog, and cat. The power of transformation into human beings is accredited to the fox, especially, by probably a majority of elderly or rustic people in Japan. The form of nervous disorder or delusion in which a woman, usually, believes herself to be possessed of a fox is quite common, and in phenomena greatly resembles the demoniacal possession of the Bible.

Population.—In actual numbers, the population of Dai Nippon in 1890 exceeds forty

million people. Except the Ainos, in Yezo, the people are now a homogeneous race, made up of several stocks. The chief peculiarities in physical appearance, language, and customs are found in Riu Kiu and other outlying islands. The language spoken in the capital, Tokyo, is now the standard; and using this a good speaker can be understood easily all over the empire, as the variations in dialect, though numerous, are comparatively slight, and are vastly less than in China. The local peculiarities are those of provincialisms, vulgarisms, differences in pronunciation, rather than matters of grammar. In comparison with China, India, Siam, or indeed with any Asian country, Japan is politically more of a unit, and her people the most homogeneous of any Asiatic nation. By census completed December 31st, 1879, the number of souls under the Mikado's sway was 35,768,584, which number in 1888 had increased to 39,607,234, and in 1889 to 40,072,020—a fact which speaks volumes for the general prosperity of the country under the new orders of things since the civil war of 1868. Selecting the census returns completed December 31st, 1888, and published in May, 1890, we find that of the 39,607,234 people, 20,008,445 were males and 19,598,789 were females,—figures which furnish to the Japanese nature's argument against polygamy. The distribution of population was as follows: In Hondo, 30,420,162; on the other islands, 9,187,072; or, in detail, Central Hondo 15,331,659, Northern Hondo 5,992,017, Western Hondo 8,994,962, Kiushiu 6,103,446, Shikoku 2,828,821, Hokkaido or Yezo 254,805. Six cities have over 100,000 souls, seven between 50,000 and 100,000, seventeen between 30,000 and 50,000, ninety-two between 10,000 and 30,000; in all 124 cities of over 10,000 souls and somewhat over 1,000 settlements having each over 2,000 souls. Tokyo is the only city having over a million people, 1,313,299; while Osaka has 442,658, Kyoto 275,780, Nagoya 154,981, Yokohama 119,783, and Kobé 115,954, Kanazawa has 96,752, Hiroshima 84,873, Sendai 77,515, Tokushima 60,080. The districts most densely populated, and having from a million to a million and a half of people are: Tokyo, Saitama, Chiba, Ibaraki, Nagano, Shidzuoka, Aichi Niigata, Hiogo, Osaka, Okayama, Hiroshima, Fukuoka, Kumamoto. The density of population per square mile in these districts is: Tokyo 3,567, Osaka 1,701; Central Hondo averaging 416, Western Hondo 436, Northern Hondo 197, or average for Hondo per square mile 345; Shikoku 399, Kiushiu 359, Hokkaido 7; average for all Japan, 266. Divided according to age, 1,060,439 were under one year, and 62 were over 100. In all, there were 9,147,565 under ten years. The excess of males over females continues until about the 55th year, when the relative numbers of the sexes are nearly equal, after which the superior longevity of the women is strikingly manifest; at 80 being as three to two, and at 90 being two to one. Ranked according to social grade, there were of nobles, gentry, and people, respectively, 3,810; 1,776,480; 37,626,943. The Kuazoku, or nobility, includes the members of the imperial family, those persons of the old landed nobility formerly called daimio (great name), and others who for talent or illustrious services have been ennobled by patent. The Shizoku or gentry include the former samurai (servants of the emperor) whose ancestors served the feudal lords as retainers, or who have in various ways risen to social rank, and who, altogether, under the old order constituted the military and literati of the empire. The Heimin or common people were formerly divided into several distinct classes, beneath which were the eta, outcasts, and hi-nin (not human); but all the people, farmers, artisans, merchants, etc., etc., are now equal before the law, and subject to the same political and social forces and liabilities. The agricultural people comprise one half of the population, after which in order come traders and artisans. The average number of people in one household is 5.08, this number in Western Hondo rising to 6.07. The instability of the marriage covenant is very marked, and reveals the moral and social state in a manner that speaks volumes for Japan's need of the gospel. In 1888 there were 330,246 marriages, or 8.34 to every 1,000 inhabitants; and 109,175 divorces, or 2.76 to every 1,000 people, or over one divorce to every three marriages. There were in 1888, 7,419,953 couples, or 187.34 to every 1,000 people. The most common fatal diseases of the Japanese are, in their order, those of the nervous, digestive, and respiratory organs, though skin disorders are frightfully common, and epidemics are not rare. Those diseases which are nameless in good society are still, despite the appliances of science and the skill of physicians, relatively speaking, very common. The old marriage customs, according to which the mates were selected by the parents for their children, had this advantage, that the old people took extraordinary care to choose husbands for their daughters and wives for their sons from families known to be free from hereditary disease. The more modern and increasingly prevalent tendency of the young men to select partners whose chief attraction is beauty, and the freedom accorded to women which is apt to manifest itself in giving consent to the handsome, fascinating, wealthy, or intellectual suitor, without inquiring into his physical antecedents, is productive of grave problems for the future. Only by the mightier spiritual forces of Christianity, reform in marriage and divorce customs, and a selective power moulded by higher ideals and education, can these problems be properly solved.

In physical stature the Japanese are an undersized people, the average height of the men being 5.5 feet, and that of the women 4.5 feet. Further, the native is not proportionately developed. The inveterate habit, continued for ages, of sitting on their knees without chairs, the hams resting on the heels or ankles, has resulted in a curious malformation, or rather lack of growth, by which the upper part of the body is disproportionately longer than the lower. In the average human being the measure above and below the *symphysis pubis* is the same, but in twelve hundred Japanese soldiers measured by a surgeon there was found an average difference of over an inch between the upper and lower parts of the body. Three causes are assigned by native medical authority for this stunted stature in both males and females: (1) the want of proper food; (2) the imperfect methods of cooking; (3) the mode of sitting hitherto practised, so unconducive to exercise, the posture being often maintained for hours. Mountaineers, fishermen, and laborers seem to have the finest physique. The Japanese do not smoke opium or bind the feet of their

women, but the use of tobacco in the form of smoke is almost universal; and the custom of "drinking" or filling the lungs with the volatilized tobacco-vapor may be one of the causes of the common lung diseases and flat breasts of the men. Deformity is rare. The average health of the people has undoubtedly been improved by the more nourishing diet now becoming quite fashionable. In mental traits the Japanese are bright, quick, perceptive, and in general clever, maturing in intellect probably earlier than the European, and from fifteen to forty years of age being peer, probably, to any people in the world, though it appears that arrested mental development and decay come earlier than with the Germanic races. In morals, the types of character differ according to the standards which culture has imposed, the samurai having a high and almost painful sense of honor. The ideals of *Yamato damashii* (the unconquerable spirit of ancient Japan) have been illustrated in a thousand noble exemplars, and suicide has been exalted to the rank of a virtue, when synonymous with self-effacement and sacrifice for the good of others or for one's country. *Hara-kiri* has hitherto been the recognized mode of honorable self-execution, and when Fukuzawa, a native reformer, first wrote in criticism of a typical historical instance of self-immolation for honor's sake, and in advocacy of the Christian ideas, intense excitement was created, but the institution was doomed. The common people, though not ignorant of the Confucian ethics, have been instructed almost wholly in Buddhism; while the gentry, or samurai, hostile or indifferent to Buddhism, have been nursed in the virtues as well as in the vices of feudalism,—the Chinese system fitting admirably into the needs of a society framed on the feudal basis. Now that the feudal system has been abolished, the samurai, in a sense not so true of the common people, is left without a religion,—a fact which may explain why most of the Christian converts thus far made, as well as the agnostics, skeptics, and indifferents, are samurai, while the mass of the people are still Buddhist. As we have written elsewhere, "In moral character the average Japanese is frank, honest, faithful, kind, gentle, courteous, confiding, affectionate, filial, loyal. Love of truth for its own sake, chastity, temperance, are not characteristic virtues." Intemperance is common, and lying is a national vice, which often flourishes under the forms of politeness, since a native will often lie rather than be or seem impolite. Social impurity, as prevalent unmentionable diseases show, is sadly common; and the record of divorces in the official statistics reveals a state of affairs that suggests the inquiry whether the social question is not the main problem of the missionary and Christian patriot. So long as every third marriage is ruptured by divorce, there can be little true progress in Christian civilization. The institution of concubinage is still a fashionable one, and will continue to be as long as the bad example is set by the emperor and nobles, and the heirs to the throne are born in a herd, and not in a home. One of the most cheering signs of promise is the passage of recent laws forbidding inheritance of title or rank by any issue except children of the true wife. Prostitution is also a long-established institution, common in the large cities and seaports, licensed and regulated by law, and supplied by parents who practically sell their daughters to an occupation that, strange to say, is not yet sufficiently degrading in the public eye, as it will be when the moral sense of the nation is more highly educated. Young girls entered into their apprenticeship as courtesans are taught arts and accomplishments, and even after a life of public use may marry respectable men, and perhaps be received into social life as if past history had been ordinary and domestic. Such events, however, happen oftener in popular fiction than in real life. It is, however, true that the Japanese courtesan is a less offensive and aggressive person than the same character in western lands. The male Japanese is perhaps more chivalrous and far less overbearing to women than other Asiatics, though the condition of woman is still that arising from the pagan rather than the Christian ideal. Filial obedience is the foundation of the domestic virtues, but, developed into fanaticism, is responsible for the slavery of prostituted women. In universal courtesy and politeness, the Japanese people have probably no peers, the kindly greetings and gentle manners being common to all grades of society, even the language (between equals, only) being infused with the eminently Christian idea of each esteeming the other better than himself.

Religions.—In religion the Ainos are fetich-worshippers, and the superstitions of fetichism, shamanism, the worship of the reproductive powers of nature, and the veneration of ancestors are ingrained in the people of the Nippon archipelago. These primitive beliefs underlie the other national religions, Shintō and Buddhism; the former being the possibly indigenous cult based on ancestor-worship and the deification of heroes, and the latter having been imported from India by way of China and Korea, with remarkable development and variations on Japanese soil. Shinto is the state religion. Reserving for the paragraph on history an account of these faiths, we give the official statistics showing their numerical status. In 1887 there were 152 Shinto temples of first rank, and 192,207 shrines and temples of inferior grade, or a total of 192,359 edifices of all sorts, many of them being merely wayside chapels; 9 chief administrators, 54,850 priest preachers, shrine-keepers, etc., and 860 pupils. In 1887 there were 38 chief administrators of the sects, 48,537 priest preachers, 32,348 priests or monks, 19,869 pupils, 71,991 shrines and temples, over one half of the material and personal force of Buddhism being in central Hondo.

Government.—The government is that of a monarchy, the chief ruler, the Mikado, being hereditary emperor, who is assisted by a senate, a privy council, and a cabinet of ministers, each of whom has charge of a department. For administrative purposes the empire is divided into 46 *ken* or prefectures, the three large municipalities, Tokyo, Osaka, and Kyoto, being organized as *fu* or imperial cities. These *ken* consist, as a rule, of two of the old geographical divisions of *kuni* or provinces united, there being in the empire 85 provinces, 805 kori or districts, 12,185 cities and towns, and 58,456 villages. The sub-prefectures number 566, and the towns and cities having mayors number 11,377. The smaller villages are under the care of a *nanushi* or head-man, and the entire populace is arranged into responsible groups of five households—a system which enables the government to keep the most minute oversight of all sub-

jects of the Mikado. For further details of the government, as it will be after 1890, the reader is referred to the constitution of Japan proclaimed February 11th, 1889. This being the culminating point of Japanese history, we now turn to a survey of the origin of the people and to the condensed story of the religious and political development of the nation, which in A.D. 1889 solemnly declared its purpose to change its political system from an Asiatic despotism to a modern representative government.

Political History.—The true history of Japan is now in process of construction out of the materials obtained by a critical study of geology and cognate physical sciences, languages, the native legends, poetry and mythology, and a comparison of Chinese, Korean, and Japanese historical records. As the most ancient native literature extant is not older than the eighth century, since the Japanese did not have the means of computing and recording time until the sixth century, and as the early writers, and all except a very few natives even of to-day, draw no clear line of demarcation between mythology and history, there is little to be depended upon as fact until the fourth century of our era. The popular idea and fixed date of "the accession of Jimmu Tennō to the throne," as the first emperor of Japan, B.C. 660, is a pleasing fiction invented a few years ago in imitation of the Christian era, and any date a millennium before or after that time would have served equally well for a starting-point for "the line of emperors unbroken for ages eternal," and of the evolution of the Japanese political and social systems. At the dawn of history, the archipelago is found populated. The conquerors from the Asian highlands, who, by way of Korea, landed in Kiushiu and by gradual conquest northward established themselves in central Hondo near Lake Biwa, at Nara and Kyoto, found on their arrival inhabitants who were hunters and fishermen. These "aborigines" may have been an earlier migration from the Asian mainland, possibly from Korea, but were probably mixed, or separate races made up of the great drift of humanity from the south brought by the Kuro Shiwo from the Malay archipelago, the Philippines and Formosa, besides Koreans, Ainos and possibly a race of pitmen, the "ground-spiders" of legend. The conquerors were a superior (*kami*) race of men, agriculturists, warriors armed with iron weapons, and above all keenly possessing the knowledge of conquest by means of dogma. Introducing a rude system of feudalism, they parcelled out the arable land among themselves as owners, and compelled the aborigines to be their serfs. The clan or house of Yamato in time became paramount, though the complete submission of the natives was effected only after many rebellions had been crushed, and extensive intermarriage had conciliated and fused together the conquerors and the conquered. To this day, at least two types of countenance are easily distinguishable, and the characteristics of a mixed race appear in the people. The round, flat, "pudding face" of the lower classes and the more oval countenance of the aristocrats with its more delicate features and profile are in noticeable contrast, being, according to some writers, the Aino and the Yamato type, respectively. Others argue that Japan was peopled by two different streams of immigration from Korea, which supplied these types; and that, as neither recorded history, nor tradition, nor mythology shows any traces of migration from the southward, we are to look upon the Koreans as the nearest congeners of the Japanese. Though historically the Ainos occupied the soil of Hondo, it is claimed by some able writers that the Japanese and Ainos are as distinct in race as the whites and Indians in North America. They point to the fact that even in northern Japan the traces of Aino blood are very scanty, and that the mixed breed produced by intermarriage becomes unfruitful in the third or fourth generation. This subject has been ably discussed by Dr. E. Baelz in the Transactions of the German Asiatic Society of Japan, Parts 28 and 32. Almost as a matter of course there is a literature by Europeans educated almost exclusively in the English Bible, in which the claims of the Japanese to be "the lost ten tribes of Israel" are seriously discussed.

Ancestor-worship was the religion of the invaders, and out of their method of deifying their famous patriarchs and heroes grew up the Kami-no-Michi, or, in later Chinese phrase, Shinto (*theos-logos*), the way or doctrine of the gods, which is a compound of the worship of nature and of deified human beings. Until about 400 A.D., according to the Kojiki, the oldest extant native record, there had been seventeen mikados, all of whose ages at death, except four, exceeded one hundred years, the highest age being one hundred and forty-three years and the average length of reign exceeding sixty-two years. After that time (400 A.D.) no emperor attains the age of 100, and the average reign down to 1886 is that of the rulers of other nations. Of the four different systems of counting the years now in vogue in Japan, (1) by the reigns of the emperors, (2) by year periods (*nen-go*), (3) by the sexagenary circle or cycle of sixty years, and (4) by a continuous era from Jimmu Tennō, the third came into use possibly in the fifth century, the second in A.D. 645, and the fourth, A.D. 1874. From the era of the introduction of calendars, writing, and the Chinese ethics and appliances of civilization Japanese history becomes clear, and its distinctive features are manifest. At the centre of all, and the cardinal feature, is the imperial throne filled by a line of Mikados "unbroken from ages eternal." By the superiority of their intellect as well as of their weapons, and by the vigor of teaching and applying their dogmatics, the Yamato clansmen or people early made the divine origin and right of the head of their house, the Mikado, to rule over all Japan, the central doctrine of Shinto, the national religion, and on this religion government was built. What this blended religious and political system might have developed into, we have no means of knowing; but immediately upon the importation of foreign influences from China, the germs were planted for mighty growths in politics, social, religious, and intellectual life, which were to profoundly affect and notably modify the nation and its development. From the sixth to the twelfth century the history of Japan includes on its political side the abolition of the rude feudalism of the conquerors, and the gradual centralization of the government in Kyoto, with the adoption of codes of law, boards or ministries, the division of the empire into provinces, governed by officers sent out by, and directly responsible to, the central govern-

ment, and the gradual unification of the whole body of tribes and outlying portions of the population into one homogeneous people. Such a result was not accomplished without much military energy and many bloody victories of the disciplined imperial troops over the brave but poorly armed mountaineers and distant tribes. The frontiers of the empire were gradually pushed to the edges of "the four seas," the Mikado's brocade banner waved on every hill from Satsuma to the islands of Yezo, and "all under heaven" was peace. Nevertheless, this centralizing process and long-continued military operations in the open field led to startling and unforeseen results. To the genius and valor of the military chieftains was added the power of popularity, and when war was over these men, jealous of each other, became dangerous as leaders. Another far-reaching effect on society was the gradual separation of the military from the agricultural class, the physically strong and intellectually gifted becoming permanent soldiers, continually in camp and clothed constantly in armor and helmet. Such a body, or bodies, of men on the distant frontiers were far more likely to know, respect, believe in, obey, and follow their favorite commander than to heed the mandates of the distant and shadowy court at Kyoto. The foundations of a new feudal system were thus laid. Further, as the weak and less intelligent men were left to tend the fields, there was gradually formed, and unchangeably widened, that gulf between the soldier and the laboring classes which has ever since been one of the marked features of the social state in Japan. Out of the military class, or *buké*, has been evolved the samurai, the soldier-scholar, the most picturesque and interesting figure in the national history. From this class, which now constitutes over one twentieth of the populace, have arisen nearly all the great warriors, statesmen, scholars, reformers, Christians, thinkers, and philanthropists of modern times, while the man of the agricultural class is still the typical ultra-conservative. The *buké* or samurai were the military, the *kugé* or civil court nobles and officers were the civil, servants of the Mikado, who was in theory the owner of all the land. When relieved from the pressure of military duty by the subjugation of the "barbarians" or rebels, the military families turned their ambition to civil matters, and the winning of the prizes of rank and office at the court and near the imperial person. The men of the Taira or Heiké leaders, by marrying their daughters to the Mikados, and securing control of offices, and of all approaches to the throne, by means of the appointment of their own nominees, became practically rulers of the empire. When their rivals, the men of the Minamoto or Genji family attempted resistance to their claims, a war of extermination began, which after mutual reprisal and brilliant and bloody campaigns ended in the slaughter and extirpation of the Heiké or Taira clan. Of the Minamoto victors Yoritomo and Yoshitsuné, the latter, persecuted by his brother, fled to Tartary, and became, as some Japanese and Chinese scholars believe, the world-renowned Genghis Khan. Yoritomo established his military seat at Kamakura, twelve miles from the modern Yokohama. He gradually and craftily obtained the control of the civil as well as military functions of government, and thus, "the Throne and the Camp" being separated, there began that curious dual system which, with interruptions, lasted until 1868, and which led foreigners to imagine that there were two emperors in Japan, one spiritual and the other secular. When in 1219 the Minamoto line ceased, other rulers succeeded at Kamakura, who gradually made the magistracies and governorships hereditary in the families of their own nominees, and thus the feudal system was fastened in the nation. From the fourteenth to the sixteenth century these petty rulers or daimio were at nearly continual war with each other, and the dark ages of ignorance and anarchy brooded over Japan. Then followed three men of marked genius, Nobunaga, Hidéyoshi, and Iyéyasu. The first two of this trio fought to unify the nation and restore the Mikado's supremacy; the third followed up their work, but restored and still further developed feudalism. By a most elaborate system of checks, he kept profound peace for over two hundred and fifty years. It is with the Japan at peace and secluded from all the world, according to the plan of Iyéyasu, that the modern world is most familiar.

Buddhism.—In the formation of the total product, Buddhism has been a most potent factor. Introduced in 552 A.D. from Korea, with its elaborate systems of ethics, ritual, dogma, and scriptures, it soon completely overshadowed the bald and impoverished cult of Shintō. Its complete victory was heralded when Kōbō, the reputed inventor of the Japanese syllabary, the profound scholar of mighty intellect, who had visited China and mastered the Sanskrit, proclaimed in the beginning of the ninth century his scheme of reconstruction and of reconciliation, by which the older and indigenous faith was swallowed by the foreign religion. This man, the Philo and Euhemerus of Japan, declared, after revelation from the gods, that all the Shintō deities were avatars or incarnations of Buddha. He therefore baptized them with Buddhist names, and in place of the Shintō festivals appointed others to be celebrated according to the Buddhist liturgies. Having already obtained a foothold in the palace, and by its influence turned the emperors into cloistered monks and empresses into nuns—thus dealing a blow at Shintō in its vitals, and by weakening government prepared the way for the decay of the imperial authority and the supremacy of the military classes—the victory of Kōbō's system was easy. Further, the Buddhist monks were explorers, road-makers, bridge-builders, improvers of diet and living, chaplains of the army, almost the only scholars and learned men apart from the court, the benefactors of the people, the exponents of civilization, and the foster-fathers of art, of literature, and of material development. From the sixth to the twelfth century is the missionary era of Japanese Buddhism, after which for two centuries the development of doctrine followed, in which emerged those new and startling forms of the faith of Shakamuni which have made Japan the land of dreadful heresies to the co-religionists of Siam and China. In Shin-shiu, or "reformed" Buddhism, we see the circle of development complete, and the beginning and the end meeting in what seems a caricature of Christianity. Of the six great sects in Japan, one originated in India, one in China, and four in Japan, viz., the Shin-gon, Jō-dō, Shin, and Nichiren. These sects of purely native origin are mainly developments of the pantheistic prin-

ciple initiated by Kōbō, reinforced by local and patriotic considerations; the Nichiren sect including in its pantheon all possible Buddhas and nearly all the canonized saints and righteous men known to Japan. The doctrines of the Shin-gon and Ten-dai sects are full of metaphysics and mysticism; those of the Shin and Nichiren have a more practical cast, the aim of the priests being to reach the masses. Recognizing eight sects and thirty-eight sub-sects, we find that of these the Shin sect, or "reformed" Buddhism, has 18,783 temples, Zen 21,102, Shin-gon 13,358, Jō-dō, 8,478, Ten-dai and Nichiren each 5,085 temples.

Roman Christianity.—It will thus be seen that the religion of Japan is Buddhism, and that when in 1549, ten years after its first sight by a European, Roman Christianity reached Japan in the person of its pioneer and then ablest exponent, Francis Xavier, the only serious obstacle to propaganda and conversion was the cultus imported originally from India. Shintō was out of sight, and buried in mythology, and the first missionary efforts were aided rather than hindered by the contemporary political condition of Japan, which was that of civil war, during which Nobunaga humbled the pride and mightily diminished the power of the Buddhists by his military persecution of them. At Kagoshima in Satsuma, Xavier made one hundred converts in a year, and labored for short periods at Hirado, and Yamaguchi in Nagato, having also fruitlessly visited Kyoto. Leaving Torres and Fernandez, his fellow-missionaries, Xavier left for China, dying on his way thither at Sancian. In 1553 reinforcements arrived, and though driven out of Yamaguchi by civil outbreaks, the Portuguese friars assembled at Bungo, Vilela, visiting also Kyoto and Sakai and gaining converts. Mori, lord of Choshiu and ruler of ten provinces, was from the first hostile to Christianity and drove out both the missionaries and the reinforcements arriving in 1560. With success at Sakai and other places, and notwithstanding that native men of influence had declared for Christ, the troubles incident upon the civil war compelled the brethren to locate at Nagasaki. Considerable success was enjoyed at the Goto and Séki islands, and at Shimabara, while Organtin, who had won the favor of Nobunaga, built a church in Kyoto. Ten years of prosperity followed, during which the daimiō of Bungo and other nobles were converted, and in 1582 a mission was despatched to the Papal See, headed by three noblemen, the barons of Bungo and Ōmura and one Arima-no-Kami, and accompanied by Valignani, all reaching Rome safely and returning to Japan after an absence of five years. Nobunaga having been assassinated, Hidéyoshi became virtual ruler of the empire, at first showing, like his predecessor, a friendly tolerance to the foreigners and Christians, whose schools now flourished at Osaka and Sakai, and whose bishop, Martinez, later made costly presents to the Taikō, Hidéyoshi.

The Pagan Reaction.—When, however, in 1587, he had subdued the southern daimiōs and provinces, in which were most of the Christian converts of rank, including the famous generals Kuroda and Konishi, Hidéyoshi unmasked his real purpose, and issued an edict ordering the foreign missionaries to Hirado, in order to send them out of the country. He hoped they would depart peacefully, and not compel him to deport them by force. They, however, finding that the edict was not pushed by force, scattered again, and finding asylum in the provinces of the daimiōs professing Christianity, began propagating the faith more vigorously than ever, even in Kyoto, despite the official ban. Further, all the missionaries thus far engaged in Japan were Jesuits; but in 1590, in the train of the Spanish envoy from the Philippine Islands, four Franciscans arrived, who, despite the protests of the Jesuits, who laid before them the Papal bulls excluding all but Jesuits from Japan, and, still more, despite their solemn promise to Hidéyoshi not to preach their doctrines, went vigorously to work at the propaganda. Hidéyoshi, now at leisure, thoroughly alarmed at what he considered the treacherous disobedience of the Portuguese friars, and at the growing Christian party, which threatened not only his own future, but that of the empire, determined to root up the foreign faith, and to do this he laid two plans. In the first place, he declared war against Korea, and sent armies of invasion thither, in which were many Christian officers and soldiers, among them Generals Konishi and Kuroda. No sooner were the leaders of the Christians immersed in war duties in a foreign land than Hidéyoshi the next year, 1593, seized nine missionaries, six Franciscans and three Jesuits, in Osaka and Kyoto, and sent them to Nagasaki, where they were publicly burned to death. For the next few years the open propaganda was less active, though work was secretly carried on and converts multiplied. The Jesuit friars established a printing-press, and using type from Europe, published a number of interesting works, some of which had already circulated in manuscript. Mr. Ernest Satow, in his "privately printed" work, "The Jesuit Mission Press in Japan," Trübner & Co., London 1880, enumerates, describes, and in some instances gives fac-similes of the title-pages of such relics as he has been able to find, see, or hear of, in Europe and Japan. While no trace of any translation of the Holy Scriptures has been discovered, it is known that grammars, dictionaries, confessions, catechisms, epitomes of the faith, manuals, lives and acts of the saints, *Contemptus Mundi* (à Kempis's Imitation of Christ), and Esop's Fables, were published, besides, probably, many minor religious works. It is evident that before Hidéyoshi's death in 1598 the flourishing stage of Christianity had passed. Exactly what were the causes of the failure of an enterprise by which Japan was left in heathenism and cut off from Christendom for nearly three centuries, cannot be as yet stated even by the critical student; for while we know that side of the story given by the missionaries and interpreted according to the prejudices of the foreign reader, the Japanese, and the most important, side of the story has never been told. After Hidéyoshi's death the whole country was excited by civil troubles between the adherents of Iyéyasu and of Hidéyori, the son of Hidéyoshi, but missionary work went on until the Christians numbered over a million and a half. While Iyéyasu was busy in subduing his enemies, he ignored Christianity, an example which the lesser political lights followed; but on gaining the victory over the southern army, in which were many of the Christian leaders, at the battle of Sékigahara in October, 1600, he, like Hidéyoshi, threw off the mask and issued a decree of expulsion of the foreigners. Busy,

however, with reorganizing the empire from his seat of government in the distant east at Yedo and Fuchiu (Shidzuoka), Iyéyasu could not, or did not, press his policy of expulsion, and large numbers of Spanish and Portuguese priests continued to secure entrance into Japan. In 1608, by the Papal bull, priests of all orders were allowed to reside in Japan. In 1610 the Dutch, and in 1613 the English, secured a foothold at Hirado. At this time there were two hundred missionaries, with "two million converts;" but the strength was apparently in numbers only, for without leaders or men of influence in the state its weakness was made apparent when in Kiushiu, between 1600 and 1614, the daimiōs changed, adopted, or annihilated popular Christianity at their pleasure, using it simply as the tool of their ambition. Whatever may have been the motive, in 1614, of the sudden and fiercely energetic action of Iyéyasu in issuing that decree, which was at once executed with blood and iron,—the inherent Japanese jealousy of foreign influence, the pressure of the Buddhist priesthood, the intrigues of the Protestant, Dutch and English, or his own despotic purpose to secure peace, and even national independence, by isolating Japan from all the world,—it is certain that his purpose succeeded. From Sendai to Satsuma, the Christians were compelled to renounce their faith, and, failing to do so, were imprisoned, exiled, tortured, or beheaded, while the foreign *religieux* were deported. Thousands of natives fled to China and Formosa, or, outwardly recanting, kept alive their faith even until their teachers from Europe returned in 1858. With that mingling of religion, trade, and political intrigue that characterized so much of the missionary work of Roman Christianity in Japan, father Sotelo had prevailed on Daté Masamuné, daimiō of Mutsu (Sendai), to open commercial relations with Mexico, and also send his retainer Hashikura as envoy to the Pope. Reaching Acapulco in Mexico in 1613, and Madrid and Rome in 1614, Sotelo was nominated by the Pope Bishop of Northern Japan and papal legate for the whole empire, while the Japanese officer was made a Roman senator, and otherwise highly honored. On his arrival home, however, all had changed. The Japanese officer recanted, and the friar arriving in Japan later, in 1624, was put to death. The last great tragic act of extirpation was the suppression of the insurrection at Shimabara in 1637, when thousands of Christians and others, having seized and repaired an old castle in Kiushiu, withstood the siege of the armies sent by the Yedo authorities during two months. Of the reported "twenty-seven thousand" prisoners who surrendered, most were sent into exile, but many hundreds were executed by decapitation and drowning. So rigid became the inquisition and persecution, that at the opening of the eighteenth century the "evil sect" and the "Jesus religion" had no representatives apparently left alive, except possibly an aged prisoner here and there. In 1709 Jean Baptiste Sidotti, an Italian priest who had hired the captain of a vessel sailing from Manila to land him in Japan, was seized and sent to the inquisition at Yedo, and imprisoned until death.

The Tokugawa Régime.—The successors of Iyéyasu, the Tokugawa family of "Tycoons" in Yedo, gradually tightened the reins of authority, perfected feudalism, and made the authority of the emperor at Kyoto a shadow. By compelling the owners of all seaworthy vessels to burn them, and by enforcing the most rigid laws of seclusion, pronouncing death alike to the Christian and the returned castaway, they kept Japan insulated from the world, having communication only with the Chinese and their own reputed vassals, the Koreans. Ordering the Dutch to leave Hirado and to live on the little island of Déshima, fronting Nagasaki, the limit of commerce and communication with Europe was fixed at one vessel annually, while the company of Hollanders at the factory rarely numbered over a dozen persons. During two centuries and a quarter the Dutch and Japanese lived in harmony, though the former were prohibited alike from importing Bibles or books treating of the Christian religion, or from buying or receiving maps or books which might expose the modern history of Japan. These Hollanders have been diligently held up to the execration of Christendom, because they enjoyed a monopoly of trade and were the favorites of the Japanese; but as most if not all of their hostile critics have been Roman Catholic writers, or of nations commercially or religiously jealous of Holland, it seems best here to give some facts on the other side. It is certain that for two centuries this commerce, with the Dutch language and literature, and the intercourse of the surgeons and learned men with inquiring natives, constituted a fertile source of culture and intellectual stimulus which saved the Japanese mind from stagnation. Further, the Dutch were merchants, and did not profess to be saints or missionaries; though long after the trade ceased to be profitable, the government of the Netherlands still maintained it for the sentiment and honor of the flag. The Dutch were among the first to urge the government of Yedo to open Japan to foreign intercourse, a fact which paved the way for the diplomatic victory of Perry, whose interpreters were Hollanders, and whose means of communication was the Dutch language. Still further, the medical sciences, in which the Japanese now so excel, were cultivated, hospitals established, and hundreds of cultivated native doctors practised according to the Dutch method, each becoming a centre of light, diffusing intelligence which made steady mental preparation for that easy acceptance of foreign civilization which has so surprised the world, and all this before the beginning of the nineteenth century.

Causes of the Renascence.—Indeed, it will be found on examination of the antecedents of nearly every reformer and leader in the modern progress of Japan, that his first enlightenment, or motive to renovation of mind, came from his own or his father's contact with the Dutch or Dutch learning. Further, the abundant facts now coming to the light in these days, when New Japan of the Meiji era is so busily engaged in building the monuments of the martyrs she once imprisoned, drove to suicide, and beheaded, show beyond doubt that the beginnings of modern Protestant, though unorganized, Christianity were prior to the coming of the missionaries, and began with the Dutch. Some of the sons and grandsons of these inquirers or martyrs are now pastors of Christian churches, and this wide area of propædeutics for modern civilization and Christianity gives strongest hope of its reality and permanence in the hearts

of the people. Looking outwardly, we discern certain disconnected events which belong to the story of the renascence of the faith in Japan. The native sailors and travellers, no longer allowed to do even their fishing and coasting in the larger seaworthy vessels of former time, were frequently driven out to sea and into the Kuro Shiwo. For two centuries and a half a steady stream of junks and boats, laden with men, and often with women and children, doomed to hopeless starvation, or choked with corpses and waterlogged, might be traced in the currents of the lonely Pacific. The survivors found new homes on the shores of the Aleutians, Alaska, and British America, or the Sandwich Islands. With the opening of the Russian Pacific to American commerce and the development of the fur trade and whale-fishery, the number of rescues of Japanese waifs became every year increasingly numerous. To return these involuntary exiles to the land they loved was the dictate of humanity, and many and interesting are the narratives of the ships of Christendom, especially those of the United States of America, seeking the ports of Dai Nippon to return her sons; while equally disgraceful is the story of brutal refusal by the minions of Yedo's despots to receive them. One notable attempt was that made by the owners of the ship "Morrison," who, in 1837, sent seven Japanese, with Dr. S. Wells Williams, and Dr. Gutzlaff as interpreters. The ship was fired on at Uraga, July 30th, in Yedo Bay, and also repulsed at Kagoshima, in Satsuma. From these waifs Messrs. Gutzlaff and Williams in China learned the language, and translated into it portions of the Bible. In the gradual evolution of a complete version of the Holy Scriptures in Japanese, an event which was celebrated in Tokyo February 3d, 1888, this work of Gutzlaff and Williams, and that of the natives who translated from Dutch Bibles obtained at Déshima, with that of Dr. B. J. Bettelheim, a missionary supported by a British Naval Society at Napha in Riu Kiu, from 1846 to 1854, may be considered historical links. The settlement of California and the discovery of gold there again called the attention of the American Government to Japan, though individual Christians had for years kept it in their faith and prayers. By a coincidence that suggests the hand of Providence, the present Emperor of Japan was born in Kyoto November 3d, 1852, on the very day that Perry was ready to sail in the United States steamer "Mississippi" to Yedo Bay. The success of this naval diplomatist is matter of history, but it was not until Townsend Harris had penetrated to Yedo, and made a second American treaty, that Japan was opened, at Yokohama and Nagasaki, to trade, commerce, and residence.

The Roman Catholics since 1859.—The missionaries of Greek, Roman, and Reformed Christianity at once entered the empire, the French Catholics to discover their brethren and continue the old methods of propaganda, and the Russians or Greek Catholics and the Protestant missionaries to break new ground. As early as 1846 the Pope had nominated a bishop and several missionaries, who in the Riu Kiu islands awaited the opening of the country. At Urakami and other places near Nagasaki there were found in 1865 thousands of people who possessed some prayers and books, with many of the old sacramental words of Latin origin, and practised some of the minor rites of the faith, besides abstaining from acts significant to Buddhist, and especially Shintō, worshippers. Until toleration became the fact, which was even before it became the law, in 1872, many of these people were imprisoned, exiled, and otherwise persecuted, as indeed were occasionally even the converts of Protestant missionaries. One band of native converts, torn from their homes in 1867, were kept in exile until 1873. Many interesting relics and survivals of Roman Christianity of the seventeenth century have been discovered by the priests, and here and there small bodies of descendants of former believers have been more easily converted, because of the sentiment of historic continuity. In the thirty-one years of their revived work, making diligent use of the methods peculiar to Roman Catholic missionary operations, they have again established themselves widely over the empire, but most thickly in Kiushiu, and in August, 1889, numbered 40,538 souls. The missionaries are all French, including three bishops, of northern, central, and southern Japan, and living at Tokyo, Osaka, and Nagasaki, respectively; 49 priests or abbots of native parochial clergy, 19 French and Japanese, 16 ordinary priests, 56 French and 3 native sisters of charity, with 5 mothers superior. The nuns and some of the priests do much teaching in 4 schools and 18 orphanages. The missionaries are assisted by 309 catechists. The congregations number 217. The stations are, besides the three imperial cities and all the treaty ports, Sendai, Morioka, Akita, Kochi, Okayama, Hiroshima, Isé, Matsuyama, Kesen, Ebisu Machi (Sado), Nagoya, Matsumoto, Wakamatsu, and Tsurungaoka. The rank and file of the converts are almost wholly from the humbler classes, and the professors, journalists, lawyers, and educated men, so numerous in the churches of Reformed Christianity, are conspicuously absent. The small number of native priests also is probably explained by the fact that the hand of the foreigner is kept vigilantly and heavily upon the natives in order to hold them closely to the type of French-Roman Christianity. One religious newspaper is published, and the literature of the Roman Church is abundantly circulated. The zeal and consecration of the French missionaries are beyond all praise.

The Greek Catholics.—The missionaries of the Holy Orthodox Catholic and Apostolic Church of Russia began operations at Hakodaté in 1870, and have steadily continued their labors. A large native ministry has been trained, the Bible has been read, used, and taught, and in the freedom allowed their converts the Russian priests are much like the Protestants. Among the most magnificent buildings in the capital of Japan are those of the Russo-Greek church, the indefatigable head being the archimandrite Nicolai, who is assisted by three other Russian clergy, and having about 1,700 baptized converts and 17,000 adherents. In a recent informal conference of native Christian workers without reference to the branches of the Church universal, the Greek Catholics were well represented. In some parts of Japan where the Russo-Greek churches have been planted they have not held their own, the weak converts lapsing into heathenism and the earnest Bible-readers passing into Protestant churches.

Protestant Christian Missions.— Turning now to the story of the beginnings and marvellous success of Reformed Christianity in Japan, we shall be able only to outline the facts. By the Townsend Harris treaty July 29th, 1858, certain ports were opened, July 4th, 1859, to trade and residence, and the first to avail themselves of the new opportunity were the American Reformed, Episcopal, and Presbyterian societies. Two members of the China Mission of the Protestant Episcopal Church of the United States, after three years' life in China, Revs. John Liggins and C. M. Williams, were appointed to go to Japan. They arrived at Nagasaki, the former May 2d, and the latter, Rev. (afterwards Bishop) C. M. Williams, late in June. At Kanagawa, near Yokohama, J. C. Hepburn, M.D., LL.D. (afterward the famous lexicographer) and his wife, Presbyterian, arrived October 18th; followed November 1st by Rev. S. R. Brown, D.D., and D. B. Simmons, M.D., who settled at Kanagawa, and November 7th by Rev. Guido F. Verbeck, at Nagasaki; these three brethren being of the Reformed Church in America, their wives rejoining them from Shanghai, December 29th. Three missions were thus established before January 1st, 1860. On April 1st, 1860, arrived Rev. J. Goble and wife, and the Japanese Sentarō, the former a marine and the latter a waif in Commodore Perry's squadron, sent out by the American Baptist Free Mission Society. For ten years these four American missions occupied the field, and with few reinforcements, but with many discouragements and vicissitudes, engaged in the work of preparation and promise. At this point of survey, it is fitting, now in 1890, to glance at the *personnel*, events, and work accomplished. Of those who on account of failure of health or otherwise were obliged to transfer their services or relinquish their labors in Japan may be named, of the Episcopalians, Rev. John Liggins, who after compiling his serviceable "One Thousand Phrases in English and Romanized Japanese," returned home February 24th, 1860; E. Schmidt, M.D., who labored from April, 1860 to November 25th, 1861; and Miss Jeannette R. Conover (Mrs. Elliot H. Thomson of the China Mission). Rev. C. M. Williams was consecrated Missionary Bishop of China and Japan October 3d, 1866; visiting both countries and living in Japan from 1869 to 1889. Rev. A. C. Morris arrived in Japan in May, 1871. Of the Presbyterian brethren, Dr. Hepburn located December 29th, 1862, at Yokohama, doing dispensary and lexicographic work daily, except Sunday, when teaching intervened. Barring the winters of 1866–67 and '71–72, for the printing of his dictionary in Shanghai, and a few visits to America, medical work, translation of the Bible, teaching, and dictionary-making have been continuous for over thirty years, and the doctor's name is known all over the empire as that of the chief translator of Holy Scripture, and as a synonym with philanthropy. Rev. David Thompson D.D. joined the mission in May, 1863, and is still active as a missionary in Tokyo. In 1868 Rev. E. Cornes and wife reached Yokohama, but with their child two years old perished in the explosion of a little steamer at Tokyo, their infant son of three months being the only survivor of the family. Of the brethren of the Reformed Church, Dr. and Mrs. Simmons resigned in 1860, the doctor remaining in Japan until his death in Tokyo in 1888. Rev. S. R. Brown, D.D., after writing an excellent Grammar of Colloquial Japanese, and valuable articles on Japan, translating part of the Bible and teaching it constantly, besides training in the vernacular the most profound scholar in Japanese, Ernest M. Satow, Esq., now British Consul-general in Siam, returned to America and died at Monson, Mass., June 20th, 1880. Dr. Guido F. Verbeck, a fluent speaker of several languages, and eminently fitted by his temperament, versatile powers, and scholarship to be the adviser of the new men who found themselves at the helm of the ship of state after the successful revolution of 1868, remained at Nagasaki until 1869, when at the invitation of the Mikado's government he came to Tokyo to organize a national scheme of education, and to be at the head of the Imperial University. Already at Nagasaki he had taught large classes of native young men, and from 1864 to 1878 was in government educational service at his own charges. When, in 1872, an embassy was organized to go round the world to study western civilization and ask of the treaty powers justice to Japan, Mr. Verbeck found that one-half of its members had been his pupils. In 1879 he rejoined the mission at Tokyo, and has since been abundant in labors as preacher, Bible translator, touring evangelist, theological professor, and helper of the churches. Rev. Henry Stout and wife reached Nagasaki March 10th, 1869, and are still laboring there. In August, 1869, Miss Mary Kidder (now Mrs. E. R. Miller of Morioka) arrived, locating in Yokohama, and being the first unmarried lady missionary coming to Japan direct from America. Miss S. K. M. Hequemborg and Rev. C. H. H. Wolff and wife were also temporarily connected with the Reformed Mission. Before the first decade of Protestant missionary work had closed it was notably enlarged by the establishment of two new enterprises—that of the (English) Church Mission and that of the American Board of Commissioners for Foreign Missions: in the former were Rev. G. Ensor and wife, January, 1869, and in 1871 Rev. H. Burnside and wife, at Nagasaki; in the latter were Rev. D. C. Greene and wife, who, arriving November 29th, 1869, at Yokohama, settled in March, 1870, at Kobe. Later missionaries of the A. B. C. F. M., who came before the epochal year of 1872, when the period of harvest began by the organization of the first Christian church at Yokohama March 10th, were Rev. Messrs. O. H. Gulick and J. B. Davis, M. L. Gordon and their wives, with J. L. Berry, M.D., and wife. The Woman's Union Missionary Society also established a Home at Yokohama in October, 1872. The planting of the first Protestant Christian church was followed within a little over a year by the governmental abolition of the lunar and the adoption of the solar calendar of Christendom, the removal of the anti-Christian edicts which foreshadowed general liberty of conscience, the return of the embassy from their tour of the world, the organization of a New Testament Translation Committee and the serious commencement of their work, and the arrival of a large force of missionaries, exceeding by one the whole force then in the field. Until the spring of 1872 only ten natives had been baptized, some of whom we name as follows: by Rev. James Ballagh, Yano Riū, October, 1864; by Rev. G. F. Verbeck, May 20th, 1866, Wakasa, minister

(*karo*) of the daimiō of Hizen, and Ayabé, his younger brother; about the same time, by Bishop Williams, Shiōmura of Higo; in December of 1868, by Mr. Verbeck, a young Buddhist priest, Shimidzu; in May, 1868, Awadzu Kōmli, by Mr. Ballagh; in February, 1869, by Mr. Thompson, Ogawa Yoshiyasu, Suzuki Kōjirō, and an old lady; by Mr. Ensor, Nimura. "The First Church of Christ in Japan," organized chiefly through the instrumentality of Rev. J. H. Ballagh, March 10th, 1872, was composed on the day of its formation of nine young men then and there baptized, and of Ogawa and Nimura, the former being chosen elder and the latter a deacon. The constitution, drawn up for the church by its own members, placed the government in the hands of the pastor and elders, with the consent of the members, the creed being a simple evangelical one. This church was the direct outgrowth of the earnest observance of the week of prayer, the meetings of which had been prolonged until the end of February. The Book of Acts had been daily studied by Japanese and missionaries, the natives not only largely attending, but a half-dozen or more engaging in prayers for Japan that melted the hearts of their teachers, as the writer, who was present, well remembers. Before entering into the second period of Protestant missionary work, which began in 1872, and will terminate, we hope, at the end of the year 1890, when, under her new constitution and representative government, granting all reasonable liberty to the people, Japanese Christianity will enter upon its third stage of progress, and begin its mastery of the whole empire, let us glance at the historical situation, characteristics of the country and people, and at missionary principles and results.

The Revolution of 1868.—Unknown at first to either the political or religious envoys of Christian nations in Japan, but none the less surely and steadily, the seeds of revolution, planted long before Perry's arrival, were bearing a harvest soon to be reaped by the sickle of civil war. The revival by native scholars of pure Shintō, and the study of ancient Japanese history and literature, had revealed to earnest men the fact that the military "Tycoon" of Yedo was a usurper, that "the Camp" had too long overawed "the Throne," and that national safety and progress and loyalty to ancient ideals demanded the restoration of the Mikado to supremacy, and the subordination of the Tokugawa family and Yedo system. When the hated foreigners landed in "the Land of the Gods," "the Holy Country" of Japan, and the authorities in Yedo signed treaties with them, without consulting the emperor at Kyoto, then from one end of the land to the other arose the cry, "Honor the Mikado and expel the barbarian." By many, however, this cry was raised for the purpose of concealing their real intent to overthrow the Yedo government and open the country to modern ideas and intercourse. Gradually the centre of political gravity shifted from Yedo to Kyoto, and after a long and picturesquely-detailed diplomatic duel between the authorities of camp and court, reverencers of the Mikado and loyal retainers of the Shōgun ("Tycoon"), the flames of war broke out at the decisive battle of Fushimi, near Kyoto, January 27th and 28th. The field of war was then shifted to the east and north, but after nearly two years of fighting the Mikado's army was everywhere successful. A new generation of men, mostly from the southern clans of Satsuma, Chō-shiu, Tosa, Hizen, and Higo, and many of them acquainted with modern ideas through the study of Dutch and English, were at the head of affairs. Through their influence the Mikado's envoys signed the treaties, the government was removed to Tokyo, the feudal system abolished, an embassy sent round the world, foreign dress adopted, a national army, navy, revenue, educational, postal, and other modern systems adopted, and the path of western civilization entered upon with a vigor and earnestness that even yet seems amazing. At first persecutors of the Christians, even to renewing the old edicts, they became enlightened; and, as soon as it became safe to do so, granted toleration, religious liberty, and the Magna Charta and constitution of February 11th, 1889. Many of the younger reformers and statesmen were pupils of missionaries or students in Europe, while the elder ones were disciples of Dutch culture, and from the first success of 1868, their faces, long turned towards the ideals of Christendom, were now firmly set for new light and leading. They sought in Europe and America for intellect and learning to establish the foundations of the new empire, inviting experts in science, law, literature, and statecraft to assist them. At first the motive of many was to possess the weapons of foreigners in order to expel them, and their desire was only for the material advantages of western civilization.

Society and Morals.—While this is still in a measure true, it is certainly manifest that a noble minority of Japan's truest patriots and ablest men realize that moral soundness and high ideals are absolutely necessary for permanent progress. Hence they have endeavored to make education the basis of their advance, and after their first grip of power they began to cleanse the face of society of those revolting eye-sores with which the old missionaries are so familiar in memory, and of which later comers, and even young Japanese born since 1868, scarcely dream. The writer, who set foot in Japan, January 29th, 1870, saw many things which to-day seem not only incredible but absurd. The grossness of the immorality was astounding. The most elegant architecture and most attractive portions of the large cities and sea-ports were in the Yoshiwara (flowery-meadows) or licensed prostitutes' quarters, into which girls were sold as slaves, and when past sixteen were daily and nightly ranged to public view in rows, exactly like dress-goods in show-windows, for selection and rent. Phallic shrines were not only numerous along the roads in many provinces, but enormous figures were exposed for sale by hundreds in the shops, the same indecent models of male physical organs being made of sugar and various confectionery as well as into porcelain and faience. At the *matsuri* or Temple festivals and at picnics these emblems were carried in their arms or on their shoulders by strumpets in the public parades, or by respectable people taken home, openly displayed among other symbols of luck. In the frenzy of the idolatrous processions the most unspeakably indecent performances were gone through with. Much of the popular literature which the writer studied he found to be simply putrid, and even yet the daily newspapers, popular stories, and song-books are utterly unfit for translation

into English, though the phallic symbols were in 1872 abolished by edict. The complete exposure of the body by the men's walking to and from the bath naked, and the women and girls taking their tubbing in the street in absolute nudity, as well as the promiscuous intermingling in the public bath-houses of the sexes, in all conditions of skin and other diseases, ought not perhaps to be judged by our standards. It may possibly be, also, that the universal habit of lying, often so startlingly useless, needless, and unprovoked, may have been fostered by the despotism and espionage of the feudalism, which made every native feel like a helpless fly in a web. The disregard for human life, the unquarantined small-pox patients roaming freely about, the beggars and *eta* liable at any time to be cut down by the swords of the swaggering and sword-wearing samurai, made the sight of dead men lying in the public highways not uncommon; though such a sight was not more unwelcome than that of the horribly diseased outcasts who lived in wayside huts, or of the gamblers who, in midwinter, with the last shred of clothing lost in gaming, shivered in absolute nakedness while water froze in the shade. To help a man who was drowning, if that man were an *eta* or *hinin*, was not the rule with Japanese humanity, as the writer has witnessed. Divorce was not only too shamefully frequent, but concubinage was practised in every province. The open and visible results of such a social condition were seen not only in abundant adult diseases, and in the physical condition of the children, but also in their language and familiarity with a knowledge and a vocabulary which is only that of adults in most countries of Christendom. Idolatry and revolting superstition were everywhere rampant. "Looking at idolatry and immorality in the light of obstacles to the reception and spread of Christianity in Japan," says Dr. Verbeck in his "History of Protestant Missions in Japan," "it is probably quite safe to say that the latter will prove to be the more tenacious and formidable of the two."

Difficulties of the Missionaries.—The missionaries who came in 1859 and later were objects of intense suspicion and closest espionage, so that all persons communicating with them were within a cordon almost as impregnable as that with which in the old days foreign ships were promptly and permanently surrounded. Their first teachers were, of necessity, official spies, and they were regarded as emissaries of foreign governments who had come to corrupt both the loyalty and the morals of the people of "the Holy Country." The most abominable stories were industriously circulated among the people as to the purpose, diet, morals, and general character of these envoys of Christ. The writer has heard many of these reports, once sincerely believed and later rejected, told by shamefaced and laughing lads from many provinces; and on once asking his servant what his idea of Christianity was, received from his terrified and almost blanched face the answer, "*Ma-jutsu, danna san*" (Sorcery, master). The missionaries were not only closely confined to the treaty ports, but even there, or on their short walks within the seven-*ri* limit, were in danger of incendiarism and assassination. During the rampancy of the patriotic rōnin and barbarian-expeller, a number of foreigners, Europeans, were murdered, often in a cruel and cowardly manner; for the infuriated ruffians, though belonging to the samurai class, with its unquestionably high soldierly ideals, did not scruple to cut from behind and kill by dishonorable surprise, like foot-pads and highwaymen. The motive of these acts of bloodshed, and even the attacks in force upon the legations, was patriotic; the Mikado-reverencers desiring above all things to embroil the Tycoon and Yedo government, by which the treaties were signed, with foreign governments and thus weaken the object of their hatred, so that the Mikado might come into his ancient supremacy. In other words, many far-seeing liberals veiled their larger and nobler purpose under the cry of "Expel the foreigner," and sought thus to precipitate the revolution of 1868, and to hasten the good time which now they behold, though it has come in very different phase from the images in their dreams. Neither the missionaries nor the foreign diplomats could then see what is now so clear; and to the puzzled envoys of the Treaty Powers it was like playing an intricate game with a hand behind which was a curtain. True to their consecrated purpose, the missionaries toiled on in the kingdom and patience of Jesus Christ, dispelling suspicion, conciliating hatred, and enlightening ignorance. They mastered the language with a heroic diligence which those who live in these days of grammars, dictionaries, and nearly a full apparatus of linguistic acquisition can but faintly realize. To learn Japanese then from teachers who could not teach except as they were slowly taught to impart, was rather like the muscular labor expended upon a pump than the measureable intellectual work of to-day.

Summary of Results, 1859–1872.—When, however, the new era had been ushered in by the formation of a native Christian church, and the old order had changed, these were the results to be summarized: A most remarkable modification of temper among official and influential men towards the missionaries, which reminded one of a change of climate. Instead of hostility, suspicion, or contempt, there grew up a spirit of respect for the missionaries, and of inquiry concerning the truth which they so nobly adorned by their labors and character. The public confidence had been gained, and thus the first great preparation made for final success; while on the part of the envoys of Christ the vernacular language had been mastered, and a notable quantity of influential literary work had been done. Besides the linguistic manuals of Mr. Liggins and Dr. Brown, the magnificent dictionary of Dr. Hepburn had been made and widely used. Even more important had been the importation, sale, and eager reading of the Bible in the Chinese version, which the Japanese gentry could easily peruse. A number of volumes of Christian literature, notably Dr. W. A. P. Martin's Evidences of Christianity, so found favor among the Japanese, that depositories for the sale of books were opened in Tokyo and at Yokohama. Portions of the Bible had been translated into Japanese, the writer making use of Dr. Hepburn's and Brown's translations of the Gospels in Echizen early in 1871. On September 20th, 1872, a large convention of missionaries and others met at Yokohama, to arrange for co-operation in the rendering of the whole Bible into the vernacular, a work which after many vicissitudes was completed in 1887. The education of the

young had been carried on by Mrs. Hepburn, Miss Kidder at the Ferris Seminary, Mr. and Mrs. Carrothers in Tokyo, Mrs. Pruyn and the Ladies of the American Mission Home, and by other missionaries; and many of those who are now among the most active and zealous Christian men and women in the Japanese churches received their first enlightenment in these schools, which have since become noble institutions, wielding a wide and deep influence. Medical mission work especially, under Dr. Hepburn, had been steadily disarming prejudice, and making seed-plots for the gospel. To the foreign population had been given church, sabbath-school, and educational privileges by the missionaries, who largely aided to keep pure the social life of people professing Christianity, but living in contact with a heathenism that was especially disastrous to the morals of both single and married men. Last, but not least, were the winning of souls and the baptism of the brave pioneers of the Christianity that now promises to spread over all Japan. The writer, who was not a missionary, but an organizer of education in the employ of the Japanese Government, and who from 1870 to 1874 saw the lights and shadows of missionary life, believes that nothing of greater importance to the kingdom of Christ in Dai Nippon has been done since the epochal year of 1872 than was done nobly, unselfishly, and thoroughly by the first missionaries, who toiled like workmen in a caisson, unable to see, except in faith, the splendid superstructure that has since arisen to gladden all Christendom.

The Second Period, 1872–1890.—Turning now to survey the second period, between 1873 and 1890, we are struck with the interest awakened in Japan among many countries and societies. The stations already named were reinforced, and the history of the veteran missionaries is one of steady progress, at which our space will permit us only to glance. In the oldest mission, the American Episcopal, new work was established in other cities, the Prayer Book and other Christian literature were furnished the Japanese in their own tongue, and educational work carried on despite the losses in *personnel* and material by death, removal, and fire. In 1869 the Church Missionary Society, in 1873 the Society for the Propagation of the Gospel, in 1877 the Society for Promoting Female Education in the East, and in 1888 the Wycliffe College Mission of Canada, entered Japan to join in the good work, under the forms of the Episcopal polity and methods, in which they have mutually aided each other, the great cities of the empire being especially occupied. These organizations are united under the name of the Nippon Sei Kokwai, or the Holy Church of Japan, having 49 organized churches, with 3,422 communicant members. In 1889, on the resignation of Bishop Williams, the Rev. Edward Abbott, D.D., of Cambridge, Mass., was appointed Bishop of Japan, but declined the position. While 41 out-stations are occupied, the American Episcopal Church have their headquarters in Tokyo, with twenty missionaries, and excellent schools, with varied appliances and facilities, now being enlarged. Osaka is occupied with fourteen missionaries, and a beginning has been made at Nara, the ancient capital of Japan, between 709 and 794 A.D., and one of the sixty capital cities known in history. The Church of England Missionary Society, more widespread in its operations, has planted its presbyters or teachers in Tokyo, Osaka, Tokushima, Nagasaki, Fukuoka, Kumamoto, Kushiro, Hakodate, and Matsuyé, its largest station being Osaka, with fourteen missionaries. The Society for the Propagation of the Gospel have stations in Tokyo and Kobé, the Wycliffe College Mission of Toronto having chosen Nagoya for its basis of operations. The Church of England Zenana Society, whose work is among the Japanese women at their homes, has a lady worker at Nagasaki, Osaka, and Matsuyé, respectively. The ladies of Saint Paul's Associated Mission, who are deaconesses, who nurse, teach, and perform various Christian service, live in Tokyo. The Society for Promoting Female Education have two lady teachers at Osaka. The first bishop of the English Church in Japan, Rev. Dr. Poole, was appointed in 1883. The present incumbent, Right Rev. E. Bickersteth, lives in Tokyo, and with him are associated three clergymen, two of whom are bishop's chaplains. The English bishop has oversight over 2 archdeacons, over 20 European and 8 Japanese clergy, and a number of lay workers. There are now English churches more or less directly connected with the Established Church in most of the cities and ports open to foreigners. The work of the churches and societies of the Episcopal order has given most gratifying signs of promise and increase, especially during the past five years, and enlargement seems now the desire of those at home and in the field. The Book of Common Prayer has for some years been in the hands of the Japanese in their native tongue, and in an easy flowing translation is now published in both the native script and Roman letter. In the translation of the Bible into the union or standard version, the Episcopal missionaries, especially the Rev. P. K. Fyson, have taken honorable part. They publish two periodicals, one of which represents the "high" and the other the "low" theory of the Church, as held by Christians who use the Book of Common Prayer.

The churches and societies laboring according to the Presbyterial polity have been united, since 1877, in one general organization in connection with the native United Church of Christ in Japan. Of these the American Presbyterian Church, the Reformed (Dutch) Church in America, and the United Church of Christ in Japan (native) were at work before 1873. Since that year the United Presbyterian Church of Scotland in 1874, the Reformed (German) Church in the United States in 1879, the (Southern) Presbyterian Church in the United States since 1885, have joined forces to the missionary army. With this large union organization the lady missionaries of the Woman's Union Missionary Society of America are affiliated. The Cumberland Presbyterian Church, which began work in Japan in 1877, maintained an independent organization until 1889, but is now part of the union of churches laboring in connection with the United Church of Japan. The American Presbyterian Mission has stations at Yokohama, Tokyo, Osaka, Kanazawa, Hiroshima, Sapporo, and Kyoto, the largest force, 29 missionaries, being in Tokyo, where also is located their preparatory school, college, and theological seminary, forming their superb educational institution, the Meiji Gakuin, or College of the Era of Enlightened Peace. At Kanazawa, in Kaga, on the west coast, are 16, and at Osaka, 9 missionaries,

the total force numbering 68 Americans. The Reformed (Dutch) Church in America have at Yokohama 9 missionaries, 7 of whom are in the Ferris Seminary for girls. There are also schools at Tokyo and Nagasaki, with 8 missionaries at each place, and 2 at Morioka. The 6 missionaries of the United Presbyterian Church of Scotland are in Tokyo. The (German) Reformed Church in the United States has hitherto confined its operations to the large city of Sendai, in the north, and now reached by railway from Tokyo. There are eight missionaries of this church in the field. The American Presbyterian Mission (South) have 6 missionaries at Kochi, 7 at Nagoya, and 3 at Tokushima. The Cumberland Presbyterian Church has four stations, the chief one being at Osaka, where are 9 missionaries, 3 being at Wakayama, 1 at Nagoya, and one at Yokkaishi, in Isé. The five lady missionaries of the Woman's Union Missionary Society of America live at Yokohama, where since 1871 the American Mission Home has been doing a noble work in the active training of girls, to make, fill, and adorn native Christian homes. In a number of instances American Christian women have singly and alone gone to live and teach among the Japanese in the interior, and sow the first seeds of Christianity. In more numerous instances, various parts of the cities already entered by male missionaries are cultivated by Christian lady teachers, who soon gather in and assemble around themselves households of native girls, whom they train in the ideas of Christian purity and consecration. Probably in no other country have the results of woman's work for women been more manifest and wide-reaching. Of the 71 churches under the Presbyterian polity, 3 are native self-supporting, and 68 are under missionary auspices, the latter having a membership of 5,154 men, 3,800 women, 1,240 children, or a total of 10,194. The day-schools have 2,547 and the Sunday-schools 5,000 scholars, the 2 theological schools have 56 students while 39 native ministers and 47 unordained preachers or helpers labor with the missionaries. All the denominations encourage the desire, which originates with the Japanese themselves, to be self-supporting; and in general the success of all bodies has been most gratifying, the affiliated Presbyterial churches reporting the native Christian contributions for all purposes, in 1889, at 18,071.44 yen, or 1 yen=76 cents U. S. gold, at $12,834.

In those churches which we may group under the great family of Baptists, the largest missionary force is employed by the American Baptist Missionary Union. Rev. Jonathan Goble began work at Yokohama in 1860. He was followed, about eleven years later, by Rev. Nathan Brown, D.D., who had labored in Assam. Both these brethren became translators of the Holy Scriptures, Mr. Goble issuing the Gospel of St. Matthew in the native script in 1870, this being the first publication in Japan of the Scriptures in Japanese. Dr. Brown's version of the entire New Testament was elegantly printed and published in 1880, the Baptist principle of complete translation into the vernacular of every word except proper names being strictly followed. The American Baptists now have stations at Tokyo, Yokohama, Kobé, Shimonoséki, Sendai, Fukushima, and Morioka, besides preaching at numerous smaller places, 39 in all, where missionaries do not reside. Their total force of missionaries is 39, and their organized churches number 11, with a membership of 953. The apparatus of day, boarding, and Sunday schools, theological seminary and school for Bible-women, is well employed. The English Baptists began operations in 1879, the Rev. W. J. White and wife in Tokyo being still the only foreign force employed; but 19 out-stations are served, and there are 2 organized churches with 200 members, besides a theological, day, and Sabbath school. The Disciples of Christ, who have stations in Tokyo, Shonai, and Akita, have now a force of 9 missionaries, and began their work in 1883. Their one church thus far organized has 151 members, and their 9 Sunday-schools have 500 pupils. The Christian Church of America have 4 missionaries. Beginning in 1887, they have 3 organized churches with 93 members, and their 7 Sunday-schools 135 scholars. The Baptist Southern Convention sent their four missionaries to Japan in 1889. It will be seen that among the five missions above described, whose work is comparatively new, even the majority of the missionaries of the American Baptist Missionary Union having but recently arrived in the country, that the methods of organizing converts and of building churches vary. With some the aim is to gather very small bodies of believers quickly into congregations and to form churches, while in other cases it is thought best to begin with teaching, and especially Sunday-school work, and wait until the churches, when formed, shall be comparatively strong and numerically large. Self-support is encouraged, and 1,066 yen were contributed by the natives of this group of churches during 1889, and the number of converts baptized during the same year was 287. The first Baptist church was organized at Yokohama March 2d, 1873, and the first in Tokyo May 14th, 1876.

The churches organized according to the Congregational polity are independent native churches, served by 2 missionaries, and those which are under the care of the American Board of Commissioners for Foreign Missions. The 82 missionaries of the A. B. C. F. M. live in 10 cities, serving out 160 out-stations, and with the native brethren attend to 52 organized churches, of which 38 are wholly self-supporting. In 1889 1,617 adult converts were baptized, and the membership consists of 5,263 men, 4,052 women, total 9,315. Five boys' boarding-schools have 1,580 pupils, and 9 schools for girls 1,522, total 3,002; the 68 Sunday-schools having 7,000 scholars. The theological school in Kyoto has 80 students. Thirty native ministers and 66 preachers and helpers assist in the work. Beginning in 1869 at Kobe with Rev. D. C. Greene and wife, the force of the American Congregationalists in 1879 numbered 46, of whom 14 were ordained missionaries and 13 unmarried women. In 1875, through the enterprise of Rev. Joseph Neesima, a Japanese converted through the reading of the Bible in Chinese, and at the expense and through the personal encouragement of Hon. Alpheus Hardy, thoroughly educated at school, college, and seminary in the United States, the Do-shi-sha or One Endeavor Society was organized in Kyoto with three members. This school has become a great Christian University, having a thousand students, and from it have been graduated scores of native preachers of the gospel. After attaining the most extraordinary influence over

his countrymen, and having been long active in labors manifold, Joseph Hardy Neesima died January 23d, 1890. The missions supported by the Congregational churches of the United States are now being extended into all parts of the empire, including Okayama, Niigata, Sendai, Kumamoto, Nagaoka, Matsuyama, Tottori, and Tokyo; while the native churches organized according to their polity are found in all the large islands, churches having been gathered even in Yezo from colonists who have gone from the older churches in Central Japan. The native Christians of the Congregational body organized several years ago a Home Missionary Society, under whose agency a number of churches have been planted in Tokyo and elsewhere. One of these, situated near the Imperial University, is being erected with the aid of funds ($10,000) collected in the United States, by the Rev. John T. Yokoi, formerly known as Rev. J. T. Isé, and the son of Yokoi Héishiro, a counsellor of the Mikado, assassinated in Kyoto in 1869 because suspected of entertaining "evil opinions," i.e., believing in Christianity. In this church is a considerable number of journalists, literary men, writers, and men of intellectual influence. The native Christians of this polity give especial attention to the Christianizing of Japan through the press and by personal effort, no fewer than six periodicals being sustained by them, two of these being in Tokyo. The idea of self-support is also strongly insisted on, and during the year 1889, 16,099 yen, or $12,235, were contributed by the native Christians, and already nearly three fourths of the churches organized are wholly self-supporting. Of the American Congregational missionaries, 27 are located in Kyoto, 24 of these being either directly or indirectly connected with the Doshisha University in the academic, collegiate, or theological departments; 14 are at Osaka, 12 at Kobé, 7 at Okayama, 7 at Niigata, 9 at Sendai, 2 at Nagaoka, 8 at Kumamoto, 1 at Matsuyama, 4 at Tottori, and 2 in Tokyo. At Matsuyama Rev. W. H. Noyes and wife labor under the auspices of the Berkeley Temple, Boston. Thus far, notwithstanding the entire willingness of the Congregational, in common with most of the Protestant, missionaries to turn the active work of Christianization over to the natives, there have been but few independent churches organized, the native pastors and people preferring to keep in close affiliation and fellowship with the missionaries and the churches organized by them. Though earnest efforts have thus far been made to bring about practical union between the Presbyterian and Congregational ecclesiastical organizations, they have thus far failed, though well-grounded hopes are still entertained that such a union will at no very distant date be attained. Though native terms, coined from the Sinico-Japanese (which is Chinese which a Chinaman might understand in the written character, but not when spoken), are used to designate the various local, federated, and national church judicatories or assemblies in the Presbyterial and Congregational bodies of Christians, yet these are substantially copies of the same forms of government at home.

The Christian missionaries who labor according to the Methodist polity may be divided into five groups, of which the largest is that of the American Methodist Episcopal, which began work in 1872 with an earnest band of young missionaries led by Rev. R. S. Maclay, a veteran from Foo Chow, China. They have occupied both the extremities and the centre of the empire, their circuits including no fewer than 36 out-stations, and having headquarters at Aomori, Hakodaté, Nagasaki, Nagoya, Tokyo, and Yokohama. They are especially active in training lay workers and Bible-women, and employ the same varied agencies as at home, having two theological schools, with 80 pupils. Their force of 60 missionaries is distributed in Yokohama, Tokyo, Yonézawa, Fukuoka, Nagasaki, Hakodaté, Nagoya, Hirosaki, the chief concentrations being at Tokyo and Nagasaki, at which places are large, well-equipped, and excellent schools for both sexes. Of their 53 churches, 7 are wholly self-supporting. In 1889 590 converts were baptized, and the church-membership is 4,121. In their day, boarding, and Sabbath schools are 6,878 pupils. The force of native ministers is 26, and of unordained preachers and helpers 40. The Canada Methodist Church began missionary work the same year, 1873, and with the majority of their force in Tokyo, have stations at Tokyo, Kanazawa, Kofu, and Shidzuoka, with a total of 24 missionaries, 18 organized churches with a membership of 1,538, and with 1,391 pupils under week-day or Sabbath instruction. The Evangelical Association of North America, which began work in Japan in 1876, employs 10 missionaries located in Tokyo, who have organized 5 churches, with 371 members. The Methodist Protestant Church began work in 1880, locating their 14 missionaries at Yokohama and Nagoya. In their 2 churches are 192 members. The American Methodist Episcopal Church (South) coming to Japan in 1886 have already 19 missionaries at work located at Kobé, Hiroshima, Oita, and Matsuyama, and 5 organized churches, with 241 members. Each of the Methodist bodies has a theological seminary, the total number of students being 66. The total amount contributed by the natives in one year was 11,564 yen. Two evangelical Methodist newspapers are published.

The Society of Friends have a mission in Tokyo, begun in 1885, with 5 workers, a church with 33 members, a religious newspaper, and schools in which are 166 pupils. The Christian Alliance is represented by 3 workers at Yohohama. "Liberal" theology is represented by German pastors at Yokohama and in Tokyo, whose work began in 1885, and who have two small churches. In 1888 the American Unitarians sent out the Rev. Arthur Knapp to Tokyo, who with teachers from Harvard College who are connected with the University, presided over by Fukuzawa, an able and brilliant writer and educator, issues a magazine. In 1890 the American Universalists sent out the Rev. George Perrin with three others who labor in Tokyo, and who with the Unitarians began "liberal" worship and preaching in Tokyo in May, 1890. So great has been the interest in Japan among European and American Christians, that even those denominations not usually engaging in missionary work have sent envoys to this inviting field. In addition to the larger societies named above are several private, independent or self-supporting agencies at work, all of which in various ways are co-operating to make Japan a Christian nation. The Bible Societies of the United States, Great Britain, and Scotland have their active agents and depositories in Japan, and these have done a far-reach-

ing work in circulating the Holy Scriptures. Even before a version in Japanese was made, their work began, for the translations of the Bible made in China could be easily read by educated Japanese, and were so read by many earnest inquirers.

It is of highest interest to note the spirit of unity that has been manifested by these Christians of many names, but who in devotion to one Master, even Christ, have forgotten as far as possible their dividing lines. Since the various groups of American and Scotch Presbyterians are gathered together in one body, and the American and English Episcopalians unite in harmony, the question has often arisen, "Why may not the Congregational and Presbyterian missions combine in harmony?" Attempts have been made to secure this desirable result, but thus far without success. The hindrances to union, however, have been almost wholly in the line of discipline and government. The inbred Japanese desire for independence, the time-spirit of intense love of democracy, the preponderance in the churches of an abnormally large number of young men, and the absence in the councils of the churches of elderly natives presents a problem of highest hope and interest, though of possible danger. By the very necessities of the case, the young men must be the leaders, for the membership of the Japanese churches consists in large majority of males, and these are mostly young men under twenty-five. While time and the further spread of the gospel will equalize the disproportion of sex and age in the churches, yet the fact of such an unusual array of church-members, officers, and pastors being so youthful, suggests peculiar problems in consideration of the future development of doctrine, as well as of the possibility of union. It is evident to all who are familiar with the history of the native intellect, or with the workings of the Japanese mind past or present, that subtle doctrinal theories have no charm, but are only a weariness to the flesh. They refuse to believe that the hereditary quarrels of European Christians need be perpetuated in their country, or that in view of the gospel's supreme good news, and the necessities of their countrymen, either the denominational differences in doctrine or peculiarities of government are at all needful. While there are many missionaries who will agree in giving such testimony, it is well to have an opinion from one of the very foremost lay authorities. Professor Basil Hall Chamberlain says in "Things Japanese" (p. 241): "Our . . . . prophecy is, that the Christians of Japan will be occupied with questions of morals and practice—the temperance question, for instance, and Sunday observance—rather than with subtle doctrinal theories, the Japanese mind being essentially too unspeculative for the fine distinctions of the theologians to have any charm for it, much less for it to seek to split new hairs for itself. The failure of Buddhist metaphysical abstractions to take any hold of the national sympathies is a finger-post in history pointing to what may be expected in the future." The history of the last twenty years not only proves the truth of the negative side of the statement made by Professor Chamberlain as to the inertness of the Japanese mind toward metaphysical doctrine, but also illustrates forcibly the tendency to active reform, and the vigor with which questions of morals and practice are debated and settled. Indeed, of all the changes that have come over the modern life of the Japanese, the most striking are those which relate to their social condition. Even the right of the hoary institution of licensed prostitution to exist is now being challenged; and in several of the local prefectures motions have been made to abolish it, which have been debated with intense interest and marked ability. Several measures tending to circumscribe the power and influence of the Yoshiwara system have already been carried out by the government; and it is not at all impossible that with the incoming of a more healthful public sentiment this one of the chief curses of Japan may be improved off the face of the earth, even despite the opposition which "science," so called, offers to the proposed reformation. Though Sunday is now a national day of cessation from public labors, and its status fixed by government example and edict, yet it is by no means a holy day to the people at large, who buy and sell, work or play, as usual; yet nevertheless it is an enormous advantage to the Christians to have the preparation for the hoped-for ultimate observance of the Lord's Day thus made for them. As a rule, the missionaries and native believers are strenuous in keeping Sunday as the Lord's Day. A good beginning has also been made in temperance work, in an endeavor to purify the theatre and popular literature of their bloody, revengeful, and licentious elements, and in various ways to do away with what is heathenish and abominable while preserving what is good and innocent in the national customs. There are various native clubs and associations organized for moral, religious, and reformatory purposes, and in several of the large cities are flourishing Young Men's Christian Associations.

Methods and Results, 1872–1890.—It remains now to give as far as it is possible an imperfect, but it is hoped an impartial, sketch of the lines of work planned, and the results attained during the period from 1873 to 1890, and to glance at the condition and prospects of the Kingdom of Christ in Japan. Probably the most striking of the phenomena of missionary success in Japan are the ability and earnestness of the native pastorate, and after that are the spirit of self-support developed among the natives, the fact that for several years male members by far outnumbered the female members, the growth and activity of native missionary societies, the ability and consecrated activity of the native Christian women, and the zeal and devotedness of the church-members, whose laudable desire is to have the missionaries as speedily in the future as possible to act only as teachers and advisers, while they themselves do the work of preaching, evangelizing and organization in the Kingdom of Christ in Japan. In a word, in this, as in everything, the Japanese manifest their strong characteristics of patriotism and independence in the spirit of direct responsibility to God. Unconquered in all their history, and perhaps unconquerable, they are loyally willing to bow to Jesus as their Supreme Lord. Very remarkable have been the manifest ability and eloquence of the native preachers, a fact prophetically foreshadowed to the writer, who in 1872 heard one of the very first sermons by a native pastor, Rev. Okuno Masatsuna. The first native pastor duly installed over a native church was the Rev. Mr. Sawayama, who, like several of his

prominent fellow-pastors, had been educated in America. The union of natural and acquired ability in such preachers as Nakashima, Kanamori, Ibuka, Matsuyama, Sēgawa, Ozaka, Kimura, Ogimi, Yokoi, Inagaki, Uyémura, Miyaki, and others, is probably only a foreshadowing of the glorious ministry to be raised up all over Japan. While all glory to God for His own bestowed gifts of mind and heart be given, the honor and credit to be awarded to the missionary instructors and educators is great. When the Doshisha was established in Kyoto by Mr. Neesima in 1875, the first notable accession to the theological department was the famous class of fifteen young men graduated in 1879, who had been converted to Christ in Kumamoto at the government school, taught by an American, Captain Janes. Through his influence and that of his wife nearly forty young men were led to Christ, and came in a body to Kyoto. In the Doshisha, during 1889, 172 young men professed faith in Christ, and scores of native pastors, evangelists, teachers, editors, and other Christian leaders have been graduated from the Christian University, which under Japanese ownership and direction, in co-operation with the missionaries of the A. B. C. F. M., has a corps of able American and native instructors, Rev. Messrs. Davis, Learned, Gordon, Stanford, and others. In Tokyo, where the first native church was established September 20th, 1873, schools for instruction in theology have been established by the American and English Episcopalians, the Methodists, and by the various Presbyterial bodies united. The Episcopal Divinity Training-school was begun in 1878, and has done noble work in equipping a native ministry. The beginnings of a Presbyterial theological class were in the school of Mr. and Mrs. Carrothers in Tokyo, in 1874. At the consummation of the union of the Presbyterial bodies at Yokohama, in 1877, it was decided to have "The Union Theological School," with a preparatory institution. Three natives, Okuno, Ogawa, and Toda, were ordained to the ministry October 3d, 1887, and every year since a class has been graduated. The faculty is composed of Scotch and American missionary clergymen and Japanese professors mostly educated abroad. The American Baptists have a theological school at Yokohama, and the English Baptists two schools for training native preachers. In all there are in Japan 17 theological schools, with 275 students, 135 native ministers, and 409 unordained preachers and helpers; 3 schools for Bible-women, with 46 students, and 125 at active work. Three missionary hospitals, which treated 437 in-patients, and 9 dispensaries ministering to 14,057 cases, with 1 school of nurses with 22 pupils, represent that phase of the work which deals at once with both body and soul. In the matter of the higher education of the native pastors and of Christian Japanese generally, it seems to be the settled opinion of the missionaries that post-graduate courses only should be taken in Europe or America. In the schools of theology now established in Japan the native student can get as good a training, and, all things considered, probably one better suited to his special needs, than he can abroad. After graduation, and some years' experience as a pastor or lay worker, it is well for the preacher or specialist to seek further intellectual discipline in the older schools across the ocean. In this laudable desire of the native clergy for wider views and profounder experience in Christian civilization a number of pastors have been encouraged by the missionaries and assisted by Christians at home. In some instances the native churches have given their pastors furloughs, and paid the whole or part of their expenses while studying abroad. It seems highly desirable that young Christian Japanese should be especially invited into the homes of Christians in America and Europe in order that they may see for themselves the springs of power, and thus be enabled to counteract the adverse comment and scoffing views of their globe-traversing countrymen who see Christian countries only through railway-car and hotel windows, and in the street life of the great cities. In a word, the native ministry must be given the very highest intellectual and social as well as spiritual training in order to save Japan from the incoming tide of agnosticism and infidelity, as well as from native paganism.

Speaking broadly, it may be said all the agencies employed at home are made use of by native and foreign Christian workers in Japan. This is true not only of the various denominations in their separate capacity, but of them all collectively. Union meetings for prayer, praise, and the promotion of good-fellowship in Christ; exchange of fraternal greetings by letter or telegraph; continuous preaching services in theatres rented as public halls; missionary conventions of all denominations; temperance work and the formation of total-abstinence societies; the organization of women for the promotion of morals and the reform of abuses as well as for active evangelical work; summer schools for Bible study and for following out the Chautauqua idea and methods; the formation of Young Men's Christian Associations, and the employment of their multifarious agencies; evangelistic labors of revivalists and of eminent specialists in religious work from Europe and America, who through excellent interpreters have reached vast masses of the Japanese,—are among those we may specify. It would be difficult to find any phase of Christian work proved effective at home which has not been tried in Japan; but space does not permit us to name either the famous workers or the obscure toilers. Beneath all these forms of activity, by which quick results are made manifest, are the slower but surer methods and forces which give permanency to the work of the Kingdom of Christ. Whatever makes Christianity less of an exotic and importation, and more truly acclimated or indigenous, does indeed make it less missionary in the literal sense, but more national, and imparts to it a vitality which will enable it to live independent of foreign assistance or control. Herein the genius of Protestantism is strongly manifest. "The Roman Catholic missionaries keep everything in their own hands, the Protestants pass everything over to the Japanese. The Catholics are principals, the Protestants are assistants." The Japanese repudiate the idea that the quarrels and separations of European Christianity or American sectarianism need be reproduced on their own soil. They want a pure Christianity and a church history of their own, and a church government that accords with the spirit and customs of Japan. Most of the missionaries of Reformed Christianity are not only in hearty sympathy with this longing of the natives, but welcome it as one of the best prophecies of success. There are churches,

schools, newspapers and magazines, missionary societies and other agencies, conducted, and in many cases originated, wholly by natives, in which the foreigner is absent, or only advisory. Instead of limiting, the foreign missionary thus enlarges his work by being helper and friend, and developing new springs of power. In the mighty seminal work of the daily education of the young are based rich hopes for the future. The missionaries have 135 boarding and day schools, with 10,297 scholars, under direct Christian influences; and here the 171 unmarried female missionaries are grandly influential. The training of native girls in the procedure of a Christian home means the pre-emption of a large portion of the generations to come to Christian nurture. These schools are making it possible for the Japanese of the twentieth century to be born in a Christian land. As yet the home is still the citadel of heathenism, and many a Christian man is unable, because of the influence of wife or female relatives, to gain or hold his children to Christ. The statistics of church-membership show that men outnumber women in the proportion of about 4 to 3, the exact figures being — men, 12,621; women, 9,415; children, 2,204. Sunday-school work is vigorously prosecuted by all the missionary societies, and the 350 schools have 21,597 pupils, a gain of nearly 5,000 over the number in 1888. In most of the Sunday-schools the International Lessons are used.

Literature and Publications.—Next in power to the living teacher is the printed Word, and it behooves us now to speak of the Bible and Christian literature in the vernacular. In probably no other mission field are the agencies which depend for their visible expression on ink, types, and paper, so widely and steadily employed. The tract societies early began hearty co-operation, and the distribution of their brief missives and compendious presentations of doctrine was especially active before the publication of the complete Bible in Japanese. The London Religious Tract Society have an agency in Tokyo, and though the number of colporteurs, so named, employed by all the societies fell from 8 in 1887 to 1 in 1889, tract-distributing is still prosecuted as one of the minor methods of spreading the truth. In hymnology an encouraging beginning has been made, the four great organic groups of Baptist, Methodist, Episcopal, and Presbyterial and Congregational having prepared small hymn-books. In these volumes, some with notes and some with words only, the standard holy songs and tunes of Christendom predominate, though there are not lacking original stanzas and music by both foreign and native versifiers and composers. Some very sweet and characteristic airs have been introduced. It will be difficult, in this generation, to eradicate the tendency to revert to the old nasal quavers of native unisonances, while harmony is nearly unknown in Japanese music. Nevertheless the converts sing vigorously, and like the new music; and with a new generation, taught both in the Christian and the public schools in western notation, there is here a most rich and promising field, white to the harvest.

In literature the various denominations which are more or less rich in confessional symbolism and liturgies have, as a rule, already translated their standards of doctrine, directories of worship, and manuals of discipline. The Book of Common Prayer is now published in both the native script and the Romaji, or Roman letter. Various works on theology, apologetics, church history, and in other branches of Christian learning have been written and translated by the authors into Japanese; while translations of all sorts and of various degrees of merit, of commentaries, and of standard books for adults and children, are multiplying, some of the most able and promising work being done by the natives at their own suggestion. There are editors, authors, and literary men in the churches from whom much may be reasonably expected toward the formation of that coming Christian literature which is to displace the filthy and licentious, the bloody and revengeful, elements which have dominated Japanese literature in the past. Already the Bible has had a perceptible influence upon the style and the color of the thought of native writers, and it is our belief that in no one department of national endeavor will Christianity fertilize the Japanese intellect more than in literary production. The religion of Jesus has given the Japanese a new world of thought, and into its rich lands and oceans they are entering as explorers, bringing back to their countrymen richest spoil. One of the most striking of contemporaneous phenomena is native Christian journalism. Of the seventeen newspapers or magazines now published in the vernacular, fifteen are exponents of Bible or Reformed Christianity, six being Congregational, two Episcopal, two Rationalistic or Unitarian, one Friends, two Methodist, two Presbyterial. The subscription lists are not large, but the work, like that of leaven, is steady and thorough. Copies of some of these papers are usually found at the railway-stations in the large cities. Most of them are well edited, and a few illustrated. These all help powerfully to influence the public taste, and to create an appetite for that which lies at the foundation of all Christian literature—the Bible.

The Bible in Japanese.—A veteran missionary ascribes one half of all the results of Christian missions in Japan to the work of the Bible Societies. Of these, the American, the British and Foreign, and the National Bible Society of Scotland have agencies in Japan, and have diligently prosecuted the work of publication and distribution, besides making generous contributions for the support of the translators and the expenses incident to their labors. The work of giving the written Word of God to this nation was begun in China by Rev. Karl Gutzlaff and Dr. S. Wells Williams, who learned the language from castaway sailors before 1840, and was continued by Rev. B. J. Bettelheim, at Napa in the Riu Kiu (Loochoo) Islands, between 1846 and 1853, and vigorously entered upon by nearly all of the missionaries, but especially by Rev. J. Goble, S. R. Brown, D.D., and Dr. J. C. Hepburn on the opening of the country by treaty. In 1871 Mr. Goble's version of St. Matthew, the first complete book of the Bible published in Japan was issued. In 1872 all the Protestant missionaries were invited to meet in Yokohama to form a Translation Committee, which in June, 1874, began its sittings. Beginning with the Gospel of Luke in August, 1875, various books of the New Testament were issued, until on the 3d of November, 1879, the committee finished their work of translation and revision, and in April, 1880, the complete New Testament was

in the hands of the native Christians. A few months previously Rev. Nathan Brown, D.D., published a version of the New Testament in which the words relating to baptism were translated, and not, as in the union version, transliterated, from the Greek. Plans for translating the Old Testament were not made until 1876, nor perfected until 1882. Portions were published between 1882 and 1887, and on the 3d of February, 1888, at a large meeting held in Tokyo, the completion of the entire Bible in Japanese was celebrated. Besides the missionaries Hepburn, Verbeck, S. Brown, Greene, Thompson, Ballagh, Maclay, Piper, Wright, N. Brown, Fyson, Cochran, Waddell, Knecker, Shaw, Blanchet, and others, there were in hearty and able co-operation the native scholars Matsuyama, Takahashi, Iyémura, Ibuka, and others. These brethren have enabled their foreign teachers to present to the Japanese people a version at once scholarly, idiomatic, readable, rhythmic, and destined in all probability to be the standard for generations to come, and one of the great successful missionary translations of the world. It was especially appropriate to invite native help, because it satisfied the yearnings of the converts to share the honors as well as the labors of the work. It also did historic justice to those brave seekers after God who, before foreigners came to Japan, translated from the Dutch and the Chinese the story of Christ's life, and became martyrs in searching for the truth. In this union version of the Holy Scriptures special prominence is given to the pure native element, as against the Chinese-Japanese so fashionable during the last half-century or more. Already the signs are numerous that this version will endure until the native Christians themselves, becoming masters of the Greek and Shemitic tongues, will erect on the foundations laid by the missionaries a still more stately edifice of sacred scholarship to enshrine that Word of God which liveth and abideth forever. It has not been possible in this article to do justice to all the workers for the Master in Japan, owing to lack of space. In Appendix E will be found a table giving a list of the societies at work in Japan and their latest statistics.

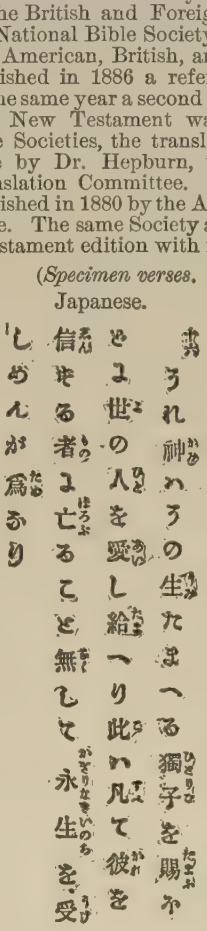
Japanese Version.—The Japanese belongs to the languages of the extreme Orient, and is spoken in the islands of Japan. The first in the field to make the Japanese acquainted with the Word of God in their vernacular was the late Dr. Chas. Gützlaff, whose translation of the Gospel and Epistles of John was printed at Singapore in 1839. In 1846 Dr. Bettelheim, a medical missionary and convert from Judaism, was sent to the Loochoo Islands. Having made himself acquainted with the Japanese, Dr. Bettelheim translated the Gospels of Luke and John, together with the Acts, which he revised after he had left Japan in 1854, at Chicago, with the assistance of a Japanese, bringing it more into conformity with the pure Japanese. This version was written in the Katagana character. After being transcribed into the Hiragana character, which is more generally understood in Japan, Prof. Pfizmayer of Vienna issued from the press at Vienna Bettelheim's Gospel of John in 1872, and in 1873 the Gospel of Luke and the Acts.

The printing of this version was regarded by the British and Foreign Bible Society only as a temporary measure, until something better could be prepared. This was done by a Translation Committee, which in June, 1874, commenced its sittings. The committee, consisting chiefly, if not entirely, of American missionaries, finished their work of translation in five years and a half, and the revision of the manuscript by the revising committee appointed in 1878 by the Translation Committee, was finished on March 30th, 1880. The first edition of the New Testament was published in the same year, and has since been published in different forms.

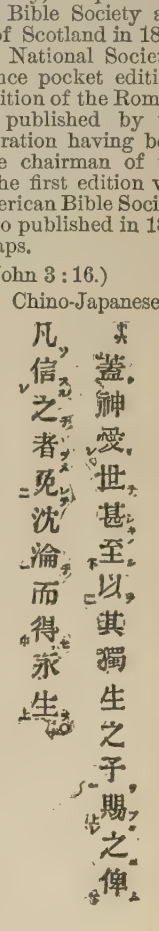
A reference edition of the standard New Testament was prepared by the Rev. John Piper of the Church Missionary Society, and published by the British and Foreign Bible Society and the National Bible Society of Scotland in 1881. The American, British, and National Societies published in 1886 a reference pocket edition. In the same year a second edition of the Romanized New Testament was published by the same Societies, the transliteration having been done by Dr. Hepburn, the chairman of the Translation Committee. The first edition was published in 1880 by the American Bible Society alone. The same Society also published in 1889 a Testament edition with maps.

(*Specimen verses.* John 3 : 16.)

Japanese.



Chino-Japanese.



Roman.

Sore, Kami no seken wo itsukushimi-tamau koto wa, subete kare wo shindzurū mono wa horobidzu shite, kagiri naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.

Besides the edition in Roman type, there were published editions in (1) the *Kunten*. This name is given to the small Japanese phonetic characters written on the right of the Chinese ideographs to give the termination of Japanese verbs and particles not found in Chinese. This edition is made from the classical version of Bridgman and Culbertson; (2) the *Kalakana*,

for the use of scholars, but not familiar to female readers; (3) the *Hirakana*, intended for those more dependent on phonetic helps.

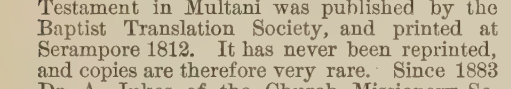
The Old Testament, which was translated by representatives of the different Protestant missions in Japan, and of which parts had been published from time to time, was at last completed in 1882, and in 1888, February 3d, a public meeting was held to celebrate this event. In the same year the first complete edition of the Bible was issued at Yokohama, the expenses of which were shared alike by the three great Bible Societies of America, England, and Scotland. In 1889 an edition of the Bible with references was published.

Besides a diglott edition of the Psalms in Japanese and English, published in 1888, there was also published in the same year an edition of the Gospels of Mark and John in raised type for the blind.

Japara, a town on the west coast of Java, 30 miles northeast of Samarang. Mission station of the Mennonite Missionary Society of Holland, with 100 members, under the charge of the famous linguist Janss.

Jatki or **Multani Version.**—The Jatki belongs to the Indic branch of the Aryan language-family, and is spoken by 2,500,000 people. "The language," says the latest translator, Dr. Jukes, "is called Jatki or Jagdalli by the people themselves, Multani or Derwal by their neighbors, because it is spoken in the Multan or Derwal districts. It is also spoken throughout Muzaffargarh district, and the state of Bahâwalpur, south of the Sutlej and east of the Indus, and also by the Khetrans, a tribe to the west of the first Sulimani range of mountains. The language is allied to Punjabi and Sindhi, but differs from both." A translation of the New Testament in Multani was published by the Baptist Translation Society, and printed at Serampore 1812. It has never been reprinted, and copies are therefore very rare. Since 1883 Dr. A. Jukes of the Church Missionary Society, missionary at Dera Ghazi Khan, has been engaged, assisted by a Munshi, on a translation of the New Testament. Of this the Gospel of Mark was edited by the Rev. A. Lewis, of the Church Missionary Society, for the British and Foreign Bible Society in 1887. Up to March 31st, 1889, one thousand copies have been disposed of.

(*Specimen verse.* John 3 : 16.)



Java, an island of the Indian Archipelago, situated in latitude 5° 2′ to 8° 50′ south, and longitude 105° 12′ to 114° 39′ east, is one of the richest colonial possessions of the Netherlands, and in respect to its population, its natural beauty, the mildness of its climate, and the industry of its people is the most important of all the islands of the archipelago. The area of the island is 50,260 square miles. Its greatest length is from east to west 666 miles, with a breadth varying from 56 to 136 miles. Including Madura and a number of smaller islands, which are included in the official Java, the area is 51,961 square miles. The mountainous range which forms the central ridge is of volcanic nature, and there are still many active volcanoes. The highest is Semeru, 12,238 feet. With its rugged, well-wooded mountain sides, fertile plains lying between the spurs, and the numerous tablelands, interspersed with beautiful though small lakes, the scenery of Java presents a varied and delightful picture. The climate of Java, with the exception of some marshy districts in the northern plains, is healthy and very salubrious. The heat is not intense, but the long continuance of it proves trying to European constitutions, which at first are not affected by it. In the interior tablelands the climate is colder and more bracing. The excellent roads throughout the island make it very easy for the richer classes to escape the heated term by going to the mountains.

Java is under the government of the Netherlands. The East India Company, created by the Dutch in 1602, gradually conquered the Dutch East Indies, and when the Company was dissolved in 1798 the mother-country took over the control of all its Dutch possessions, and since 1830 the Netherlands has been in undisturbed possession. The island is divided into residencies, each governed by a resident, who with his assistants exercises almost absolute control by means of a vast hierarchy of native officials. There are 22 of these residencies, including Madura. The population is very dense, 21,997,560 when enumerated at the end of 1887. Of these over 50,000 were Europeans, 225,500 Chinese, 15,000 Arabs, and the remainder natives. The natives belong to the Malay (q.v.) race, and are divided into the Javanese proper, the Sundanese, and the Madurese. The Malay type is best retained in the Sundanese, while the Javanese are the most civilized. In early times a warlike, ferocious spirit must have characterized the Javanese, but now they are peaceable, docile, sober, and industrious. Under Dutch rule the condition of the people has been most prosperous, and is improving rapidly under their wise and judicious administration. Agriculture is carried on, and by a system inaugurated in 1830, called the "culture system," it was to the advantage not only of the European resident, but also of the native chief and the native coolie, to produce as much and as good coffee, sugar, or rice as the land would bring forth. By this wise arrangement and community of interest the natural resources of the land, which is wonderfully fertile, are utilized to a greater extent with every succeeding year, and the resulting wealth benefits the government, the plantation owner, and the laborer. This "culture" system has now been abolished in favor of more freedom on the part of the individuals, but its beneficial results are clearly recognizable, and are still felt.

Religion.—Nominally, the natives are Mohammedans, since the Hindu dynasty was overthrown in the 15th century by the Mohammedans; in former times they were Buddhists and Brahmins, as Hindu civilization was introduced early in the Christian era. The result has been that fragments from all these religious systems are interwoven with their original spirit-worship, and the latter has absorbed the foreign element and still remains the dominant faith of the people. A spirit is worshipped at his altar under a great tree, while the formula of Islam, "There is no God but God, and Mohammed is His prophet," is uttered at the same time. Spirits are worshipped who cause diseases. Around the whole life of the people is an atmosphere of mystery; the stars in the heavens shed

their influence, and some strange emanation for good or for evil comes from every object of nature. Among the higher classes Mohammedanism is of a purer type, and the influence of the Mohammedan "priest" is great.

Language.—The three different races above mentioned have each its own language. Sundanese is gradually dying out. Javanese is the prevailing speech, and is found in two distinct styles—the court speech, and the plain talk among the people.

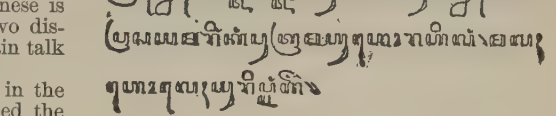
The chief towns of Java are Serang, in the residency of Bantam, which has supplanted the older city of Bantam on account of the superior healthfulness of its location; Batavia, the capital of Dutch India, and Purwakaria, the administrative town of Krawang residency. Cheribon, though very unhealthy, is one of the most important places in Java. The town is laid out in European style, and contains a church, a fine Chinese temple, and the palaces of the descendants of the old sultan. Foreign commerce and native trade are all well developed at Tagal, whose population is estimated at 80,000. Near the centre of the north coast is Samarang, which has a military hospital, and is a station on the railway. The largest town in Java is Surabaya. Its harbor is the best on the island, and it has numerous religious, educational, charitable, and commercial institutions.

Mission work is carried on by the Netherlands Missionary Society in East Java, where the Dutch Baptist Society has also one station. The Netherlands Missionary Union has stations in West Java. Besides these there are the following societies: The Protestant Church in Netherlands East Indies, Java Comité, Mennonite Missionary Society, Ermelo Missionary Society, Christian Reformed Church, and the Dutch Missionary Society. In 1886 the number of Christians among natives and foreign Orientals was 11,229, and in 1887 there were in Netherlands India 67 missionaries.

Java Comité, a foreign-missionary society with headquarters at Amsterdam, Holland, founded in 1851 in Batavia, Java, as a society for home and foreign missions. A committee to aid this society was formed in Amsterdam in 1851, and now has the superintendence of its work. It has missionaries in Batavia and the surrounding country.

Javanese Version.—The Javanese belongs to the Malaysian languages, and is spoken in the island of Java. A translation of the New Testament into the Javanese was commenced by Mr. Tracote and completed at the press in Calcutta by the Rev. Gottlob Brückner. Between the years 1848 and 1856 the Netherlands Bible Society published an edition of the entire Bible, made by the Rev. J. F. C. Gericke. In 1882 at the request of the Rev. P. Dansz of Djapara, the British and Foreign Bible Society resolved to employ Mr. Dansz, for over thirty years a missionary in Java of the Baptist Society for the Propagation of the Gospel in the Netherlands Colonies, to prepare a version for the people of Java, said to number 19,000,000, of whom 8,000,000 were Javanese, 8,000,000 Sundanese, and 3,000,000 Malays. In 1883 the Gospel of Luke, as translated by Mr. Dansz, was printed at Singapore, and in 1887 the New Testament was published. Several native scholars assisted in the translation and revision. Mr. Dansz is now translating the Old Testament.

(*Specimen verse.* John 3 : 16.)



Jeb-el-Tour, a section of Kurdistan south of the bend in the Tigris, and between the Tigris and Mardin. Its most important city is Midyat. The people are mostly Jacobites, and are among the finest specimens of the Syrian peoples. Their life of constant strife with the Kurds has developed a good degree of force of character, and they are more open to mission influence than those farther south on the Mesopotamian plain. The language is both Arabic and Kurdish. Mission work is carried on in Midyat and in some of the surrounding villages.

Jehlam (Jhelum), a town in Punjab, North India, on north bank of Jehlam River. Climate hot; healthy in winter. Population, 3,107; race, Pangali. Languages, Urdu, Pangali, Guimuki, and Hindi. Mission station of the United Presbyterian Church of America (1873); 2 missionaries and wives, 2 other ladies, 15 native helpers, 6 out-stations, 1 church, 48 members, 6 schools, 200 scholars, and an active zenana mission.

Jérémié, a town of Haiti, West Indies, at the southwest extremity, 125 miles west of Port-au-Prince. Population, 5,000. Mission station Protestant Episcopal Church; 313 school-children and an agricultural school. In the interior, in the forest-tangles covering the old plantations, life has sunk into complete Africanism. People live in mud-huts, know not marriage, worship serpents, and offer human sacrifices; and the coarsest fetichism may be found even among those negroes and mulattoes who have their children baptized and pay tithes to the Roman Catholic clergy.

Jericho.—1. A Hermannsburg station in Transvaal, South Africa, with 230 Christians. —2. An English Baptist station in Jamaica, West Indies. Baptist chapel seats 1,200. Resident minister; church-members, 802.

Jerusalem.—From the time of the Crusades, Jerusalem has been a special object of missionary work. Each of the different branches of the Christian church, European and Oriental, have had their representatives there. The strongest element has been and still is the Greek, the Greek Patriarch receiving the support and encouragement of the Russian Government. Next in strength come, perhaps, the Armenians, who have a large convent and church. The Latins have not been very strong until recent times. The conflicts between these different branches of the church have been such as to excite the derision and contempt of the Moslems, who have been compelled to guard the holy places by sentries in order to prevent Christians from destroying each other, and the places that they affected to reverence. Jerusalem has also been, naturally, the gathering-place

of the Jews, and numerous efforts have been put forth to establish this race in their ancient capital. It has seemed, however, as if the very presence of the Holy Place acted upon them so as to destroy all sense of religion, and the Jews of Jerusalem have been notoriously the worst specimens of their race. Of late years, however, with the efforts of such men as Sir Moses Montefiore, and those who with him have sought to establish Jewish colonies, not in Jerusalem itself, but in the country, somewhat of a change has taken place. When the A. B. C. F. M. sent its first missionaries to the Levant in 1819, they were told to go to Jerusalem and survey from there the land that they were to enter. They found, however, that any work there was entirely impracticable, and from that day to this no American societies have undertaken mission work in Palestine. At present the principal societies at work in Jerusalem are: the Church Missionary Society, the Berlin Jerusalem Union, the London Society for Propagating the Gospel among the Jews. There are also various other German organizations at Bethlehem, which is so near as to be practically in Jerusalem. The Berlin Jerusalem Union has a station, and the Society for Promoting Female Education in the East has a school with a fine new building. At Bethany also there is an independent home started by a Miss Crawford. With the exception of the last, the work is almost entirely among the Jews, and is chiefly in the line of education. The Church Missionary Society's work is the most important and the most successful. It comprises 3 missionaries with their wives, 2 native clergy, 4 native teachers, 109 native communicants, and 355 scholars. The most important part of the work is in connection with the Preparendi Institution, which sends out school-teachers to the various out-stations. There is also the Bishop Gobat boarding-school and a printing-press. For the work of the Jerusalem Union, see article.

Jerusalem Union in Berlin (Jerusalems-Verein zu Berlin).—The Union was founded by Court-preacher Strauss in 1852. According to the statutes of 1868, its object is to support, enlarge, and multiply the German evangelical institutions and undertakings which have been started in the Orient, in the territory of the evangelical bishopric of Jerusalem. It proposes to contribute to the maintenance of the German Evangelical Church in the Holy Land, and to be active, by means of schools, hospitals, and hospices, for the "inner and outer mission" among the native inhabitants of that region, and among Germans resident there. Any one who contributes regularly is a member. The conduct of its affairs is in the hands of a committee of at least 16, who elect their own successors.

The Union has, from the first, enjoyed royal support. Frederick William IV. was the first to attempt to develop the German religious interests in Jerusalem, and one of the fruits of his efforts was the establishment of the Evangelical Bishopric there. At present the German community is not connected with this body. Emperor William I. continued the care bestowed by his brother; and Crown Prince Frederick, upon his visit there in 1869, took special interest in the religious welfare of the German colony. For long years the Union was under the special protection of Empress Augusta. The present Emperor continues the royal aid.

As is seen from the statutes, the Union is not an exclusively mission organization, although in connection with its work among Germans it neglects no opportunity for mission enterprise among the Arabs.

Support is obtained chiefly from private contributions. In numerous cities of Germany there also exist women's societies for the supply of clothing, etc., to the various institutions in Jerusalem. There are such in Berlin, Potsdam, Breslau, Lübeck, Dessau, Gross Reichen, Ober Röblingen, Kyritz, Holstein, and Glauchau. Aid is also received from various other independent societies. The average income, exclusive of special building funds and the like, is 24,000 marks annually.

The Union has two mission stations—the one at Bethlehem, the other at Beit-Djala, half an hour distant. The Arabian Protestant parish at Bethlehem consists of but few families, but the station is considered an important one. Money for erecting a church has been on hand for some years, but the permission of the Sultan for the prosecution of the work was slow in coming. First a firman was granted for the ground story (which will be used later for a school), and on the occasion of the visit of Emperor William II. to Constantinople in 1889 further permission was accorded for the whole building. There are two schools, one for boys and one for girls, together having 100 pupils. Unfortunately the capable pastor, Schneller, retired from the service in 1889. Beit-Djala is a branch station of Bethlehem. In 1886 a chapel was built, and the parish is in the care of a native evangelist, who is gradually consolidating the scattered elements. Here also are two schools—the boys' school numbering 80, and the girls' school of about 25, established in 1888. Proper school-buildings and dwellings are still lacking, but efforts are being made to supply them. A third station was opened in 1884 in Hebron, but after four years of existence it had to be abandoned, because the Mohammedans were forbidden to consult the German physician or to send their children to the German school.

The chief activity of the Union is in Jerusalem, though here it has a less distinctively mission character than in the other stations. Here the funds are applied to support in part various German institutions which have chiefly national character. It contributes to the salary of the pastor of the German church, who makes quarterly visits to the Germans in Haifa and Jaffa, and to that of the assistant preacher, who is also teacher in the German school. As early as 1867 a collection was made in Germany for church building in Jerusalem; in 1869 the Prussian crown came into possession of El Múrestán, the site of the old convent Santa Maria Magna; the locality was excavated, and now a German chapel stands upon it. Money is now collected for the erection of a permanent church; the death of Emperor Frederick, who had the work especially at heart, brought the undertaking for a time to a standstill; the present emperor has put the matter into the hands of a special organization. In connection with the parish is a Men's Union, and lately a Youths' Union has been established.

The following are the other enterprises that are assisted by the Union: (1) The Syrian Or-

phanage, long the special care of the veteran Schneller, father of the pastor at Bethlehem; it has a president, inspector, 4 teachers, and 8 instructors in manual labor. At present 145 children are cared for. In 1889 a large tract of land was secured, for practical instruction in farming. (2) Talitha Kumi is an educational institution for Arabian girls; the training is of varied character, some being prepared to be teachers, others to be servants in Christian homes. The maintenance of each child costs 180 marks yearly. There are now in the institution 115 girls. (3) The Deaconess' Hospital was established by Kaiserswerth deaconesses in 1851; 500 patients are treated yearly in the hospital, four fifths of them being Arabs, and one half Mohammedans. Three times weekly a Polyclinic is open, at which 7,700 cases are annually treated. Each applicant for admission to the hospital pays 4 marks. The present location of the hospital is very bad, and the most pressing need of the whole work is the erection of a suitable building outside of the walls. For this purpose a collection is being made by a local committee. (4) Assistance is also given to the Leper Asylum, maintained by the Moravians; and to the Children's Hospital ("Marienstift"), which cares for 130 children and 60 mothers (in 1889). A missionary for the seamen in Port Said is one of the plans for the immediate future.

The organ of the Union is "Neueste Nachrichten aus dem Morgenlande," conducted by Lic. Hoffmann in Frauendorf, near Stettin.

Jessore, a town and district in Bengal, India, 74 miles northeast of Calcutta. It was formerly of little importance, but is rapidly growing in commercial wealth. Its population of 8,495 are mostly Moslems. Mission station of the Baptist Missionary Society; 1 missionary, 15 church-members, 1,025 Sabbath-scholars.

Jews, The.

Local Settlements and Religious State of the Jews.—In the time of Christ Jewish communities had spread through all the countries bordering on the Mediterranean, and only a small part of Israel was still living in Palestine. This part was still further reduced, if not completely destroyed, by Titus in 70, Hadrian in 135, and Heraclius in 628, and not until the present century did Palestine once more become the abode of a larger Jewish population. As civilization advanced towards the north, Jews became domiciled also in central Europe. In the middle ages they were chiefly settled in Spain and Germany. But persecution drove many Spanish Jews to the other Mediterranean countries, especially to Italy, Turkey, Asia Minor, and Palestine; and for the same reason many German Jews moved towards the East, into the Polish empire, at that time reaching from the Baltic to the Black Sea. Still earlier some emigrations had taken place to Arabia, Persia, India, and China; but as those sporadic settlements—to which must also be reckoned the Fallashas of Abyssinia, who had adopted Judaism—maintained no regular communication with the main bulk of the people, they actually lost the knowledge of their own religion, and the revival which lately has taken place among them is due to the exertions of the Jews in Europe. The Jews also took part in the European colonization of America, going mostly to the northern part of that continent, less frequently to the southern and central; and recently both Australia and South Africa have received some smaller and less important Jewish colonies. The table below, based on the *Annuaire des Archives Israélites* for 1887, with some corrections, gives a general view of the distribution of the Jewish race:

Europe:		
Germany	562,000	
Austria-Hungary	1,644,000	
Russia	2,552,000	
Turkey in Europe	105,000	
Roumania	263,000	
Servia	3,500	
Italy	40,000	
Switzerland	7,000	
Greece	3,000	
Denmark	4,000	
Sweden-Norway	3,000	
Great Britain-Ireland	100,000	
Holland	82,000	
Belgium	3,000	
Spain	1,900	
France	80,000	
Total		5,457,000
Asia:		
Turkey in Asia	195,000	
Siberia	47,000	
Persia	18,000	
India	19,000	
Total		300,000
Africa:		
Egypt	8,000	
Tunis	55,000	
Tripoli	6,000	
Algeria	35,000	
Morocco	60,000	
Abyssinia	200,000	
Total		370,000
America:		
Canada	2,400	
United States	350,000	
Central and S. America	50,000	
Total		402,400
Australia and Polynesia	20.000	

These 6,549.000 Jews are, as the table shows, very unequally distributed over the earth, and it seems apparent that the missionary activity developed among them should stand in some proportion to the density and strength of each single settlement. Thus, as long as there are countries which have only one missionary for every 50,000 Jews, new mission stations should not be established in countries which have a much smaller Jewish element in their population. Nor should the activity ever be concentrated to such a degree as is the case in Palestine, where there is a missionary for every one thousand Jews.

The mediæval division of the Jews into Sephardim or Spaniards, Aschkenasim or Germans, and Mozhrabim, or North Africans, has lost to some extent its significance. Other distinctions have become more prominent than that of descent. Nevertheless in some connections it is still instructive.

Sephardim communities, numbering in all hardly more than 300,000 members, are found in Italy, Greece, Turkey, Asia Minor, Palestine, and sporadically also in France, Holland, and England. The Aschkenasim who form the principal mass of the Jewish people and num-

ber over five millions, have their chief seat in Germany, Austria-Hungary, and Russia, but make also the larger part of the Jewish population in France, Italy, England, and Palestine. The North American Jews are almost without exception Aschkenasim. The Moghrabim, numbering about 160,000, live in Northern Africa and Palestine.

On account of their common German descent all the Aschkenasim used originally the German language, in an old and somewhat mutilated dialect, strongly mixed up with Hebrew words, and in Poland and Russia also with Slavic words. This language was by the Jews themselves called simply "Jewish," but by others either Judæo-German, or by a mistake, "Judæo-Polish." In Germany it has now nearly disappeared. There, as in Hungary, England, France, and America, it has, at least among the educated Jews, been wholly superseded by the language of the land. In Russia, Poland, and Galicia, however, and among the numerous emigrants thence to England, North America, and Palestine, "Jewish" is still the common speech, and a missionary among them must understand it. The Sephardim in the Orient have also retained their Spanish dialect. The Moghrabim generally speak the Arabic dialect common in the land in which they live.

All three classes of Jews—that is, so far as their members can be designated as belonging to the old faith—follow the rabbinical law such as it has been laid down in the Talmud, and afterwards codified in the Mischna, Thora and Schulchan Aruch. Their form of worship has a common basis, fixed in Babylonia between the 6th and 9th centuries. Through different additions and changes in the different countries, there developed from this common basis quite a number of different rituals, but most of these have afterwards given way either to that of the Aschkenasim or to that of the Sephardim.

In religious belief, however, there are, as above indicated, Jews of the old faith and Jews of the new faith. When towards the close of the 18th century the Jews began in great numbers to take active part in the development of modern civilization, those concerned in the movement could not fail to recognize that the rabbinical law contains much which is superstitious or inhumane; that the divine service needed a reorganization, especially by the introduction of sermons in the language of the land; that the youth ought to have a fuller instruction in the Bible and the elements of doctrine and ethics; and acting on this conviction the natural result was that there arose a distinction between the Jews living in central and western Europe or in the United States, and the Jews settled in or coming from eastern Europe. The latter retained Judaism in its old, mediæval form; the former entered upon a development demanded by the times.

Among the Jews of the new faith there must further be made a distinction between the orthodox party and the party of reform. The orthodox follow the rabbinical law, though purged from its extravagancies; use Hebrew in their worship, though with occasional sermons in the language of the land; and expect, through confidence in the promises of the Prophets, that all Israel shall some day return home to Palestine. The reformers reject the rabbinical law, use partially or wholly the language of the land in their divine service, and consider themselves genuine citizens of the state to which they belong. But most of them have given up the faith in a divine revelation, and substituted a confidence in the infinite development of the moral and religious truths contained in the Law and the Prophets; and many of them have lost all religious conviction, and become absorbed in mere materialism.

In the 18th century there also developed two larger groups among the Jews of the old faith, namely, the Peruschim or Mithnagdim and the Chasidim. The Peruschim are followers of the Talmud, the Chasidim of a later form of the Kabbala, which may be regarded as a kind of mysticism or Theosophy. This must not be understood, however, as if the Peruschim stood in no relation to the Kabbala, for the Kabbala has so thoroughly permeated mediæval Judaism that it has left traces of itself on every leaf of it. Nor are the Chasidim in opposition to the Talmud: they only wish to keep the study of it within certain limits, in favor of prayer and contemplation. Characteristic of them is their reverence for holy men who through prayer and contemplation are said to have come into closer relations with God, and thereby to be able to give infallible counsel and to confer heavenly blessings on their adherents.

Violent controversies take place between the Peruschim and the Chasidim, between the orthodox and the reformers, between those of the old faith and those of the new faith; one party accuses the other of having dealings with the Gentiles (Christians), and the other turns off the accusation by scoffing at the superstition of their antagonists. But they all agree in the profession of one single God, with whose very essence the idea of a trinity is as incongruous as that of an incarnation, and in the conviction that Israel is specially selected to represent this faith among the nations of the earth. Thus, while the monotheism of the Old Testament is directed against polytheism, the monotheism—or, rather, unitarianism—of modern Judaism is a protest against Christianity. None of the four parties is any nearer to Christianity than the other three. The orthodox are prevented from accepting the gospel by their strict but superficial legality, the reformers by their loose religious sense, the Peruschim by their hair-splitting subtlety—the result of their Talmudic studies—and the Chasidim by their blind fanaticism. But they all need the gospel as the only power which can burst the chains in which their consciences lie stricken, and fill their unsteady hearts with that peace which passeth understanding.

General History of Missions among the Jews.—From the beginning of the 2d century the separation between the Christian Church and the Synagogue became more and more pronounced. The Church lacked that understanding of Judaism which was absolutely necessary in order to bring about a connection with the gospel. Few Christians knew the Hebrew language, and none took notice of the Jewish literature which sprang up just at that time. Attempts at literary exchange were made, but without effect; they may have served to strengthen the faith of the Christians, but they could do nothing to convince the Jews. Then the Talmud arose as a bulwark around Judaism, too strong to be broken through by an imperial edict like that of Justinian, 553, A.D.; worst of all, those civil restrictions which were laid upon the Jews in order to defend the Chris-

tians against Jewish influence erected new and heavier barriers between the Church and the Synagogue.

Roman Catholic Missions among the Jews.—In the 12th century a definite missionary zeal awoke in the Church, and, as was natural, it originated in Spain, where the Jews took an active part in the spiritual life of the people. In 1230 Raymundus of Pennaforte established in Murcia a special college, in which the Dominicans prepared themselves by linguistic and literary studies for missionary work among the Jews. From this school issued in 1280 Raymundus Martini's great work, "Pugio Fidei," which certainly is the most exhaustive evidence of Christianity ever extracted from the rabbinical literature, and which for centuries formed the chief arsenal from which were drawn the arguments against the unbelieving Jews. The monks went about and preached in the synagogues, and disputations were instituted at which the Jews were compelled to step forward and answer for themselves. How important the result of that activity must have been, may be inferred from the number of polemical treatises which the Jews of that time composed. A new exegesis sprang up among them. In order to defend themselves against the conclusions which Christian commentators drew from the prophecies of the Old Testament, they had to invent a new and more "rational" method of exposition.

The more distinctly, however, the Christian nations became consolidated into Christian states, the more apparent it also became that the Jews living among them were only guests in the country, without any civil rights, and the Jews were unable to counteract this impression, because they really wanted to live according to their own laws and really considered themselves strangers in the land. Still worse, from this peculiar civil and social position of the Jews the government, naturally enough, came to the conclusion that they could be sent out of the country at a moment's warning, and that they ought to pay the price demanded for a permission to stay. Finally, the Crusades created a religious enthusiasm which often turned into fanaticism, and then always pointed to the Jews as the assassins of Christ. In many cases their only rescue was in the Christian baptism, but as the sacrament was received without any faith in its truth, there was formed, especially in Spain, an element in the population which seemed to be Christian, but in reality was Jewish, and which for centuries kept the Inquisition hard at work. With the end of the 16th century the persecutions ceased, but the base social position of the Jews continued the same until towards the close of the 18th century, when the state becoming less strictly denominational, a change took place. Meanwhile the treatment which the Jews had received from the Christians had raised hindrances to the preaching of the gospel among them, which have hardly yet been overcome.

Of late the Roman Church has shown its interest in the evangelization of Israel chiefly by delivering occasional sermons in cities where she can compel the Jews to be present. Something is done, however, in order to help along those Jews who enter the Church and protect them against the hostilities of their former co-religionists. An asylum for Jewish proselytes was founded in Rome in 1543 by Ignatius Loyola, but that institution and the order of "Our Blessed Lady of Sion," founded in Paris, 1845, for the special purpose of praying for the Jews and educating Jewish children, are at present the two only centres of Roman Catholic mission work among the Jews.

Protestant Missions among the Jews.—In the 16th and 17th centuries the Protestant Church was so fully occupied with its own defence and organization, that neither time nor strength was left it for missions among non-Christian peoples. Luther felt originally friendly towards the Jews. One of his first pamphlets, "Dass Jesus Christus ein geborener Jude sei," 1523, is a mission tract. But this friendly feeling afterwards changed into bitter wrath, and the change, no doubt, influenced many others. Still there were always in those days some theologians who looked with hope upon the case of the Jews, and treated them kindly.

In the beginning of the 18th century, however, missions began to be sent out both among the heathen and the Jews. Encouraged by such men as Spener, Hochstetter, Esdras Edzard, etc., August Hermann Francke (d. 1727) took up the work and pushed it in both directions. The *Institutum Judaicum* was established at Halle by Callenberg, and between 1728 and 1792 there proceeded from that institution a long series of missionaries, Stephan Schultz at their head, who visited not only Germany, but also other European countries and the Orient. Under the influence of Francke, Count Zinzendorf, the founder of the *Unitas Fratrum* (died 1760), continued the work, and though the Moravian Church only for a few years maintained a mission among the Jews, its head never ceased to take an interest in the cause. Nevertheless, the missionary activity of the 18th century was confined within very circumscribed limits, and the rationalism which reigned during the latter half of the century lacked that unconquerable strength of faith which is the true soul of missionary labor.

But the 19th century became the century of missions, and those among the Jews developed side by side with those among the heathen. This time, however, it was not Germany but England that took the lead. The "London Society for Promoting Christianity among the Jews" was formed in 1809, and stations were founded in England, Germany, Poland, and Palestine. Those stations again became so many new impulses of interest throughout the Protestant Church, and other mission societies were formed in Berlin, Dresden, and Basle. Christian Friedrich Frey (died 1853), who gave the first impulse for the formation of the London Society, was also the real founder of the first American mission among the Jews: "The Society for Ameliorating the Condition of the Jews," New York, 1820.

Other circumstances have proved favorable to the movement. The establishment of a Protestant Episcopate in Jerusalem, 1847, naturally drew attention to Palestine, and strengthened the interest in the mission among the Jews. The Presbyterians of Great Britain and Ireland, the Lutherans of Norway, Bavaria, and the Rhine Provinces, entered upon the work. The anti-Semitic commotion in Europe since 1870 has no doubt also contributed, if only indirectly, to awaken the whole Christian world to a consciousness of its duty

towards Israel. Thus at the close of the 19th century, it may be said that Protestant Christendom has been to a good degree permeated with the idea of missionary work among the Jews. In North America, also, has this idea expanded and assumed practical shape. Mission stations have been established in nearly every country in which Jews are settled. Even the Falashas of Abyssinia have not been forgotten. It may be that the preaching of the gospel among the Jews has achieved more with respect to extension in space than with respect to intensity of spirit; but surely the final goal is drawing nearer, when all Christendom shall stand like one man before Israel, professing its faith in Christ and in His gospel.

Methods of Missions among Jews.— It is the duty of the Church to preach the gospel to the Jews, to give proper instruction to those among them who may become believers in Christ, to put them by baptism in true communion with the Holy Trinity, and to receive them unto its own bosom. It is the duty of each established church community and of each of its members, clerical or lay, to bring the gospel to the Jew, his neighbor; and it is with every such community an indication of spiritual poverty when its members shift the burden of that duty from their own shoulders, and make it the special office of a committee or society. It should not be overlooked, that the live Christian, who in his everyday dealings with Jews finds an opportunity to profess his faith in Christ as his Saviour, is the very best preacher of the gospel that can be found; and it is a well-ascertained fact that the pastor of the parish always finds much easier access to the Jews living among his parishioners than any missionary, from whom they are liable to recoil as from a "soul-catcher." It would therefore be best if the pastor could be brought to understand that the Jews living in his parish are his special field of labor, and that if circumstances—for instance, lack of time—forbid him to improve that field, a vicar was given him for this special purpose. Within the pale of the Episcopal Church in England this method has been applied with so much success, that in many cases mission work among the Jews by special missionaries from mission societies must be considered temporary and provisional. Whether the work is done by the church or by a society, it is of the greatest importance that it have the active sympathy and co-operation of the Christian surroundings. By means of sermons, conferences, synods, periodicals, instruction of theological students, more knowledge should be spread among the Christians concerning the peculiarities of Israel as a race and Judaism as a religion, so that the Jew when he becomes an inquirer and a proselyte may be more easily understood and consequently more heartily received.

In the mission work proper the greatest aid comes, of course, from the New Testament. Translations into the dialects used by the Polish, Spanish, and Persian Jews have been published by the British and Foreign Bible Society, and there exist no less than three translations of it into Hebrew: one, the oldest, by Reichardt, published by the London Society, somewhat incorrect; another by J. E. Salkinson, published by the Trinitarian Bible Society, somewhat artificial and strained; and a third by Franz Delitzsch, originally published by himself, but now in the catalogue of the British and Foreign Bible Society, the most correct and in every respect the best.

Better advantage, it should seem, might be taken of the daily press and the periodical literature for an intellectual exchange with the Jews. What they think and write about Christian things should more often be made the subject of public discussion; and, on the other side, Christian literature should, by means of public reading-rooms and circulating libraries, be made more accessible to them. Free schools, in which Jewish children of both sexes receive not only an elementary secular instruction, but also sound information about Christianity, or at least about the New Testament, have proved a very effective method of sowing the seeds of the gospel. Christian charity is also a support to the mission, as shown by the medical missions established in London, Wilna, Buda-Pesth, Constantinople, Jerusalem, Safed, Tiberias, Smyrna, and Rabat (Morocco). But the charity must be given solely because it is needed, and must under no circumstances assume the character of being the price of compliance. If so, the missionary will soon acquire the reputation of being sent to buy souls.

For the instruction proper of the catechumens no general rules can be given, as it depends entirely on the individual character of the teacher and the pupil. In London, Hamburg, Stockholm, and Jerusalem special houses for proselytes or "homes" have been established, sometimes connected with a kind of industrial schools in which the pupil has an opportunity for learning a trade at the same time. Under certain circumstances such homes are absolutely necessary in order to protect the pupils from hostile or unfavorable influences, and they always afford an opportunity for a deeper and more steady development. But the very advantages they offer may prove a temptation to hypocrisy.

When a catechumen has become a believer, he must not only be received into the church but also incorporated with a distinct congregation as a member of it. For this reason it is natural that the pastor of the congregation, even though he has not been his teacher, should administer the sacrament of baptism to the new Christian, thereby becoming, so to speak, one of his sponsors. The organization of a specific Judæo-Christian church has been tried several times, but never with success. As long as the children of Israel become Christians one by one, there seems to be no good reason for such an undertaking, nor is it probable that any church mission would ever be very willing to lend aid to it. For the mission, on the contrary, it is of importance that its converts continue in uninterrupted relation with their former co-religionists, as they have become missionaries themselves.

The exertions which of late have been made for the purpose of bringing back the Jews to the soil also deserve special mention. These have often been suggested by the desire of aged Jews to return to the land of their fathers, and have received added impulse from the persecutions which have driven them from Russia and forced them to locate elsewhere. The agricultural colonies which since 1870 have been settled in Palestine by Jewish money, seem to prosper; and the same is the case with the colony Artuf, which in 1883 was established in Palestine under

Christian auspices. As, since 1870, the Jews have returned to Palestine in great numbers —there are now more than 50,000 in the land— it is, of course, very well to aid them and put them on the right track with respect to occupation, etc. But no mission society has as yet undertaken to work for the return of Israel to Palestine.

Hitherto missionaries to the Jews have not often held it necessary to make any special preparations for their work, presupposing, probably, that the work itself would supply its demands as it went along. But the result hereof has been that the ignorance of the missionaries has become a by-word among the Jews. The London Society maintains a Hebrew college, chiefly for the purpose of giving Jewish proselytes the necessary Christian and secular instruction. A seminary in which theologians, after finishing their education for service in the Church, can obtain instruction in the language and literature of Judaism was established by Rev. W. Faber in Leipzig, 1886, under the direction of Professor Franz Delitzsch—till his death, March 4th, 1890—and Dr. Dalman, and mission societies in Scotland, Scandinavia, France, and Germany have sent their candidates thither for education.

Mission Societies.—We arrange the list of mission societies according to countries, and place England at the head of the list, because it was there that Protestant mission work for the Jews actually commenced. (See Preface.)

Great Britain and Ireland.

I. The London Society for Promoting Christianity among the Jews was formed in 1809. In 1801 a German proselyte, Christian Friedrich Frey, educated in Berlin by Jänicke, and destined for the service of the London Missionary Society, asked the permission of that Society to preach the gospel to his brethren in the flesh. It was granted, and he began his work while still studying. A special committee was appointed to take care of the proselytes, and in 1808 this committee formed itself into an independent mission society for the Jews. Frey became their first missionary. In the beginning Episcopalians and Dissenters worked together, but in 1815 the latter separated, and since that time the Society is exclusively Episcopalian. The Primate of England is its patron; among its vice-patrons are two archbishops and forty-seven bishops. Its president is Sir John H. Kennaway, M.P. All its officials (so far they have all been either Englishmen or Irishmen) must belong to the Established Church. Questions of organization and discipline are decided by the bishops.

At present the Society has 25 ordained and 24 unordained missionaries, — among the latter 2 physicians,—81 canvassers and teachers, in all 130 workers. It has 6 stations in England—London (with schools, chapels, and a seminary; the Operative Jewish Converts' Institution and the Inquirers and Wanderers' Home are maintained by aid societies), Birmingham, Manchester, Leeds, Liverpool, and Hull; 2 in Holland—Amsterdam and Rotterdam; 5 in Germany—Berlin, Danzig, Hamburg, Breslau, and Frankfort-on-the-Main; 3 in Austria—Vienna, Cracow, and Lemberg; 2 in Russia—Warsaw and Kishinew; 1 respectively in France, Rumania, Italy, and Turkey in Europe—Paris, Bucharest, Rome, and Constantinople; 5 in Turkey in Asia—Smyrna, Jerusalem, Jaffa, Safed, and Damascus; 3 in North Africa—Tunis, Mogador, and Algiers, and 1 in Persia—Ispahan. In Abyssinia, otherwise closed to European missionaries, is a station at Kornthal under direction of Mr. Flad, with 5 native helpers and 3 teachers. The annual revenue of the Society amounted, March 31st, 1889, to 702,000 marks. It receives an annual contribution from the Emperor of Germany and from India, Sierra Leone, Australia, and Canada. It issues an Annual Report, an illustrated monthly, "The Jewish Intelligence," and an illustrated periodical for youths, "The Jewish Advocate."*

In this connection, because started by the Society, must be mentioned "The Hebrew Christian Prayer Union," an association of proselytes and sons of proselytes, which every year holds four large prayer-meetings in London for the Jews and the mission among them—one always falling on the Day of Atonement. The association numbers 393 members, and issues an Annual Report.

II. The British Society for the Propagation of the Gospel among the Jews was founded November 7th, 1842, in London. A number of members from different churches joined together, and invited all evangelical Christians to co-operation. The proselyte Ridley Herschell, father of the present Lord Chancellor of England, must be considered as the real founder. The Society has now 6 stations in England—London, Birmingham, Leeds, Manchester, Nottingham, and Bristol; 1 in Scotland—Glasgow; 5 in Germany—Hamburg, Königsberg, Dresden, Breslau, and Stuttgart; 1 in Russia—Wilna; 3 in Austria—Vienna, Pressburg, and Lemberg; 1 in Turkey—Adrianople; and 1 in Palestine—Jaffa. It has 26 missionaries, of whom 14 are ordained and 1 a physician, 3 female missionaries, and 90 voluntary helpers. The annual revenue amounted, May 1st, 1889, to 178,500 marks. It issues an Annual Report, and an illustrated monthly, "The Jewish Herald."

III. The Jewish Mission of the Presbyterian Church of England originated, according to "The Jewish Herald," 1875, p. 67, "some years before 1875," and probably after 1870. A committee which reports to the Synod of the English Presbyterian Church directs the mission; 1 missionary with 1 helper is stationed in London. In connection with the United Presbyterian Church of Scotland a medical mission has been established at Rabat, Morocco. The annual revenue of the Society amounted, May 1st, 1887, to 23,500 marks. See Reports of Committees presented to the Synod of the Presbyterian Church of England, and the "Presbyterian Messenger."

IV. Parochial Missions to the Jews Fund. In 1875 there was formed, under the patronage of the Archbishop of Canterbury and a great number of bishops, a Society which will aid the pastors of the Episcopal Church in the evangelization of their Jewish parishioners,—the parish of the Episcopal Church being a purely local term,—by providing them with assistant pastors specially trained for that very object;

* Two missionaries of the London Society publish German periodicals: Pastor Becker of Breslau: "Dibre Emeth," a monthly, and Professor P. Cassel of Berlin, "Sunem," a weekly.

and this was the first attempt ever made to transfer the mission to the Jews from the church in general to the individual congregation. Accordingly the fund, under the administration of a committee, is used partly for the education of such assistant pastors, partly for their support in the poorer parishes. When a pastor wants a stipend for an assistant he sends to the committee a written petition, stating the number and general condition of the Jews of his parish, and giving a formal assurance that the assistant will be occupied solely with mission work among them, together with a certificate from his bishop indorsing the petition and recommending the candidate. Through semi-annual reports, the pastors thus supported remain in communication with the committee. At present 7 theologians and 3 laymen are occupied in this way in the parishes of London, Cairo, Bombay. Revenue, December 31st, 1888, 22,500 marks. (Annual Report.)

On the instance of Bishop Blyth of Jerusalem, funds were collected by the same Society for a similar mission in Alexandria.

V. The London City Mission has been engaged in missionary work among the Jews for more than fourteen years. In March, 1889, six missionaries were in its service. It issues "The London City Mission Magazine."

VI. The Jewish Refugees' Aid Society was formed in London in 1883 on the instance of Rev. Friedländer under the patronage of Lord Aberdeen for the purpose of aiding Jewish emigrants to Palestine. It has founded and maintains a colony at Artuf, near Jerusalem, which stands under the spiritual direction of the London Society. Revenue, June 30th, 1889, 8,300 marks. (Annual Report.)

In this connection must also be mentioned the Society for Relief of Persecuted Jews (Syrian Colonization Fund), founded in London under the presidency of the late Lord Shaftesbury. This Society has bought a field near Jerusalem, on which Jews are engaged in agriculture and market-gardening. Missionary work proper is not undertaken. The object of the aid is simply to give the Jews a token of Christian sympathy. See "Brief Account of Work Done and in Progress."

VII. The Mildmay Mission to the Jews was founded June 1st, 1876 by Rev. John Wilkinson, who has been actively engaged in missionary work since 1852. His object was to have the gospel preached to every Jew—man, woman, or child—in England, Scotland, Wales, and Ireland, "before they leave us on their return to Palestine or before we leave them to meet our Lord at His second Advent." The mission owns now five houses in London, with a printing establishment, an asylum for children, a home for the sick, etc. Thirty helpers are engaged in the work, among whom are 2 physicians, 21 ladies, and 3 missionaries, who travel through Great Britain and also visit other countries.

Besides his missionary work proper, Rev. John Wilkinson has also undertaken to spread the Hebrew translation of the New Testament among the Jews. In January, 1886, he announced that he wanted to distribute 100,000 copies of the New Testament in Hebrew. In April, same year, he had 60,000 marks at his disposal. He has since visited East Prussia, Southern Germany, Hungary, Galicia, Russia, and Northern Africa, distributing the New Testament. (See the annual report in "A Summary of the Lord's Work and Service for the King," a monthly.)

He is also connected with the Home of Industry for Jewesses at Spitalfields, London. (See his "The Lord's Work among the Jews.")

VIII. The Barbican Mission to the Jews, thus named after the house in the eastern centre of London, where it began, was founded in 1879 by Rev. P. I. J. Warschawski. He is assisted by a committee composed of members of different denominations. Revenue, November 30th, 1886, 10,030 marks. (See "Annual Report.")

IX. The Jewish Mission of the Church of Scotland was founded in 1841, immediately absorbing the Society for Promoting Christianity among the Jews which existed in Edinburgh and Glasgow, and establishing stations at Pesth, Jassy, and Constantinople. After the split in 1843 all the missionaries went to the Free Church, and the State Church had to rebuild its mission anew. At present it has five stations,—Constantinople, Salonica, Beyrout, Alexandria, and Smyrna,—with 6 ordained missionaries, 1 physician, and 14 helpers. Revenue, December 31st, 1888, 91,300 marks. It issues "The Church of Scotland Home and Foreign Mission Record," a monthly.

X. The Ladies' Association for the Christian Education of Jewish Females was founded in 1854, and maintains a school at each of the stations of the Church of Scotland, in which 600 Jewish girls are instructed by 5 lady teachers and 18 helpers. Revenue, December 31st, 1888, 23,700 marks. (See Annual Report.)

XI. The Jewish Mission of the Free Church of Scotland had, at its establishment in 1843, 3 stations with 6 missionaries. It has now 7 stations,—Amsterdam, Breslau, Prague, Buda-Pesth, Constantinople, Tiberias, and Safed,—with 39 workers, among whom are 8 ordained missionaries and 3 physicians. It also maintains schools at Revadanda and Poona for the Beni Israel in the presidency of Bombay, British India. The seat of its committee is Edinburgh. Revenue, March 31st, 1889, 245,700 marks. It issues "Missionary Reports," "The Free Church of Scotland Monthly," and "Children's Record," a monthly.

XII. The Jewish Mission of the United Presbyterian Church was founded in 1885 by the Presbyterian churches of Scotland and England, and has established a station at Rabat, Morocco; it also maintains two female nurses who work among the Jews in Rome under the direction of Dr. Young. It issues "Annual Reports," and "The Missionary Record of the United Presbyterian Church."

XIII. The Scottish Home Mission to Jews was founded in Edinburgh in October, 1885, on account of the steadily increasing Jewish immigration, and is designed to take care, not only of the Jews settled in the city, but also of such as are going through the country on their way to America. Revenue, October 31st, 1889, 5,900 marks. (Annual Report.)

XIV. The Edinburgh Society for Promoting the Gospel amongst Foreign Jews, Seamen, and Emigrants is working in Edinburgh and Leith. Its secretary is Rev. John Blumenreich. Annual revenue about 4,800 marks. (Annual Report.)

XV. The Jewish Mission of the Presbyterian Church in Ireland was founded July 10th, 1841,

the same year in which the Church of Scotland began its mission. One year later it sent out its first missionary to Damascus. It has now 5 ordained missionaries and 19 helpers in Hamburg, Altona, and Damascus, with branch-stations at Ain esch-Schara, Rescheija, Jabend, and Bludan. Its headquarters are at Belfast. Revenue, April 1st, 1889, 91,600 marks. It issues "The Missionary Herald of the Presbyterian Church in Ireland," bi-monthly.

Germany.

I. The Edzard Fund (Edzard-Stiftung) in Hamburg is the oldest institution of its kind in Germany, and was founded October 9th, 1667, by Esdras Edzard, died 1708. He had been actively engaged in missionary work in Hamburg since 1657, and then undertook to form a fund the interest of which should be used exclusively for caring for Jewish proselytes. In 1761 it received its formal constitution. It stands under the patronage of the city; one burgomaster and one syndicus of Hamburg form the direction.

II. The Society for Promoting Christianity among the Jews (Die Gesellschaft zur Beförderung des Christenthums unter den Juden) was formed February 1st, 1822, in Berlin, at the instance of Lewis Way and Prof. Tholuck. In 1851 it succeeded in having a prayer for Israel incorporated with the common prayer in the evangelical church of Prussia, and in 1859 it was permitted to make a collection in all churches on the 10th Sunday after Trinity. Its theologically educated missionaries are allowed to officiate in all parts of the evangelical state-church of Prussia. It has at present two theologians and two laymen at work in Berlin, Lemberg, and Jassy. Its president is Geheime-Oberregierungsrath Lohmann. It has branch societies in Stettin (1832), Frankfort-on-the-Oder (1838), Schönbruch, Glogau, and Pyritz (1847). Revenue, 1888, including legacies, 72,000 marks; ordinarily, 16,000 marks. Annual report in "Nathanael," edited by Prof. Strach, who also edits a series of "Schriften des Institutum Judaicum in Berlin," which propose to give scientifically sifted information concerning Judaism. The Hebrew periodical, published since 1887 by Mr. Th. Lucky in North America, was bought by the Society in 1890, and will be published in Galicia.

III. The Society for Christian Care of Jewish Proselytes (Der Verein zur Christlichen Fürsorge für jüdische Proselyten) was formed in Berlin in 1836 as a supplement to the Berlin Society, which confines itself to purely missionary work. One missionary of the latter Society is always a member of the directorate of the former. Its president is Pastor Fischer of Berlin. Revenue in 1889, 2,100 marks. (Annual Report.)

IV. The Chief Mission Society of Evangelical Lutherans in Saxony (Der Evangelisch-Lutherische Sächsische Haupt Missions Verein), February 12th, 1822, a few days after the foundation of the Berlin Society, an association for promoting true Biblical knowledge among Israel, was formed at Dresden, at the instance of the London missionary H. Smith. Court-preacher Ammon, Count Dohna, Prince Reuss 63, Prince Schönburg-Waldenburg, Past. Roller of Lanza, and the publishing firm of Tauchnitz in Leipzig were among the first subscribers. For many years the association aided the London missionary Goldberg by taking care of his proselytes and by the education of children. But in 1839 it joined the Evangelical Lutheran Mission to the Heathen and formed the chief Mission Society, each branch under the direction of a special committee. Dr. Delitzsch in Leipzig acted as their missionary 1839–46. In 1863 it consolidated with the Bavarian Society, and in 1871 those two societies, together with the Norwegian Mission to the Jews, formed the Central Society. In 1886 it was granted permission by the Evangelical Lutheran Consistory of Saxe to make a collection for the Mission to the Jews in all the churches under the consistory on the 10th Sunday after Trinity. Revenue, 1887–88, 6,000 marks. (Annual Report.)

V. The Bavarian Evangelical Lutheran Association for Promoting Christianity among the Jews (Der Bayerische Evangelisch-Lutherische Verein zur Verbreitung des Christenthums unter den Juden) was formed September 26th, 1849, by Rev. B. S. Steger, reorganized in 1850 by Prof. Delitzsch in Erlangen, consolidated in 1863 with the Saxon Society, and in 1871 with the Central Society. Revenue, July 31st, 1889, 2,200 marks. (Annual Report in "Saat auf Hoffnung.")

VI. The Central Association of the Evangelical Lutheran Mission among the Jews (Der Evangelisch-Lutherische Centralverein für die Mission unter Israel) was formed June 1st, 1871, by the two above-mentioned societies, IV. and V., and the Norwegian Society, with Count Vitzthum von Eckstädt as its president, Prof. Delitzsch as representative for Saxony, Prof. Köhler for Bavaria, and Prof. Caspari for Norway, to whom was added in 1874 Bank-director Fetzer as representative for Würtemberg. The association has later on been joined by other associations of the same description: in 1886 by Mecklenberg-Schwerin, in 1888 by Denmark, in 1889 by Hanover. It has three stations: Leipzig, Lemberg, and Czernowitz. Revenue, June 30th, 1889, 15,400 marks. Organ, "Saat auf Hoffnung," started by Prof. Delitzsch, continued by Dr. Dalman, now edited by Pastor Faber, who is also publisher of a series of "Schriften des Institutum Judaicum in Leipzig." Professor Delitzsch's Seminary at Leipzig is not connected with any Society.

VII. The Students' Instituta Judaica (Die studentischen Instituta Judaica). Some members of the Academical Mission Association in Leipzig formed, June 10th, 1880, a special association for the purpose of making itself better acquainted with Judaism and the mission among the Jews. It took its name from the Institutum Judaicum, which was established at Halle in the 18th century to educate missionaries to the Jews without itself assuming actual missionary work. Similar associations have been formed among the students at Leipzig, Erlangen, Halle, Greifswald, and Berlin; the latter especially has, under the leadership of Prof. Strack, proved very useful.

VIII. The Würtemberg Association for Missions among the Jews (Der Württembergische Verein für die Mission unter Israel) was founded June 25th, 1874, by Pastor Völter, Prof. Pressel, Bank-director Fetzer, etc., and incorporated with the Central Association (VI.). Revenue, June 30th, 1886, 3,700 marks. Reports in "Württembergische Missionsblatt," a quarterly edited by Pastor Völter.

IX. The Mecklenburg-Schwerin Mission

Association among the Jews (Der Juden-Missionsverein in Mecklenburg-Schwerin) was formed November 23d, 1885, as a branch of the Central Association (VI.). Its president is Dr. Krabbe in Hohen-Vicheln, its secretary Pastor Hübener in Pampow. Revenue, January 20th, 1890, 650 marks. (Annual Reports.)

X. The Rhenish-Westphalian Association for Israel (Der Rheinisch-Westfälische Verein für Israel) was founded December 1st, 1842, at the instance of the London missionary I. Stockfeld, and Pastor Küpper of Cologne, and in 1862 it received permission of the Rhenish-Westphalian Provincial Synod to take up a collection in its churches on the 10th Sunday after Trinity. It has two agents (ordained pastors) and two missionaries, the former residing at Cologne, the latter at Cologne and Kreuznach. Its president is Pastor Brachmann of Cologne. Revenue, December 31st, 1889, 22,000 marks. It issues "Missionsblatt des Rheinisch-Westfälischen Vereins für Israel," a monthly, edited by Pastor Stolle of Cologne.

XI. The Society of Israel's Friends at Strassburg in Alsace (Der Verein der Freunde Israels in Strassburg im Elsass) was founded August 17th, 1835, to aid the London missionary in Strassburg, J. A. Hausmeister, and received contributions from Alsace, Paris, Baden, Württemberg, Switzerland, and Herrnhut. At one time it had an agent of its own; it now aids the London Society in taking care of proselytes. Revenue, December 31st, 1886, 1,400 marks. Reports appear in "Jahresbericht des Strassburger Hilfsvereins der evangelische Missionsgesellschaften von Paris und Basel und der Freunde Israels."

XII. The Society of Friends of Israel in Lübeck (Der Verein der Freunde Israels in Lübeck) was founded in November, 1844. Its revenue, amounting to 260 marks, is divided by the societies of Berlin, Cologne, and Basle. In 1851 it became consolidated with the Society for Missions among the Heathen, in whose reports its accounts are printed.

XIII. The Hanoverian Committee for Mission among the Jews (Das Hannöversche Komm. für Mission unter Israel) was formed in 1888, and in 1889 consolidated with The Central Society (V.). Revenue, 2,000 marks. (Annual Reports.)

Among societies which have dissolved may be mentioned: Verein von Freunden Israels in Bremerlehe und Umgegend, founded May 19th, 1839; Bremer Verein für Israel, founded May 9th, 1840; Hamburg-Altonaer Verein für Israel, founded December 19th, 1844; Verein der Freunde Israels in Grossherzogthum Hessen, founded April 8th, 1845; Evangelischer Verein von Freunden Israels in Kurhessen, founded January 1st, 1845. These societies originated from the enthusiasm created by the conversion of Markus Hoch, who at his baptism, December 9th, 1838, assumed the name Johannes Neander, but when, in 1845, he went to America as minister of a Presbyterian congregation the enthusiasm subsided.

Switzerland.

The Society of Israel's Friends at Basle (Der Verein der Freunde Israels in Basle) was founded in 1830, and opened in 1844 a home for proselytes at Basle under the direction of H. W. D. Heman. For several years the activity of the society was limited to this home, but a missionary will now be sent into Moravia. Revenue, June 28th, 1889, 14,400 marks. It issues "Der Freund Israels," a bi-monthly, edited by Professor C. F. Heman, and "L'Ami d'Israël," a quarterly, edited by Pastor W. Pëtavel of Neufchâtel.

The Netherlands.

I. The Netherland Society for Promoting Christianity among the Jews (De Nederlandsche Vereeniging tot medeverking aan de uitbreeding van het Christendom onder de Joden) was founded in 1844, at the instance of the London missionary C. W. H. Pauli, in Amsterdam, as an aid society to take care of proselytes. It has also been active in the distribution of Bibles among the Jews. Revenue, December 31st, 1886, 3,870 marks. (Annual Reports.)

II. The Netherland Society for Israel (De Nederlandsche Vereeniging voor Israël) was formed in 1861 by a union of two societies, respectively in Amsterdam and the Hague, and in connection with the Free Church of Scotland, which connection, however, was dissolved in 1887. It has now two missionaries, who are settled in Amsterdam, but travel all over Holland, and several aid societies: Hierosolyma Capta, which publishes a mission paper, "De Ladder Jakobs," a Zustervereeniging, a Kindergenootschap, etc. Revenue, September 30th, 1889, 10.400 marks. It issues a monthly, "De Hope Israëls."

III. The Christian Reformed Mission among the Jews (Christelijke Gereformeerde Zeuding onder Israël) was founded in 1875 by the Free Church of Holland. It prints and distributes tracts, and has established a home for proselytes. Its secretary is Pastor E. Kropveld in Alblasserdam. Revenue, 3,400 marks. (Report to the Synod.)

France.

I. The French Society for the Evangelization of Israel (Société française pour l'Evangélization d'Israël) originated from the missionary activity of Pastor Gustave Krüger at Gaubert, Eure et Loire, central France, and his monthly, "Le Réveil d'Israël," and was formed February 14th, 1888, in Paris by a committee composed of ministers of different denominations, with Pastor Krüger as its secretary. Revenue, December 31st, 1888, 5,000 marks. It maintains one missionary in Paris, and publishes "Le Réveil d'Israël."

Without any connection with this committee, but supported from America, Pastor M. Hirsch labors among the Jews in Paris, and reports the results in "The Hebrew Christian."

II. The Paris Mission to the Jews was founded in 1887 by two English ladies, Miss Law and Miss Palmer; maintains one missionary, and has opened a hall for the preaching of the gospel. Revenue, 1889, 9,600 marks. (Annual Report.)

Norway, Sweden, and Denmark.

I. The Central Committee of the Mission to the Jews (Centralkomiteen for Israelsmissionen). The interest for a mission to the Jews awakened in Norway at the same time as the interest for a mission to the heathen. June 12th, 1844, an association was formed for that purpose at Stavanger, and as very few Jews are living in Norway, it sent its money as aid to

foreign societies. Similar associations were formed in other cities, especially in Bergen; and in 1865 all these associations were, by Professor Caspari and Candidat Haerem, united in the Central Committee in Christiania, which in 1871 was consolidated with the Central Society in Germany (Germany, V.). Revenue, December 31st, 1888, 29,100 marks. It partially sustains the stations in Leipzig and Keshinew, and publishes "Missions-Blad for Israel," a monthly, edited by Pastor J. G. Blom in Christiania.

II. The Society for Missions to Israel (Föreningen för Israelsmission) was founded in 1876 in Stockholm by Pastor Lindström, and has four missionaries, who are settled in Stockholm, but visit every part of Sweden, and a female helper. In 1884 a home for proselytes was established, under the direction of Pastor Lindström. Revenue, December 31st, 1886, 39,400 marks. It issues "Missions-Tidning för Israel," a monthly, edited by Pastor A. Lindström.

III. The Evangelical National Society (Evangeliska Fosterlands-Stiftelsen) was founded in 1856 for home and foreign missions, but in 1889 established a mission to the Jews in Hamburg. (See "Evangeliska Fosterlands-Stiftelsens Årsberättelse.")

IV. The Swedish Mission Union (Svenska Missionsförbundet) was founded in 1877 under the leadership of Pastor E. J. Ekman, and represents the Free Church of Sweden in contradistinction to Föreningen for Israelsmissionen (II.). In December, 1887, it sent Dr. Nyström to Algeria as missionary among the Jews, and in 1889 it gave him a helper. (See "Missionsförbundet," a monthly, and Annual Report.)

V. The Society for Missions to Israel (Forening for Israelsmissionen) was founded in 1885 in Copenhagen by Chr. A. H. Kalkar, D.D., the first historian of the mission to the Jews, and was in 1888 consolidated with the Central Society in Germany (Germany, VI.). Revenue, 1889, 2,690 marks. No reports as yet.

Russia.

I. The Asylum for Jewish Girls in St. Petersburg.—An aggressive mission among the Jews is in Russia permitted only to the Greek Church. Jews are allowed to receive instruction from Lutheran and Reformed pastors, and may be baptized by them on a permit from the government. A similar permit must be obtained for the distribution of Bibles among the Jews. These circumstances explain many features peculiar to the Jewish mission in Russia. The above asylum was founded in 1864 by a former London missionary, Mr. Schultz, and is supported by a circle of ladies. The girls are under the guidance of a Christian mother, who educates and instructs them so that they afterwards may be able to make their own living. Revenue, September, 1889, 5,400 marks. Reports in "St. Petersburg Evangelische Sonntagsblatt."

II. The Baltic Lutheran Church.—The London missionary, Mr. Hefter, succeeded, while travelling through the Baltic provinces in 1863, in awakening some interest for a mission among the Jews, and in 1865 the Synod of the Lutheran Church of Courland engaged a Jewish convert as its missionary. Other Lutheran synods promised their aid, and in 1870 a central committee was formed, composed of the superintendents of Livonia, Courland, Esthonia, Ösel, Riga, and Reval. A station was established at Mietan, but afterwards removed to Riga. Revenue about 6,000 marks. (See "Mittheilungen und Nachrichten für die evangelische Kirche in Rusland.")

III. The Labor of Pastor Faltin in Kishinew.—Rev. R. Faltin had, as pastor in Kishinew since 1859, many dealings with Jews, and they often asked him for instruction preparatory to baptism. In the beginning he addressed them to the British mission in Jassy, but afterwards he took the work in hand himself. The number of candidates increased; in 1869 it rose to 234. A home comprising several buildings was erected, and in 1886 an agricultural colony was established at Onetschi, though given up again in 1889. Revenue, 18,000 marks. Reports are sent to friends.

IV. The Labor of Joseph Rabinowitch in Kishinew.—Since 1883 Joseph Rabinowitsch has preached Jesus as the Messiah to his Jewish compatriots, and even if he had formed his large following into an independent congregation as the Israelites of the new Covenant—as was his idea—he would still be entitled to be mentioned as one of the most active evangelists of our time. In January, 1885, he obtained permission to officiate publicly for the Jews, but he has not yet been able to secure a permit to baptize them. For the defraying of the expenses connected with this movement, a society was formed in London March 15th, 1887, and further information may be found in Prof. Delitzsch's "Dokumente der national jüdischen christglaübigen bewegung in Südrussland," and in various English mission papers containing letters from Rabinowitsch.

United States of America.

I. The Church Society for Promoting Christianity among the Jews.—In 1851 the General Convention of the Protestant Episcopal Church of the United States charged the Board of Missions with the care of the evangelization of the Jews, and from 1845 to 1852 the Domestic Committee was at work in the city of New York under that Board. In 1859 this committee was reorganized under the name of the Church Mission to the Jews, and work was renewed in the city until, January 10th, 1878, the present name was adopted, a wider field chosen, and the society formally recognized as an auxiliary to the general Board. Its president is the presiding bishop of the American Episcopal Church, and most of its bishops are among its patrons. Special emphasis is laid upon the missionary activity of the clergy, and 252 clergymen have promised their assistance. The society has 12 paid agents, 4 clergymen, 7 teachers, and 1 lay missionary at work in New York, Baltimore, Chicago, Louisville, New Orleans, Philadelphia, and St. Louis. Revenue, September 1st, 1888, 84,000 marks. (Annual Reports.)

The periodical "Israel's Watchman," published in Baltimore, and edited by Dr. Lewis de Lew, has espoused the interest of this mission.

II. The Hebrew Christian work in New York.—Rev. Jakob Freshman, son of a proselyte, formed in 1882, together with ten proselytes, a Judæo-Christian congregation in New York, with its own service, since 1885 also with its own place of worship, and aided

by the active sympathy of many clergymen of various denominations. The members of the congregation profess Jesus Christ as the Messiah, Holy Scripture as the Word of God, and the Apostolicum as the symbol of the church. In his work among the Jews Mr. Freshman is aided by some proselytes and a female evangelist. (See Annual Report, and "The Hebrew Christian," a bi-monthly, edited by Mr. Freshman.)

According to the Rheinisch-Westfälische Missionsblatt, 1869, p. 95 seqq., there was founded in New York in 1867 a Judæo-Christian Brotherhood, and a similar society in Chicago in 1868, the latter having engaged Rev. J. Lottka as its missionary.

III. The Jewish Mission of the Evangelical Lutheran Synod of Missouri, Ohio, and other States.—In 1883 the synod engaged Daniel Landsmann as its missionary, and put him to work among the Jews of New York. Revenue, December 31st, 1889, 6,200 marks. Reports in "Zeuge der Wahrheit für evangelische-lutheran Gemeinden," the organ of the Lutheran Conference in New York, and in "Der Lutheraner," the organ of the Synod, published in St. Louis.

IV. The Norwegian Lutheran Zion Society in America for the Mission among the Jews (Zionsforeningen for Israelsmissionen blandt norske Lutheranere i Amerika) was founded June 24th, 1878, at the instance of Pastor J. P. Gertsen, and afterwards joined by Hauge's synod and the Norwegian synod, so that its central committee represents the whole Norwegian Lutheran Church in North America. In 1880 it engaged The. Meyersohn as its missionary. He labored first in Palestine; afterwards, since 1882, at Minsk, in Russia. In the same year it also took into its service Pastor P. Werber in Baltimore, editor of "Der Freund Israels." It issues "Lutheraneren."

V. The Hebrew Christian Mission in Chicago.—In 1885 the Home Mission of the Evangelical Lutheran General Synod of Baltimore engaged Rev. S. D. Berger, lecturer in its theological seminary in Chicago, to take up missionary work among the Jews of that city, and for a couple of years he preached among them. In the fall of 1887 an undenominational committee was formed, at the instance of Rev. Freshman of New York, and it has a missionary who works by visits in the houses and distribution of tracts. A reading-room has also been opened for Jews. Revenue, November 3d, 1888, 3,100 marks.

Two new missions have recently been organized, though it would seem that they have as yet not begun practical work. In 1886 a committee composed of clergymen and laymen belonging to the Methodist Episcopal Church of North America was formed at Galena, Ill., with Rev. J. H. Wallfisch as its secretary; and in the same year Prof. Julius Magath of Emory College, Oxford, Ga., was engaged by the North Georgian Conference of Wesleyans to do missionary work among the Jews. He is the editor of "The Hebrew Messenger."

The oldest Jewish mission in North America was the Society for Ameliorating the Condition of the Jews, founded in 1820. It engaged, 1823–28, the services of C. F. Frey, the first missionary of the London Society, and afterwards, 1845–52 (?), Rev. Joh. Neander, the former missionary of the Bremerlehe Society. Its principal field was the city of New York.

The American Christian Society for Promoting Christianity among the Jews in the City of New York and elsewhere was formed in May 18th, 1870, by Rev. Abraham C. Tris, who had labored among the Jews in New York since 1864, and edited a bi-monthly called the "Star of Bethlehem." After the resignation of Mr. Tris in 1876 the work was no longer prosecuted.

The Baptist Society for the Evangelization of the Jews, which existed in 1847, is perhaps the same society which in 1875 engaged Rev. Almon in New York as its missionary, and the Presbyterian Mission mentioned in "Freund Israels," 1876, p. 146, represents the occasional labors of Rev. J. Neander, since 1853 pastor of the First German Presbyterian Church in Brooklyn, N. Y.

Australia and South Africa

In 1867 Pastor S. Finkelstein in Melbourne tried to gather all the friends there of missionary work around a Jewish mission; and as a proof of the interest thus awakened may be mentioned that annual contributions are regularly sent to the Lutheran Central Society from the Evangelical Lutheran Immanuel Synod in South Australia, and from the old Evangelical Immanuel Synod. Similar contributions are also sent to the same institution from churches in the Cape Colony, and to the Société des Missions Evangéliques in Paris from the church in Basutoland.

Thus, to sum up the whole survey, there exist in all 49 Protestant societies for Jewish missions, employing 384 workers, maintaining 125 stations, and enjoying a revenue of 1,960,000 marks ($490,000). Nor should it be left unmentioned that the missions receive great aid from the British and Foreign Bible Society, which has published translations of the Bible in Hebrew, and in the Jewish-German, Jewish-Spanish, and Jewish-Persian dialects, and whose canvassers, spread over the whole world, in Russia and Siberia, in Morocco and Egypt, in Arabia and Persia, often personally engage in practical missionary work; as also from the American Tract Society, whose canvassers are zealously engaged in bringing the Jewish immigrants who land at New York—sometimes numbering 500 a day—nearer to the gospel.

Results.

Among the workers in the fields of God the missionary to the Jews still occupies an humble place. Gospel seed cast among Israel is still a sowing in hope. Nevertheless true missionary work among the Jews has never been altogether without results, nor has the church ever been altogether without proselytes. If all those Jews who have entered the church and their descendants had remained together instead of losing themselves among the other peoples, as there is an unbelieving Israel, there would certainly also now have been a believing Israel, to be counted by millions, and no one would have ventured to speak of the uselessness of preaching the gospel to the Jews.

It has been estimated that during the first three quarters of the present century about 100,000 Jews have been converted to Christianity. Now, of course, this must not be understood as if those 100,000 conversions

were the result of the Jewish mission. Not to speak of the merely secular aspirations which may tempt many to abandon Judaism, there can be no doubt that Christianity must present itself to the Jew as the more humane religion, in fuller harmony with the deepest instincts of the heart, and less adverse to the stream of modern civilization. Christianity is its own missionary. But the honest work done in its support by the Jewish missions must therefore not be overlooked. Many Jews like better to be instructed and baptized by the pastor than by the missionary, for the simple reason—we are sorry to say—that the former is apt to be less strict in his demands, and may consent to administer baptism after a few hours' instruction and on basis of a clever-tongued confession. A missionary may have exercised a very considerable influence, and yet not have very numerous baptisms to show for it. When the London Society in 1877 announced that it had baptized 3,574 Jews, and that one missionary in six years had baptized sixty converts, it should be remembered that baptismal statistics can never be an adequate proof of conscientious labor.

The Jews like to say that there are no proselytes really convinced of the truth of Christianity; that they were all bought, somehow or other, etc. But in Germany, Neander, the church historian; Philippi, the Lutheran theologian; Stahl, the conservative jurist; Paulus Cassel, the orientalist and theologian; in Denmark, Calkar, the first historian of the Jewish mission; in Norway, the learned theologian Caspori; in Holland, the poet Da Costa; in England, Edersheim, the author of "The Life and Times of Jesus, the Messiah;" and Saphir, the eloquent preacher; in North America, the two bishops Hellmuth and Schereschewsky —were they bought? Nevertheless, it is not the result of the work, but the command of the Lord, which has decided the church to undertake the mission to the Jews, and it is simply the obedience to that command which reaps its reward.

Jewett, Fayette, b. Newbury, Vt., U. S. A., August 15th, 1824; graduated at Vermont University 1848; studied medicine and practised at Nashua, N. H. In September, 1852, his attention being called to the subject of missions by an article in the "Journal of Missions," he decided to devote himself to the foreign-mission work, and being accepted by the A. B. C. F. M., sailed March 14th, 1853. He was first stationed at Tocat, then at Sivas, and in 1858 at Yozgat, these changes being required by the necessities of the work and the missionary families. He was ordained as an evangelist at Constantinople May 28th, 1857. In 1860 he returned to the United States to seek relief from a peculiar and distressing affection, and for a time gave up the expectation of resuming missionary work abroad. But his heart being in the work and his brethren desiring his return, he concluded to go out again. He reached Liverpool as well as usual on June 12th, arranged to sail for Smyrna in a few days, when, after an illness of only half an hour, he died on the 18th.

Jhansi, a town in the Northwest Provinces, South India, 65 miles south of Gwalior. A walled town, strongly fortified; surrounded by fine groves. It is a military and railway post, the centre of a large population. Climate, intensely hot. Population, 2,473. Mission station of the Presbyterian Church (North); 1 missionary and wife, 2 female missionaries, 1 native pastor, 1 church, 1 chapel.

Jimenez, a town on a peninsula projecting from the east coast of Mexico into the Gulf of Mexico. Climate hot, but healthful. Race, mixed Spanish and Indian. Language, Spanish. Religion, Roman Catholic. An out-station of Matamoras, Mexico, Mission, Southern Presbyterian Church; 1 native pastor, 1 organized church, 11 preaching places, 1 Sabbath-school, 32 scholars.

Jiwai, a station of the Welsh Calvinistic Methodist Missionary Society (1870), among the people of the Khasai and Jaintia hills, India. These hills are a part of the lofty range between the valley of Assam on the north and the plains of Bengal on the south. Jaintia is British territory, but Khasai is ruled by its own kings. The people are a tribe of hunters, speaking a monosyllabic language, and worshiping demons. In 1829 they sacrificed a party of English engineers to the demons. Under the protection of the English Government the missionaries have made good progress in their work, and there are now in the Jaintia district 7 churches, 814 church-members, 1,262 Sunday-scholars, 680 day-scholars. It is intended to make Jiwai the headquarters of a medical mission for Jaintia.

Jodhpur (also called Marwar), is a native state in Rajputana, India. The capital, Jodhpur city, was built in 1549, and is surrounded by a strong wall six miles in circuit, with seventy gates. The Maharaja's palace stands on the crest of a hill overlooking the town several hundred feet below. The population of the state is estimated at 2,000,000; 86 per cent are Hindus, 10 per cent Jains, and 4 per cent Mohammedans. In the city are 80,000 people. Mission station of the United Presbyterian Church, Scotland (1885); 1 missionary and wife, 9 communicants, 3 native assistants, 1 school, 15 scholars.

Johnson, Albert Osborne, b. Cadiz, Ohio, U. S. A., June 22d, 1833; graduated at Jefferson College, Cannonsburg, Pa., 1852; Western Theological Seminary, Alleghany, Pa., 1855; ordained by Presbytery of Ohio in June, and sailed July 17th, same year, for India, as a missionary of Presbyterian Board of Foreign Missions. He was stationed at Futtehgurh. At the commencement of the Sepoy mutiny he with others attempted to reach Allahabad, a British station, but was made prisoner, and put to death at Cawnpore by order of the rebel chief Nana Sahib, June 13th, 1857. A fellow-missionary thus speaks of Mr. Johnson: "He was a man of very genial influences and of fine social qualities. His qualifications for the missionary work were of a high order, and he bade fair to excel in every department of labor."

Johnson, Edward, b. Hollis, N. H., U. S. A., 1813. At the age of twenty he says: "The wretched condition of the heathen, and the consideration that but few go to their relief, led me to devote myself to labor for their salvation." He was sent out by the A. B. C. F. M., as a teacher to the Sandwich Islands, sailing December 14th, 1836. He was stationed on

Waioli, Kauai, where he continued to reside the whole thirty years of his missionary life. The early part of that time he spent as a teacher with Rev. Mr. Alexander in his school. He was ordained as pastor of the Waioli church. "For many years," says the "Honolulu Friend." "he has been one of the pillars of the churches on the island of Kauai. Not originally educated for the ministry, he evinced traits which admirably fitted him for usefulness among the Hawaiians." He died on board the "Morning Star," on a visit as delegate from the Hawaiian Board to the Micronesian Mission, September, 1867.

Jolof or **Wolof Version.**—The Jolof belongs to the Negro group of African languages, and is spoken by the Jolofs, who live near Bathurst, Gambia, West Africa, and number about 50,000 souls. At the special request of the Wesleyan Missionary Society the British and Foreign Bible Society published in 1881 a tentative translation of the Gospel of Matthew, prepared by the Rev. R. Dixon, stationed at Bathurst.

Judæo-Arabic Version.—An edition of the Gospels of Matthew and John, of the Acts, and of the Epistle to the Hebrews of the Arabic translation, but in Hebrew characters, was published in 1847, under the superintendence of the Rev. Dr. Wilson of Bombay. This edition was intended for the Arabic-speaking Jews of Yemen, Egypt, Syria, and Mesopotamia, who in their writing or reading use only the Hebrew characters. A new edition of the Gospel of Matthew, prepared by Mr. Irrsich under the care of the Rev. R. H. Weakley, was published by the British and Foreign Bible Society in 1888. The Arabic translation followed is that of Van Dyck; the former edition was transliterated from the old text.

Judæo-German Version.—For the German Jews an edition of the New Testament in rabbinical characters was published in 1540 at Cracow, prepared by John Herzuge, a converted Jew, on the basis of Luther's version. In 1819 the London Jews' Society published an edition of the entire German Bible in the Judæo-German, the work having been prepared by Juda d'Allemand. An edition of the Old Testament under the care of Rev. R. Kolny was published in 1859 by the British and Foreign Bible Society, which also published in 1868 the Psalms, carefully revised by Rev. W. Edwards of Breslau. A revised edition of the Psalms, made by Prof. Palotta of Vienna, was also published in 1873.

Judæo-Persian Version.—For Jews in Persia the British and Foreign Bible Society published at London in 1847 an edition of the Gospels in Persian, but in Hebrew characters, under the care of Dr. Wilson of Bombay.

Judæo-Polish Version.—There are many Jews in Poland, Roumania, Galicia, and Southern Russia who speak the German with a mixture of Hebraisms, or at least use phrases peculiar to the Jews, with very little Polish in them. An edition of the New Testament in the so-called Rabbinic characters was published at London by the London Jews' Society in 1821. The same society published in 1869 an edition in the Hebrew square letters, and in 1882 the British and Foreign Bible Society published at Vienna a revised edition in the pointed Hebrew character, prepared and edited by Mr. P. Hershon. A version of the Psalms in the same character was prepared for the same Society by Mr. Isaac Cohn, on the recommendation and under the superintendence of Prof. Delitzsch of Leipzig, and published in 1887. The same Bible Society also published in 1889 the Prophet Isaiah, prepared by Mr. Lichtenstein of Leipzig, at the advice of Dr. Delitzsch. The following, which we take from the annual report of the same Bible Society for the year 1888, will be of great interest: "The version which has generally been known as Judæo-Polish will in future be more correctly called Judæo-German. The question of the nature and difference of the Judæo-Polish and Judæo-German dialects must be answered by stating that there existed originally only one dialect, now spoken by the Jews of Austria and Russia; while it has nearly vanished from Germany, and has there been supplanted by our correct modern-German language. This dialect the German Jews formed in old times from the German language as it then was spoken, interspersing a great many Hebrew and some French and Spanish words, and took it with them when driven from Germany to Poland and Russia. There they enriched it by not a few Polish and Russian expressions, and this German, with Hebrew and Polish filling, which often retains words and forms no longer to be found in modern German, is the language actually in use among those millions of Jews in Eastern Europe. It is true, however, that this language is not spoken by all in the same way. There are several idioms of it, differing by the pronunciation of the vowels and by certain terms taken from the Polish and Russian languages. Thus Lithuania, Galicia, Bessarabia, Roumania, have their own idioms, those of the three last named lands, however, forming together one family. Judæo-German editions of the Bible, therefore, must be written in a form of this language which avoids provincial idioms as much as possible, if they shall be understood by all Judæo-German-speaking Jews of the East. . . . The edition of the New Testament printed at Vienna in 1882 is written in the Galician idiom of Judæo-German, while the new edition of the Psalms, Mr. Cohn's translation, exhibits the Lithuanian idiom. Only these last-named really represent the Jews' own language." It may also be noticed that as Mr. Lichtenstein is a native of Bessarabia, and Mr. Cohn of Lithuania, the work done by them will be appreciated by those Jews for whom it is intended.

Judæo-Spanish Version.—This is the dialect spoken by the Sephardim Jews, whose ancestors, when banished from Spain by Ferdinand and Isabella in 1492, and from Portugal in 1497, found refuge in Constantinople and other parts of the Turkish dominions. It is printed in Rabbinical characters, and is supposed to be understood by about 45,000 persons. The translation of the New Testament was prepared by a Jew, named Athias Leone, and was carefully examined all through by Mr. Lecoes, formerly an agent of the British and Foreign Bible Society. The first edition was printed under the care of Mr. Isaac Lowndes at Corfu in 1829. It was afterwards revised and reprinted at Athens in 1844. The American Bible Society published the Old

Testament, mainly following in the first instance the old Ferrara Judæo-Spanish Bible of 1553, and edited by the Rev. Dr. Schauffler and Mr. Farman. This edition was issued at Vienna in 1842. The work has been revised and reprinted for the American Bible Society by the Rev. J. Christie, of the Scotch Mission to the Jews, at Constantinople in 1873. In 1877 the British and Foreign Bible Society published at Constantinople a revised edition of the New Testament, consisting of 3,000 copies, the revision having also been made by Mr. Christie.

Judd, Gerrit Parmelee, b. Paris, N. Y., U. S. A., April 23d, 1803; studied medicine with his father at Paris, and at the Medical College, Fairfield, N. Y.; sailed as a medical missionary of the American Board for the Sandwich Islands November 3d, 1827, reaching Honolulu March 31st, 1828. In 1840 he accompanied Captain Wilkes in his exploring expedition through the islands. After fourteen years' faithful missionary work his connection with the mission ceased, and in 1842 he became recorder and interpreter to the Government of Kamehameha III. When Lord George Paulet violently took possession of the islands in 1843, Dr. Judd was appointed one of the joint commission to represent the king. When the government was restored to Kamehameha July 31st, 1843, he was invited by the king to organize a ministry, which he did, and this was the first Hawaiian cabinet. In 1844 he became minister of finance, which office he held till 1853. In 1849 he accompanied the princes Liholiho and Lob Kamehameha to Europe to make new treaties, and to settle a difficulty with France. Dr. Judd was eminently successful in extricating the government from its financial embarrassment, and in many ways, as the confidential minister of the king, was serviceable to the nation. It is recorded of him by Jarves, in his "History of the Hawaiian Islands," that, fearing the seizure of the national records by Lord Paulet, "he withdrew them from the Government House and secretly placed them in the royal tomb. In this abode of death, surrounded by the sovereigns of Hawaii, using the coffin of Kamehameha for a table, for many weeks he nightly found an unsuspected asylum for his own labors in behalf of the kingdom." Dr. Judd died at Honolulu January 12th, 1873.

Judson, Adoniram, b. Malden, Mass., U. S. A., August 9th, 1788; graduated at Brown University, first in his class, 1807. After graduating he taught school for a year, and published "Elements of English Grammar" and "Young Ladies' Arithmetic." In 1808 he entered Andover Theological Seminary, "not," says Dr. Wayland, "a professor of religion, or a candidate for the ministry, but as a person deeply in earnest on the subject, and desirous of arriving at the truth." In the seminary that year he was converted. The reading of Buchanan's "Star in the East," and his association with Mills, Richards, and Hall, who had arrived at Andover from Williams College, led him to resolve to become a missionary to the heathen. The A. B. C. F. M. having been formed in 1810, and its funds not being sufficient to justify the appointment of the six young men who wished to go on a foreign mission, Mr. Judson was sent to England to secure the co-operation of the London Missionary Society in the support of a mission in the East. On the voyage the English ship was captured, and he was thrown into prison at Bayonne. Released, he proceeded to England. Unsuccessful in the immediate object of his journey, he was, on his return, appointed by the American Board as a missionary to India or Burmah, and, embarking February 19th, 1812, reached Calcutta June 17th. Having changed his views with regard to baptism, he severed his connection with the Board. Not allowed to remain in the East India Company's territories, he went, with his wife, to Mauritius. Here he remained four months, laboring among the English sailors of the garrison, and then sailed for Madras. Fearing to remain in the Company's territory, he embarked for the port of Rangoon, Burmah, which he reached July, 1813. He and his wife took up their residence in the house of Mr. Felix Carey, who was then absent, and afterwards resigned his mission in their favor. After six years' labor the first convert, Moung Nau, was baptized. From 1824 to 1826, during the war of England with Burmah, Mr. and Mrs. Judson endured terrible hardships. Suspected of being a spy, he was arrested in his house by an officer, accompanied by an executioner, who seized him, threw him on the floor, bound him fast with cords, and dragged him away from his wife. He was thrown into the death-prison, and for seventeen months confined in the loathsome jails of Ava and Oung-pen-la, being bound during this period with three, and during two months with five, pairs of fetters. His sufferings from fever, heat, hunger, and the cruelty of his keepers were excruciating. Mrs. Judson also suffered, though not imprisoned. By her persistent entreaties and large presents, and finally by the demand of General Campbell, he was at the end of two years released. In 1826 the headquarters of the mission were transferred to Amherst. But he was soon called to Ava to act as interpreter in the negotiation of a new treaty between the English and the Burmese. In his absence his wife died. In 1829 he joined the Boardmans at Moulmein, which became the chief seat of the Baptist missions in Burmah. The site for the mission was presented by Sir Archibald Campbell. Desiring to carry the gospel to Central Burmah, Mr. Judson in 1830 made long tours in the interior, and spent three months in futile efforts to establish a mission in the ancient city of Rome. Before returning to Moulmein he spent a year in Rangoon. At a great festival here he was applied to by thousands for tracts. "Some," he says, "come two or three months' journey from the borders of Siam and China: 'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Kathay, a hundred miles north of Ava: 'Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is a little known: 'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.'"

In 1831–32 Mr. Judson made three tours among the Karens, and with encouraging success. In 1834 he was married to Mrs. Sarah H. Boardman. During that year he completed the translation of the Bible into Burmese, which

he had commenced seventeen years before in Rangoon. In 1838 he says there were above a thousand converts from heathenism formed into churches. In 1839, threatened with pulmonary disease, he took a short voyage, returning to Moulmein in two months with health somewhat improved. In 1842 he commenced, at the urgent request of the Board, the preparation of a Burman dictionary. In 1845 he embarked for America for his own health and that of his wife, accompanied by two Burman assistants to help him in his work on the dictionary. Mrs. Judson died at St. Helena. He reached Boston October 15th. Too weak for public speaking, he addressed crowded assemblies through an interpreter. Having again married, he returned to Burmah in 1846, and soon resumed work at Rangoon on the dictionary. But the intolerance of the Burmese Government and the sickness of the missionaries caused him to leave Rangoon and return to Moulmein, which he reached September 5th, 1847. Here he worked steadily at the dictionary, which he was compelled to leave unfinished, for his health had so utterly failed that in 1850 he set out for a long sea-voyage as the only hope of saving his life. He died April 12th, 1850, scarcely three days out of sight of the mountains of Burmah, and his body was committed to the deep. In 1823 Brown University conferred on him the degree of doctor of divinity. Dr. Judson was a man of vigorous intellect and fervent piety, a close student, and very thorough in his work. He was well-known throughout India. The Crown Prince of Siam invited him to visit Siam at his expense. The English authorities profoundly respected him, and the native converts greatly revered and loved him. "Numerous converts, a corps of trained native assistants, the translation of the Bible and other valuable books into Burmese, and a large Burman and English dictionary nearly completed are some of the direct fruits of his thirty-seven years of missionary service."

Judson, Ann Hasseltine, b. Bradford, Mass., U. S. A., December 22d, 1789; taught for several years after leaving Bradford Academy; married Dr. Judson, and embarked with him for Burmah February 19th, 1812, and in July, 1813, reached Rangoon, the chief seaport of the Burman Empire. Her health having failed in a year and a half, she sailed for Madras January, 1815, returning after an absence of three months with health much improved. Several thousands of Siamese being in Rangoon, she studied that language, and with the assistance of her teacher translated into it the Burman Catechism, a tract, and the Gospel of Matthew; also one of their celebrated books into English. She had frequent meetings with the women. In 1820 she became seriously ill, and was taken by Dr. Judson to Calcutta, partly for the voyage, and partly to procure medical assistance. She returned with health improved, but soon was again prostrated, and August 21st, 1821, embarked for America by the way of England, reaching home in September, 1822. While there a history of the Burman mission, begun by her in London, was published in England. With health partially restored she returned to Burmah with Mr. and Mrs. Wade, reaching Rangoon December 5th, 1823, and with Dr. Judson removed to Ava. There she soon had a school of native girls. But on the breaking out of war with England she was called to share in his sufferings. While he was fettered in the death prison, she was guarded in her own house by ten ruffianly men, deprived of her furniture and most of her personal effects. Being released the third day, she sought in various ways the comfort and release of her husband. "She followed him from prison to prison, ministering to his wants, trying to soften the hearts of his keepers, to mitigate his sufferings, interceding with government officials or with members of the royal family. For a year and a half she thus exerted herself, walking miles in feeble health, in the darkness of the night or under a noonday sun, much of the time with a babe in her arms." After a treaty of peace was concluded, Dr. and Mrs. Judson were again at Rangoon March 21st, 1826, having been absent two years and three months. The English having made the new town of Amherst their capital, Dr. and Mrs. Judson established the mission there. During his absence at Ava as interpreter for the English and Burmans, Mrs. Judson built a small bamboo dwelling-house and two school-houses, in one of which she gathered ten children, in the other she herself assembled the few native converts for worship on the Sabbath. In the midst of these toils she was attacked with fever, and after sixteen days' illness died, October 24th, 1826, in the 37th year of her age. She was a woman of superior mental endowments, earnest piety, self-sacrificing devotion, great perseverance, unaffected dignity and refinement.

Judson, Sarah Hall (Boardman), b. Alstead, N. H., U. S. A., November 4th, 1803; married Rev. George Dana Boardman, and embarked July 16th, 1825, for Burmah, but was detained in Calcutta by the war till 1827. After Mr. Boardman's death she determined, though urged by friends in America to return, to remain in Tavoy, and for three years of her widowhood she continued her husband's work, proclaiming Christ to Karen inquirers, conducting schools, and making long tours, often in drenching rains, "through wild mountain passes, over swollen streams and deceitful marshes, among the craggy rocks and tangled shrubs of the jungle." In April, 1834, she was married to Dr. Judson. She was familiar with the Burman language, having acquired unusual fluency and power in conversation and prayer, and writing it with accuracy. She conducted weekly prayer-meetings with the female church-members, and another for the study of the Bible. She translated into Burmese the first part of "Pilgrim's Progress," several tracts, twenty of the best hymns used in the "Chapel Hymn-book," four volumes of "Scripture Questions for Sunday-schools," and a series of Sunday cards, each containing a short hymn. She learned also the language of the Peguans, and superintended the translation of the New Testament and the principal Burmese tracts into that language. Her health having failed, she left for home with Dr. Judson April 26th, 1845. She died on shipboard in the harbor of St. Helena, September 1st, 1845, and was buried on the island, having spent twenty-one years in mission work.

Judson, Emily Chubbuck, b. Eaton, N. Y., U. S. A., August 22d, 1817; taught at Utica; married Dr. Judson, and in 1847

sailed with him for Burmah. A popular writer, she wrote under the pseudonym of "Fanny Forester" articles of prose and poetry for various magazines. She wrote also several Sunday-school books. While in Rangoon she wrote the memoir of Mrs. Sarah B. Judson, and in Moulmein composed several of her best poems. After her husband's death she returned home in 1851 with health much impaired, and devoted herself to the care of her children and aged parents, and to literary pursuits. She gave much time to the preparation of the papers for President Wayland's Memoirs of Dr. Judson. She died at Hamilton, N. Y., June 1st, 1854. Her essays, sketches, and poems in the "Mirror" were collected under the title of "Alderbrook," and her domestic poems under that of "Olio." Her other works in prose were the "Kathayan Slave," a collection of missionary writings in prose and verse, and "My Two Sisters."

Julfa.—1. A suburb of the city of Ispahan, Persia, inhabited almost entirely by Armenians. Mission station of the C. M. S. (See Ispahan.) —2. A town on the river Aras, on the border between the Caucasus and Persia. The starting-point in Persia for caravans and travellers to the mission stations of Oroomiah, Tabriz, and Teheran.

K.

Kabyle or **Kabail Version.**—The Kabyle belongs to the Hamitic group of African languages, and is spoken in Algeria and Tunis. In 1882 the British and Foreign Bible Society published the first seven chapters of the Gospel of Matthew; but there was great difficulty in finding an accurate scholar acquainted with the language. With a view of securing as accurate a version as possible, Dr. G. Sauerwein was sent to Algiers by the above Society. He returned with a version of the Gospel of John, made from the French by an Arab who assisted Père Olivier with his Kabyle-French Dictionary. After Dr. Sauerwein had revised the version from the Greek, it was published in 1884, in Roman characters. Thus far 507 copies have been disposed of.

Kachchh (Cutch), a native state, connected with the government of India through that of Bombay, situated in the western part of the Bombay presidency, between Kathiawar and Sindh. It lies between latitude 20° 47′ and 24° north, and between longitude 68° 26′ and 71° 10′ east. Its southwestern border rests upon the Indian Ocean. Its habitable area is about 6,500 square miles, and its population 512,084. North and east of the state, covering an area of nearly 9,000 square miles (making the total area within the limits of Kachchh over 15,000 square miles) stretches a salt desert, uninhabitable, untillable, and often in the rainy season impassable, known as the "Rann of Kachchh." It is believed to be the bed of what was once an arm of the sea, but which has been raised above its original level and cut off from the ocean. During the rainy season it is often inundated, partly by the waves of the sea, driven against it by strong southerly winds, and partly by the rainfall from the adjacent region draining into it. During the dry season its surface is often encrusted and glittering with salt. As the whole territory of Kachchh exhibits traces of volcanic action, and is even now subject to occasional violent shocks of earthquake, it seems probable that the Rann had its origin in some violent convulsion of the earth's surface. It is noticed that the sea is encroaching more and more upon the eastern part of the Rann, so much so that boats can now reach places which a short time ago were inaccessible to them. But it has not yet been determined whether or no this indicates a general subsidence of the land in that vicinity. The surface of Kachchh as a whole is described as treeless, rocky, and barren. It is cut by ranges of hills, rising at the highest point to an altitude of 1,450 feet above the sea. There is a fair proportion of good soil, though grain figures among the articles imported. Kachchh is especially noted for its beautiful embroideries and for its manufactures of silverware. Mandvi is the chief seaport, situated on the southwest coast; its harbor is protected by a breakwater. Native craft manned by the Kachchhi sailors, who are as skilful as any of the sailors of Hindustan, sail thence to Muscat, Arabia, and to adjacent ports in western India. At one time there was considerable traffic with Zanzibar, whence, up to 1836, slaves were imported. The population is about three fifths Hindu and a little more than one fifth Mohammedan; the Jains number about 67,000. The roads are poor, and during the rainy months the country is nearly impassable. There are no railroads. Education is in a backward state. The census of 1881 reported only 6,502 boys and 419 girls as under instruction; and only 27,253 males and 1,168 females as able to read and write. There were only 38 post-offices in the entire state at that time. The language is known as the Kachchhi, and is classed by philologists as properly a dialect of the Sindhi, in the transition stage between that language and Gujerathi. The Bible has not yet been translated into Kachchhi, though the Gospel of Mark has been (in 1834). Missionary operations have not yet been undertaken. The capital is Bhuj, which was at an early period dedicated to the snake divinity Bhujanga—whence its name. It has a population of somewhat over 22,000. Mandvi, the principal seaport, has a population of between 35,000 and 40,000.

Kafir or **Xosa Version.**—The Kafir or Xosa belongs to the Bantu family of African languages, and is used in Kafirland, South Africa. For the inhabitants of that country the Revs. William Shaw, W. J. Shrewsbury, and W. B. Boyce, of the Wesleyan Missionary Society, translated the New Testament into this South African language, which was published in 1841. A carefully revised edition was published in 1848 also, at the Mount Coke Wesleyan Mission press; and in 1859 the Old Testament, prepared by the Rev. J. W. Appleyard, with the aid of the

missionaries Rennie and Döhne, was published. Ten years after the publication of the Old Testament, a board of revisers, consisting of representatives of the various churches in South Africa, commenced the revision of the Kafir Scriptures; and in 1878 the revised version of the New Testament was issued from the press, under the editorship of the Rev. W. J. Davis, who took the place of Mr. Appleyard after his death in 1874. The revised version having proved unacceptable owing to certain renderings, the British and Foreign Bible Society in 1882, at the request of the Wesleyan Missionary Society, agreed to reprint an edition of Appleyard's version of the New Testament under the editorship of the Rev. W. Hunter, who was to introduce a new orthography without changing the text. Steps having been taken to carry the revision of the Bible to a successful issue, the Rev. A. Krapf, who was present at every session and at every single meeting, was appointed by the Revision Board to proceed to England, and to issue the new revised version, which was published in 1888, the edition consisting of 3,000 copies. Up to March 31st, 1889, the British Bible Society disposed of 50,328 portions of the Scriptures.

(*Specimen verse.* John 3 : 16.)

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

Kafirland, a section of South Africa lying between the rivers Kei and Umfumodua, and occupied by the Kafirs. It has been annexed to Cape Colony, though British immigrants have entered it somewhat cautiously. Still the great attractions of the country, it being at once the most salubrious, fertile, and picturesque region of South Africa, have helped to overcome the difficulties and dangers of colonization, and there is now a continuous zone of European settlements from the Orange River to Delagoa Bay.

Population.—Kafirland is the most densely peopled portion of South Africa in proportion to its extent, there being over half a million in an area of not more than 16,000 square miles, or about 32 to the square mile.

The Kafirs take the foremost place in the Bantu family for physical beauty and strength, courage and intelligence. (See Africa, and Bantu race.)

Kafirs, Mission to, Ixopo, Natal. Headquarters, Entakamu, Natal, Africa.—This mission, at first known as the "Rock Fountain Mission," was started by Mr. and Mrs. Elbert S. Clarke, at Rock Fountain, among the Umkolisa tribe, in 1878. In addition to Rock Fountain there are now stations at Entakamu, Hope Vale, and Endunduma, all of them important centres for missionary work, as they adjoin Kafir communities where there are thousands of heathen who had never heard the gospel before this mission was started. Many other preaching points will probably soon become regular stations. Besides its preaching services, the mission carries on schools and medical work.

Ka-gi, a town and district in Formosa where the Presbyterian Church of England are working, with four stations among the Chinese—Ka-gi, Tau-lak, Ka-tang, Gu-ta-oan; and four among the Pe-po-hoan—Giam-cheng, Ka-poa-soa, Thau-sia, and Hoan-a-chhan.

Kagoshima, a town in the southern part of the island of Kiu-shiu, Japan, renowned for its landlocked harbor, one of the best in Japan. Population, 49,858 (1887). Mission station of the Methodist Episcopal Church (North); 1 native preacher, 2 other helpers, 47 church-members, 1 church, 1 school, 21 scholars. Church Missionary Society; 1 native teacher, 25 church-members. Union Church of Christ; 32 church-members, 2 out stations.

Kagura Version.—The Kagura belongs to the Bantu family of African languages, and is spoken by the Kaguras, a tribe of East Equatorial Africa. In 1884 the British and Foreign Bible Society published the Gospel of Luke, as translated by the missionary Mr. Leist. Other parts of the Bible have also been translated.

Kaiti, a town in the Nilgiri Hill district, Madras, South India, 3 miles from Ootacamund, 50 miles west of Banda. Population, 2,954. Mission station of the Basle Missionary Society; 2 missionaries and wives, 18 native helpers, 2 out-stations.

Kalahasti (Kalastry), a town in the North Arcot district, Madras, India, 16 miles northeast of Tirupati, a station on the Madras Railway, northwestern line. Population, 9,935, Hindus, Moslems, and Christians. The town has large bazaars, and is a place for pilgrimage, as it contains one of the most famous temples of Siva. Mission station of the Hermannsburg Missionary Society (1873), with one of their largest and best congregations.

Kalasapad (Kalsapad), a town in the Mutgalpad district, Madras. Mission district of the S. P. G.; 53 villages, 1 missionary, 55 native helpers, 1,206 church-members.

Kalgan, one of the most northern cities of China, is situated on the Sangho River, at a gate in the Great Wall, in the province of Chihli, 125 miles northwest of Peking. It is an important commercial station on the road between China and Siberia. Mission station of the A. B. C. F. M. (1865); 2 missionaries and wives, 2 female missionaries, 2 chapels, 1 day-school, 1 girls' boarding-school. A dispensary has been doing much good.

Kalimpong (Dalingkot), a town and hill tract in Bhutan, India, 350 miles north of Calcutta. Climate variable; elevation, 4,000 feet; mean temperature, 75° F. Population, 12,682, Nepalis, Lepchas, Bhuleas, speaking each their own language; and Plainmen, who speak Bengali and Hindi. Religion, Hindu, Moslem, Buddhist, Christian, demon-worship. Natives thriving, industrious. Mission station of the Guild Mission, Established Church of Scotland (1881); 1 missionary and wife, 5 native helpers, 3 out-stations, 4 churches, 154 church-members, 9 schools; 274 scholars. Contributions, $104. Scottish Universities' Mission, Established Church of Scotland (1886); 1 missionary and wife, 3 native helpers, 1 out-station, 2 churches, 25 communicants, 6 schools, 118 scholars.

Kalmuck (Calmuck). For version, see Mongol; for race, see Tartar.

Kamalapuri, a village in the Karnul district, Madras, India. Population, 851, Hindus and Moslems. Remarkable for the local superstition that here all snake-bites are harmless, and that any person bitten by a snake will recover if brought here for treatment. Mission station of the S. P. G.; 1 missionary, 3 schools, 9 teachers, 121 scholars.

Kamandongo (Bihé), a town in South Guinea, West Central Africa, almost due east from Benguella. Mission station of the A. B. C. F. M. The strongest and most promising feature of the work is the teaching in the schools in spite of the irregular attendance. A church is soon to be organized, and the arrival of a medical missionary at the station will give added opportunity for reaching the hearts of the people. It has 2 missionaries and wives (1 physician), 2 female missionaries.

Kambini, a town in Southeast Africa, north of the Limpopo River, 10 miles from Mongwe, near Inhambane. Mission station of the A. B. C. F. M. A healthful location, within reach of numerous villages of the Batswa tribes, upon whom it is intended to concentrate the efforts of the missionaries, as they are more numerous and widely distributed than the other tribe, the Batongas; 1 missionary and wife, 1 female missionary.

Kanagawa, a town and port on the bay of Yedo, Japan, 16 miles from Tokyo, on the railroad between Yokohama and Tokyo. At one time it bid fair to be an important commercial city, but Yokohama has grown, and Kanagawa, only a few miles away, has suffered in consequence. Population, 60,000. Mission station of the Methodist Episcopal Church (North); 1 native preacher, 1 church, 23 communicants.

Kanazawa, a town on the west coast of Nippon, Japan, on Japan Sea, 180 miles northwest of Tokyo. Population, 96,639 (1887). Climate semi-tropical. Mission station of the Presbyterian Church (North) (1879); 4 missionaries and wives, 2 other ladies, 4 native helpers, 4 out-stations, 2 churches, 184 church-members, 3 schools, 150 students.

Kandy, a town toward the centre of the island of Ceylon, is built on the margin of an artificial lake 1,734 ft. above the sea, 75 miles by rail from Colombo. It was formerly the capital of a kingdom by that name, and contains the tombs of the Kandian kings, together with many handsome temples. Mission station of the Church Missionary Society (1818). It is the headquarters for mission work and instruction in the central part of Ceylon. Trinity College does good educational work, and two thirds of its 233 students are Christians. Two itineracies, central and western, are carried on from Kandy, chiefly among the Sinhalese, and number 173 communicants in each, with an aggregate of 46 schools, 3,369 scholars. In the town and neighborhood are 3 missionaries, 2 native pastors, 151 communicants. A Tamil cooly mission, reaching the coolies on the plantations, has its centre here for the Central Province, and there are 145 communicants. The Wesleyan Methodist Missionary Society has here its centre for work in the Kandy district, in which it is estimated there are a million Buddhists; 2 missionaries and assistants, 147 church-members, 4 Sunday-schools, 220 scholars, 4 day-schools, 184 scholars. Baptist Missionary Society; 1 evangelist, 106 Sabbath-scholars, 80 day-scholars.

Kangra, a town in the Punjab, North India, 120 miles east-northeast of Lahore. Population, 5,387, Hindus, Moslems, Sikhs, etc. Mission station of the Church Missionary Society (1854); 1 missionary and wife, 9 communicants, 2 schools, 132 scholars.

Kangwe, a town in the Gaboon and Corisco district, west coast Africa, on the Ogowe River, 130 miles by river from the sea. Mission station of the Presbyterian Church (North); 1 missionary and wife, 1 single lady, 2 French and 6 native helpers, 4 out-stations. On account of the occupancy of the country by the French Government, it is extremely probable that the Paris Evangelical Society will take over the mission of the Presbyterian Board, an exploring party having examined the missions in 1889 with a view to such action.

Karachi (Kurrachee), a town of the Sindh district, Bombay, West India, at the northern extremity of the Indus delta, near the southern base of the Pab Mountains of Beluchistan. Population, 68,332. Mission station of the Church Missionary Society (1850). Evangelistic work is carried on under three heads: vernacular preaching in Sindhi, Gujarathi, and Urdu; lectures in English; and village and district work. There are 2 missionaries, 30 communicants, 3 schools, 528 scholars.

Karaites or **Caraites,** a Jewish sect, existing in Russia (chiefly in the Crimea), Austria (Galicia), Turkey, and other countries of the East, whose distinguishing tenet is a strict adherence to the Biblical books, and the rejection, except as exegetical aids, of all oral traditions and Talmudical interpretations. They themselves trace their origin to the time of Shalmanesar, and since he carried the ten tribes of Israel to the north, they hold they must worship with their faces to the south. Karaite historians are now, however, greatly divided on the subject of the origin. The Karaites have produced a valuable literature, not only on Biblical interpretations, dogmatics, and other religious topics, but also on philosophy and mathematics, written partly in Hebrew or Arabic, partly in a mixture of Tartaric and Turkish, which is a peculiar idiom of their own in a region bordering on the Black Sea, and partly in the languages of the several countries which they inhabit. Their literature is, however, very little known to the occidental world. Several of their principal writings have recently been published at Eupatoria, in the Crimea.

Karaitic Tartar or **Crimea-Turki Version.**—The Karaite Turki belongs to the Turk branch of the Ural-Altaic family of languages, and is used by the Karaite Jews of the Crimea, Russia. A translation of the Old Testament, in which the words are mostly of Tartar origin, yet not intelligible to Turks or Tartars, because the version is so truly Hebrew in its character, existed long ago, and some codices of such a version are now in the possession of the Imperial Library at St. Petersburg. A reprint of the Book of Genesis was published by the British and Foreign Bible Society in 1819.

Karakal (Karkal), a town in South Kanara, Madras, India. Station of the Basle Missionary

Society (1872). Besides the four principal stations—Mangalur, Mulki, Udapi, and Karkal—this Society has 55 out-stations among the Tulus. The first converts were baptized in 1839, and now there are 3,694 baptized members, 1,940 communicants, 1,434 pupils.

Karass or **Turkish Tartar,** or **Nogai Version.**—The Nogai belongs to the Turki branch of the Ural-Altaic language-family, and is used by the Tartars in Ciscaucasia and on the Lower Volga. As early as 1666 a translation of the Scriptures into this vernacular was made. The Rev. William Seaman, for some time chaplain to an English ambassador at the Porte, published this version at Oxford. Between the years 1813 and 1817 Messrs. Brunton and Dickson, Scotch missionaries, published at Astrakhan the Pentateuch, Psalms, and the New Testament in a revised form. In 1884 the British and Foreign Bible Society published the Pentateuch and the New Testament, under the editorship of Mr. Saleman; other parts are to follow.

Karelian Version.—The Karel belongs to the Finn branch of the Ural-Altaic family of languages, and is spoken in the province of Tver, Russia. In 1820 the Russian Bible Society published the Gospel of Matthew at St. Petersburg, in the modern Russian character. It has never been reprinted.

(*Specimen verse.* Matth. 5 : 16.)

Нійнъ, ана валгуўвъ шійнъ, валгіё шпегмизіёнъ іёшшя, ю̂ ана няхшайсь шійнъ гювяшъ азіёшъ: и кійшѣшшяйсь шійнъ Туйшшуў, кумбане онъ шайвагашша.

Karen Version.—The Karen belongs to the Tibeto-Burma group of non-Aryan languages, and is spoken by the Karens, who live principally in Burma. There are five dialects: the Sgau, Pwo, Bghai, Paku, and Red Karen.

1. The *Sgau Karen Version,* New Testament, translated by Dr. Wade of the A. B. M. U., and first published in 1843. The whole Bible, by Drs. Wade and Mason, published in 1853, has been more widely circulated than any other of the translations made under the direction of the American Baptist Missionary Union. Up to 1889 more than 50,000 copies of the New Testament and about 25,000 of the entire Bible had been issued from the mission press in Rangoon, and considerable portions of the Old and New Testament had been printed for the Burma Bible and Tract Society.

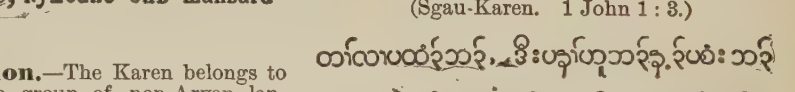
2. The *Pwo-Karen Version* is somewhat later. Portions of the New Testament were issued in 1847; the New Testament complete, in 1853, by Mason and Wade; but the whole Bible not until 1881. The Old Testament was translated by Dr. Brayton. About 8,000 copies of the New Testament and 3,500 of the whole Bible have been issued to 1889.

3. The *Bghai* (*Buai*) *Karen Version* is still later. The New Testament, by Drs. Mason and Cross, did not appear till 1863, and the Old Testament, by Dr. Cross, not till 1876. A part of these were printed in Calcutta. The circulation has been about 6,000 copies of the New Testament, and perhaps 4,000 of the Old Testament and the entire Scriptures.

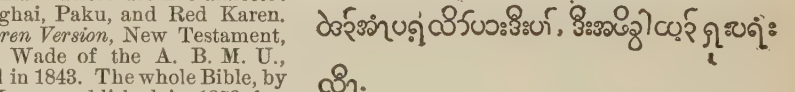
4. The *Paku Karen Version,* by Drs. Cross and Bunker, did not appear till 1869 or 1870, and then only the New Testament. Of this there have been two or three editions of 3,000 copies. The Old Testament and the entire Scriptures were not published before 1879. The edition was probably 3,000, and another edition of 2,500 has been recently issued. These were published at Calcutta or Serampore.

5. *Red Karen* (Karennee).—Translation of a portion of the Scriptures is going on, but not yet completed.

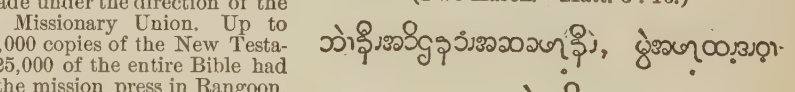
(*Specimen verse.* John 3 : 16.)



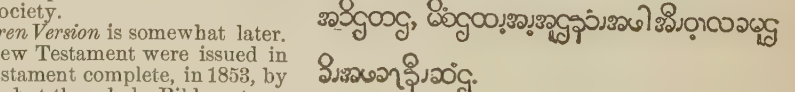
(Bghai-Karen. 1 John 1 : 3.)



(Sgau-Karen. 1 John 1 : 3.)



(Pwo Karen. Matt. 5 : 16.)



Karens, a race of people living in Burma: (See Burma and American Baptist Missionary Union.)

Karib, or **Karif,** the aboriginal inhabitants of Dutch Guiana on the north coast of South America.

Portions of the Scriptures printed in Edinburgh have been circulating among them to a limited extent for half a century.

Kars, a strongly fortified city of southern Caucasus, conquered from Turkey in the war of 1876–77. It was also the site of a great struggle between the Turks and Russians in the Armenian War. Its population (12,000) is largely Armenian, and it was successfully worked as an out-station of Erzroom (A. B. C. F. M.). Since it has become Russian territory missionary work is much more circumscribed.

Karur, a town in Madras, India, on the Arivari River, near its junction with the Keveri. The climate is hot and dry. Population 9,205. Tamil is the prevailing tongue. Mission station of the Wesleyan Methodist Mission Society (1863); 1 missionary and wife, 7 local preachers, 10 out-stations, 1 church, 140 church-members, 10 schools, 370 scholars.

Kathiawar, a peninsula, nearly square in shape, which forms the western part of Gujarat, a province of the Bombay presidency. The waters of the Arabian sea (or Indian ocean) wash it upon the southern and western sides; the Sabarmati River and the Gulf of Cambay on the east, and on the north the Rann and Gulf of Kachchh. It is some 220 miles in extreme length and 165 miles wide. It covers an area of 23,300 square miles, and contains a population of about 2,500,000. The surface is generally undulating, though the southern part is broken by lofty hills, rising in one instance to 3,500 feet in height. The soil is fairly good, the water-supply abundant, and the region generally wealthy. One sixth of the cotton shipped from Bombay to foreign ports is grown in Kathiawar. The political relations of this region are exceedingly complicated. Diu, a town at the extreme southern point of the peninsula, with 7 square miles of territory and about 13,000 people, belongs to the Portuguese, and is under the jurisdiction of the governor-general of Goa. A small territory in the eastern part, embracing 1,100 square miles and a population of 160,000, is British territory. The Gaiakwar of Baroda rules over another tract about as large as the British, with a population a trifle smaller. All the remainder of the territory is divided up among 187 petty native states, each with its own ruler or chief. The area thus covered by native chiefships amounts to 20,559 square miles, with a population of 2,343,399 souls. These states are all feudatory to the British Government through the medium of the Government of Bombay. An English official, styled the political agent of Kathiawar, connected with the Bombay establishment, resides at Rajkot, a town of some 15,000 people, situated at about the centre of the peninsula. He is assisted by a corps of subordinates, and very much of the civil and criminal jurisdiction of these native states is in his hands; the more important chiefs only are entrusted by the British Government with plenary jurisdiction in their respective states. Under the careful inspection of the British Government, the administration of their internal affairs is on the whole well attended to by the chiefs; life and property are safe, education is progressing, the means of public communication, both by ordinary road and by rail, are increasing, other public improvements are in progress, and the general condition of the peninsula is one of prosperity. Lions formerly abounded in the mountainous parts of the peninsula; a few are still left,—the authorities say not more than a dozen,—and these are strictly preserved. The peninsula is quite rich in archæological remains, chiefly connected with the Buddhist and Jain religions. Among the Buddhist remains is one of the famous inscriptions of Asoka, the great Buddhist king of Magadha, who flourished two and a half centuries before Christ, and under whose reign Buddhism became the state religion of a great part of India. The edict in question is found upon a huge granite bowlder between Junagarh and Girnar in the southwestern part of the peninsula. The language chiefly spoken is Gujarathi, though in a dialectic variation known as Kathiawari. The Irish Presbyterian Mission is carrying on work at several points in the peninsula. More than 2,000,000 of the population are Hindus (83 per cent); Mohammedans number about 13 per cent, Jains 4 per cent, Christians, Parsis, Jews, and "others" a few hundred each.

Kausali Version.—The Kausali, which belongs to the Indo branch of the Aryan family of languages, is used in the western part of Oude. The Gospel of Matthew translated into this dialect was published at Serampore in 1820, but not being found of permanent value, it was never reprinted.

Kavala Island, in Lake Tanganyika, east Central Africa, was for a time a station of the L. M. S., but on account of threatened attack by the Arabs at Ujiji, it was thought best for the missionaries to remove to the mainland, where there was more possibility of escape to Lake Nyassa. (See Fwambo.)

Kawa-kawa, a town in northeast New Zealand, near East Cape, on a beautiful little river emptying into the Bay of Islands. Mission station of the C. M. S.; 1 native missionary, 8 other helpers, 4 churches, 93 church-members.

Kaying-chau (Kiaying), a town in the province of Kwangtung, China, with a population of 30,000. A station of the Basle Missionary Society (1883). In the province they have a large work in 7 stations with 2,425 baptized members, 1,504 communicants.

Kazan-Turki.—The Kazani belongs to the Turki branch of the Ural-Altaic family of languages, and is vernacular to remains of the mighty Tartar kingdom, which once had its seat at Kazan on the Volga. They inhabit the governments of Kazan, Orenburg, Samara, and Stavropol, and are said to number about 1,000,000 souls. They are looked on as a subdivision of the Nogai. In 1873 the British and Foreign Bible Society printed a tentative edition of the Gospels, translated by Professor Ilminski, and examined by Dr. Radzloff. As the work was favorably received, the translator was engaged to translate the Gospels, to be printed in the Arabic and Cyrillic characters, for the benefit of the Mohammedans of Kazan, who would not read them in the Russ character. The work, however, progressed very slowly, and Mr. Saleman, of the University Library, was sent to Kazan to make arrangements for a New Testament edition in the Kazan-Tartar, adopted from some of the sister dialects. The work was to be prepared

by Mr. Saleman at St. Petersburg, and revised at Kazan. Under his arrangement the Gospel of Matthew was printed under the care of Professor Gottwald at the "Kazan University Press" in 1884. In 1887 the Gospel of Mark was issued, and in 1888 the Gospel of Luke.

Kazak Turki, or **Orenburg Tartar.**—This language, which also belongs to the Turki branch, is used by the Tartars in the vicinity of Orenburg. For them the Rev. Charles Frazer, a Scotch missionary at Astrakhan made a version of the New Testament on the basis of the Karasi version, which he accommodated to the linguistical peculiarities of the Tartars of Orenburg. This translation or rather accommodation was published by the Russian Bible Society at St. Petersburg in 1820. Parts of the Old Testament were also published by that society.

Keetmannshoop, a station of the Rhenish Missionary Society in Namaqualand, South Africa (1866), with 360 members. In 1878 the last Nama chief entered the congregation; 1 missionary, 1 female missionary, 40 pupils.

Keith-Falconer Mission: see Presbyterian Church of Scotland.

Kelakarai, a town in Madras, India. Mission station of the S. P. G.; centre of work for 32 villages.

Keppel Island, one of the Falkland group, lying off the coast of the Argentine Republic, South America. Mission-field of the South American Mission (See Cranmer).

Kerbela, a town of Mesopotamia, Turkey, west of Baghdad, famous as the shrine of the Shiah Moslems. It is here that the two Shiah Martyrs, Hassan and Hossein, are buried, and their tomb is as much a place of pilgrimage for the Shiahs as Mecca.

Keti, a station of the Basle Mission Society, in the Nilgiri Hills district, Madras, India, among the Badagas. Commenced in 1847, it now has a church of 76 members.

Khalatlolu, a town of Transvaal, east South Africa, northeast of Leydensburg, south of Mphome. Mission station of the Berlin Evangelical Lutherans (1861–1880); 1 missionary, 9 native helpers, 4 out-stations, 131 church-members.

Khandwa, a town in Ajmere, Bengal, India. The headquarters of the British district in the Central Provinces called Nimar, which contains an area of 3,340 square miles and a population of 211,176. In the district are 648 villages. Khandwa gives its name to a circuit of the Methodist Episcopal Church (North), which covers a distance of 120 miles in which English, Urdu, Hindi, Marathi, Gujarathi, and a little of Tamil and Telugu are spoken. The population of Khandwa is 14,119. The climate of Nimar district is on the whole good, though the jungle parts inhabited by the hill tribes are extremely malarious. Preaching tours, open-air preaching, and open-air Sabbath-schools are the different methods of work. Quite recently the Ballahis, a low caste of Hindus, have petitioned for instruction. Hurda, sixty miles from Khandwa, population 13,000, is included in this station, and in the following statistics: 2 missionaries, 17 church-members, 1 day-school, 22 scholars, 32 Sabbath-schools, 759 scholars.

Khasi Version.—The Khasi belongs to the Khasi family of non-Aryan languages, and is vernacular to the scattered inhabitants of the Khasi or Khossiah hills on the northeastern boundary of India. Dr. Carey translated the New Testament with the aid of an intelligent lady, the widow of one of the chieftains, which was published at Serampore in 1827. A New Testament in Bengali character was also issued at Serampore in 1831. An edition of the New Testament in Roman characters was undertaken by the Rev. Thomas Jones, of the Welsh Calvinistic Methodists, and in 1846 his translation of Matthew was published at Calcutta for the British and Foreign Bible Society. Other parts followed, and the New Testament prepared and printed under the care of the Rev. W. Lewis, with the aid of the Rev. T. W. Meller, was published at London in 1870. A second edition was issued in 1878, and a pocket edition was published in 1882. In 1884 a revised edition of the New Testament (4,000 copies) was published under the care of Mr. Lewis, as well as the Testament, translated by the Rev. H. Roberts, of the Calvinistic Methodist Foreign Missionary Society. Up to March 31st, 1889, 32,246 portions of the Scriptures were disposed of.

(*Specimen verse.* John 3 : 16.)

Naba kumta U Blei u la feit ia ka pyrthei, katba u la aitĭ-noh ia la U Khún ia u ba-la-khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n 'nu'm jot shuh, hinrei u'n ioh ka jingim b'ymjiukut.

Khadsawphra, a territory in the Khasi and Jaintia Hills, Assam, India, under the government of the rajah of Nougklow. Mission-field of the Welsh Calvinistic Methodist Mission Society; 1 missionary, 5 churches, 13 preaching-stations, 814 church-members, 1,262 Sunday scholars, 680 day scholars.

Khandesh (British India), the district in the northeastern corner of the Deccan tableland. Its western boundary is the range of western Ghats, by which it is separated from Gujarat. On the north it borders upon the Indore native state, often spoken of as Holkar's dominions. It covers an area of nearly 10,000 square miles, and has a population of over 1,200,000. It now forms one district, or collectorship, of the Bombay presidency. The population includes nearly 1,000,000 Hindus, over 90,000 Mohammedans, and more than 175,000 Bhils, an aboriginal tribe inhabiting the jungles and hills in the northwestern part of the district; these Bhils once led a very disorderly and savage life, but are now gradually settling down to peaceable industry. With other tribes of a similar character, these form a large section of the population. Marathi is the principal language, and is displacing Gujarathi, which is spoken by some of the mercantile castes, especially in the north of the district. The Church Missionary Society has missions in Khandesh, with headquarters at Malegaon.

Khasia Hills, a range of mountains forming, with the Jaintia Hills, the border between Assam and India. These mountains are inhabited by various hill-tribes,—the Garos, the

Khasis, the Jaintias, Nagas, etc.,—who were very degraded, without books or a written language, and engaged mainly in hunting, and at times in robbery. In 1834 the British Government made a treaty with the kings of Khasia, providing for the establishment of a military post at Cherra and the construction of a road to Assam. In 1840 the Welsh Calvinistic Methodist Missionary Society sent out their first missionary to the Hills, where now 60 churches have been formed, with 1,576 communicants, 7,364 Sunday-scholars, divided up among the seven districts. (See Jiwai, Khadsawphrah.)

Kherwari, a town in Rajputana, India, near the native state territory of Marwar and Irdar. Mission of the Church Missionary Society. The work of the mission is carried on entirely among the Bhils, a wild and turbulent race, who prefer to get their living by plunder rather than hard work. The pacification and civilization of these people has proved a difficult problem to the British Government. Evangelistic work was commenced in 1880, and for two years it was extremely difficult to get the confidence of these hill-men. Now there is a small Christian church with 2 missionaries and wives, 2 native communicants, 10 schools, 244 scholars.

Khorassan, a province of Persia, south of Afghanistan. Area, 124,400 square miles. Surface mountainous, a large portion a great salt desert; the northwest and northeast districts are fertile, with numerous oases, mostly of small extent, but containing several populous towns. Population, 850,000, two thirds of whom are Persians resident in the towns, the remainder being nomadic Turkomans and Kūrds. The prevalent religion is Mohammedanism, of the Shiah sect. Khorassan once formed part of the empire of Alexander the Great, and passed through many hands until 1383, when Tamerlane gained possession of it. Under his son it attained great prosperity. After the inroads of the Uzbecks it was seized by the Persians, and has formed a province of Persia since 1510, with the exception of Herat.

Khulna (Koolna, Culna), a town in Bengal, India, 78 miles east-northeast of Calcutta. It is a place of considerable importance, with a thriving trade. Mission station of the Baptist Missionary Society; 1 missionary, 241 church-members, 170 day-scholars, 70 Sabbath-scholars. A printing establishment is a great aid to the work.

Khuzistan, a province of Persia, north of the Persian Gulf. Area, 39,000 square miles. Surface hilly; rivers good-sized. Khuzistan contains extensive grazing lands, on which vast herds are pastured, and produces many kinds of grain and fruits. Population, 400,000, Tajiks, Sabian Christians, Lurs, Ardilans, and Arabs, all of whom, except the Sabians, are Mohammedans. Its principal towns are Shustu, Dizful, Ahwaz, and Mohammerah; and the province also contains the ruins of Susa, one of the ancient capitals of Persia.

Kidiri, a town on the south coast of the island of Java, is the capital of the province, and is situated on a river of the same name. Population, 6,000. The governor's residence and a mosque are the principal public buildings. Mission station of the Dutch Missionary Society.

Kimberly, a town in West Griqualand; since the discovery of diamonds in 1869 incorporated with Cape Colony, South Africa. Population, 28,663 (1887). Mission station of Berlin Evangelical Lutheran Society (1875); 2 missionaries, 8 native helpers, 8 out-stations, 176 church-members, who contributed about $1,000 the first year. S. P. G.; 1 missionary.

Kimbundu Version.—The Kimbundu belongs to the Bantu family of African languages, and is spoken in Angola country, West Africa, from Loanda to Melange. A translation of the Gospel of John into Kimbundu was made by the Rev. Heli Chatelain, of Bishop Taylor's self-supporting mission. The translator, formerly a Swiss teacher of languages, studied at the Presbyterian Seminary in Bloomfield, N. J. He then spent two years at Loanda and one year at Melange, where he also made his version, which was published by the British and Foreign Bible Society in 1887. The translator, the author of a grammar and vocabulary of the Kimbundu language, also carried through the press the Gospel of Luke in 1889.

Kincaid, Eugenio, b. Wethersfield, Conn., U. S. A., 1797, graduated at Hamilton Literary and Theological Institution 1822, in the same class with Rev. Jonathan Wade. Appointed a missionary of the Baptist Triennial Convention for Burmah; sailed May 24th, 1830. On his arrival in Burmah he preached for a while to the English congregation at Moulmein, but soon entered upon work among the natives. Bold, ardent, brave, he determined to establish a mission at the capital, and in 1833 he went to Ava. There he baptized his first converts. In 1837 he undertook to reach Assam by crossing the mountains between Burmah and that country, but was forced to turn back, and having been repeatedly taken prisoner and robbed, he reached Ava in extreme destitution, after a journey of thirteen days. In 1840 he was obliged to leave Upper Burmah, and went to Akyab, Arracan, where he continued to labor till 1842 when, Mrs. Kincaid's health having failed, he returned to the United States. On account of the continued ill-health of his wife his connection with the Society ceased. In July, 1849, he was reappointed by the Missionary Union, and sailed in 1850. He was requested by the committee to make another attempt to establish a permanent mission at Ava. Finding this impracticable, he made his headquarters at Prome, on the Irrawady, near the southern border of the Burman Empire, making occasional journeys from this station to the Burman capital. He resided also at Rangoon and Amarapura. In 1856 he revisited Ava with his family, was received in a friendly manner by the king, who offered him a lot, and proposed to build him a house. The king also accepted a Burman Bible, and conferred upon him royal gifts. Dr. Kincaid returned home in 1857 at the king's expense, bearing despatches from the king to the Government of the United States. Returning to Burmah the same year, he labored principally at Prome until 1865, when he took his final departure from the mission field, reaching home March 17th, 1866. He was an energetic missionary, and especially noted for his long journeys into unexplored regions of heathen territory. After his return he resided at Girard, Kansas, where he died April 3d, 1883.

Kinchau (Jin-jou, Chin-chau), a city on the north shore of the Gulf of Liao-tung, 120 miles west of the port of Newchwang. Climate much the same as the State of New York; extremes of temperature, 16° below zero to 90° Fahr. Population over 1,000,000. Language, Mandarin, sometimes Manchu. Social condition of the masses poor and degraded, but the people are quiet, peaceable, and kindly disposed to foreigners. Mission station of the Irish Presbyterian Church; 1 ordained missionary and wife, 1 physician, 1 single lady, 8 native helpers, 4 theological students, 1 school, 60 scholars.

King, Jonas, b. July 29th, 1792, at Hawley, Mass., U.S.A. His father was a farmer, noted for his love of the sacred Scriptures and rigid adherence to its teachings. Under his instruction Jonas read the Bible through once between the ages of four and six, and then once yearly to the age of sixteen. His conversion occurred at the age of fifteen. Without funds or aid he determined on an education, learned the English grammar while hoeing corn, read the twelve books of the Æneid of Virgil in fifty-eight days, and the New Testament in Greek in six weeks. He graduated at Williams College 1816, and Andover Seminary 1819. After leaving the Seminary he engaged in home missions in Massachusetts, and as a city missionary in Charleston, S. C., where he was ordained as an evangelist. While in Andover his mind was strongly drawn toward foreign-mission work, especially in the East, and he desired to go to Europe to study Arabic, and then enter whatever field of labor should be open—perhaps among the Arabians or Persians. He decided to go to Paris to study with the celebrated De Sacy. On the eve of embarkation he was appointed Professor of Oriental Languages in Amherst College. Advised to accept the appointment, and the trustees approving his plan to study abroad, he sailed for Paris August 18th, 1821. While engaged in this study he received a pressing invitation from Pliny Fisk—Mr. Parsons having died—to join him in mission work in the Holy Land. Mr. S. V. S. Wilder agreeing to pay $100 a year for three years, and others guaranteeing his support, he accepted the invitation. Having completed his three years in Syria and Egypt, he left Beirut for America in 1827, going overland to Smyrna, where he spent several months in the study of Modern Greek. At home he travelled extensively North and South in behalf of the A. B. C. F. M. While engaged in this work Providence opened the way for him to go to Greece. The Ladies' Greek Committee of New York, being greatly stirred by his recital of the sufferings of the people from Turkish despotism, had prepared a shipload of food and clothing, and invited him to be their almoner, also their missionary to Greece. He accepted the invitation, resigning the professorship at Amherst, declining a similar one at Yale, and embarked for Greece, reaching Poros July 28th, 1828. His distribution of food and clothing opened the way to preach Christ. People came in large numbers, begging for Testaments and listening with eagerness to the gospel. Even the priests approved what was said. The President of Greece favored his work. He visited many important places, everywhere preaching, establishing schools, and relieving want. In 1829 he married a Greek lady of influence, who proved an efficient helper in the mission work. In 1830 the mission was transferred to the American Board. Having previously visited Athens, and arranged to reside there after the Turks had vacated the place in 1831, it became his permanent home. Here he soon built a school-house, in which he had service in Greek every Sabbath till 1860. The establishment of schools was a prominent object with Dr. King, and he made it a condition that in them the Scriptures should be studied. At the "Evangelical Gymnasium," which he established, he gave religious instruction several times a week, to about seventy pupils varying in age from ten to thirty-five years. He also formed a theological class composed of Greeks and Italians, to whom he gave regular and frequent instruction. Some of these have occupied important positions as teachers or in the employment of government. But the hierarchy became alarmed at the influence of his preaching, his schools, and the circulation of the Scriptures. A bishop denounced the schools, and threatened with excommunication all who sent their children to them. At the instigation of the Greek Synod he was brought before the Areopagus, the highest court in Athens, charged with reviling the "mother of God" and the "holy images." After reading his accusation, the judge asked him if he had any defence to make. He replied: "Those things in my book with regard to Mary, transubstantiation, and images *I* did not say; but the most brilliant luminaries of the Eastern Church—St. Epiphanius, St. Chrysostom, the great St. Basil, St. Irenæus, Clemens, and Eusebius Pamphyli—say them." He was condemned to be tried before the felons' court in Syra. An inflammatory pamphlet having been circulated in advance, his life was threatened, but through the influence of some lawyers and government officials the trial did not take place. At one time there was a conspiracy of fifty men against his life. In 1847 an accusation against him, though proved false, caused such excitement that the king advised him to leave the country for a time. He went to Geneva, visiting also several important European cities. In 1848 he returned to his usual work at Athens. In March, 1851, he was appointed United States consular agent. On March 22d he opened a box which had been sent from Washington, and found in it an American flag for the use of the consulate. That very evening a mob assembled at his house, threatening violence, when he unfurled the flag and they dispersed. In 1852 he was again brought to trial on the charge of blaspheming God and the Greek religion, and under pressure of great popular excitement he was condemned, against law and justice, to fifteen days' imprisonment in a loathsome prison, and after that, expulsion from the kingdom. March 9th he went to the prison in Athens, but was removed the next day to the police-office, and was kindly treated. March 13th he became ill, and was taken home, but guarded. Having protested against the sentence in the name of the United States Government, the Hon. Geo. P. Marsh, minister resident at Constantinople, investigated the matter in 1852 by order of the government, and Dr. King, by order of the King of Greece, was in 1854 freed from the penalty of exile. He continued his work in Greece till 1857, when he attended a meeting of the Evangelical

Alliance in Berlin. He was never free from petty persecution. He was anathematized in 1863 by the Holy Synod of Athens, but his liberty was not taken away. His health being impaired, he visited the United States in 1864, and returned to Athens in 1867. He employed part of his time in revising plans he had drawn up for the organization of a distinctively Protestant Greek Church. Such a church has been established since his death. In 1874 a "neat and beautiful church building" was erected in Athens. After sending messages to his son, to the little band of Greek converts, and giving directions as to his burial, the faithful missionary passed away, May 22d, 1869, in his 77th year. He was a thorough linguist, having studied eleven languages, and speaking fluently five. His original works in Arabic, Greek, and French were ten in number, some of them being widely read, and translated into other tongues. He revised and carried through the press eleven others. He distributed 400,000 copies of Scripture portions, religious tracts, and school-books in Greece and Turkey, besides what he scattered during his travels in other parts of Europe, and in Palestine, Syria, and Egypt.

"Dr. King," says Dr. Anderson, "has left his impress on the Greek nation. To him preeminently is it owing that the Scriptures since 1831 have been so extensively used in the schools, and that in Greece the Word of God is not bound; also under God the visible decline there of prejudice against evangelical truth and religious liberty."

Kingsbury, Cyrus, b. Alstead, N. H., November 22d, 1786; graduated at Brown University 1812, Andover Theological Seminary 1815; ordained as a missionary of the A. B. C. F. M. to the Choctaws, and went to the Cherokee country in 1816, commencing a station at Brainerd. In June, 1818, he left Brainerd with Mr. and Mrs. Williams, to commence the mission among the Choctaws. They travelled in a wagon four hundred miles through the wilderness, to the place afterward called Elliot. In May, 1820, a new station called Mayhew was established, and in November Mr. and Mrs. Kingsbury made it their permanent home. Mr. Kingsbury was much encouraged by the friendship of the Choctaws, and zeal for the education of their children. Mrs. Kingsbury died September 15th, 1822. Mr. Kingsbury continued in the service of the A. B. C. F. M. in the Choctaw Mission, with zeal and success, until it was discontinued in 1859; laboring after this in the same field in connection with the Presbyterian and Southern Presbyterian Boards till his death, June 27th, 1870.

Kingston, a town in Jamaica, West Indies, on a magnificent bay, defended by two forts. Population, 40,000. Mission station of the Baptist Missionary Society. Headquarters for their mission, with stations on Haiti, San Domingo, the Caymans, Turk's Islands, Cuba, and Central America; 3 missionaries, 1 resident minister, 2 chapels. Headquarters of the Jamaica Baptist Union; 161 churches, 33,000 members. Near Kingston is the Calabar College for the training of ministers supported by the English Baptist Missionary Society. United Methodist Free Church; 1 preacher, 405 church-members, 2 Sabbath-schools, 260 scholars. United Presbyterian Church of Scotland; 2 missionaries, 2 churches, 446 church-members, 3 Sabbath-schools, 260 scholars.

King William's Town, a town in Cape Colony, South Africa. Climate sub-tropical, very dry and healthy. Population (1889), 5,386, chiefly Kafirs and Hottentots. Languages, Kafir and Dutch. Natives are very degraded, practising polygamy, circumcision, and various savage customs. Mission station of the London Missionary Society (1826); 1 missionary and wife, 60 native helpers, 10 out-stations, 2 churches, 605 church-members, 9 schools, 457 scholars. S. P. G. (1862); 1 missionary.

Kinhwa, a prefectural city in Chehkiang, China. Climate tropical, 25°–95°. Population, 50,000. Language, Mandarin. Natives outwardly very prosperous; morally low, given to gambling, opium, drinking, etc. Mission station of the American Baptist Missionary Union (1883); 1 missionary and wife, 2 other ladies, 4 native helpers, 5 out-stations, 3 churches, 70 members. China Inland Mission (1875); 1 missionary and wife, 4 native helpers, 1 out-station, 1 chapel, 22 members, 1 school, 6 scholars.

Kinika or **Nyika Version.**—Into this language, which belongs to the Bantu family of African languages, and which is the vernacular of the Wanika tribes in the region of Mombasa, East Africa, the late Dr. Krapf translated the Gospels of Luke and John, and the Epistles to the Romans and Ephesians, of which the Gospel of St. Luke was printed at Bombay in 1848. In 1882 the British and Foreign Bible Society, at the request of the Rev. R. Bushell of the Foreign Missionary Committee of the United Methodist Free Church, printed at London the translation of the Gospel of St. Matthew, which the Rev. Thomas Wakefield, a missionary at Ribe since 1861, had prepared by the assistance of an educated Arab.

(*Specimen verse.* Luke 22 : 70.)

Nao ossi agomba, hikara uwe ni mana wa Mulungu? aka gomba, muimui munaamba, ni mimi endimi.

Kircherer, John, b., educated, and ordained in Holland; sailed in 1798 as missionary of the L. M. S. to South Africa; opened a mission in Bushmen's Land; visited Europe in 1803 with three Hottentot converts; died September, 1825.

Kirghiz-Turki Version.—The Kirghiz belongs to the Turki branch of the Ural-Altaic family of languages, and is spoken by the Kirghese hordes—Great, Little, and Middle, as they are called—occupying various regions in Southern Siberia, Central Asia, and west of the Caspian Sea. The numbers of these hordes are variously estimated as high as 2,000,000 and as low as 1,450,000, the lower number being probably the more correct. The first New Testament in this vernacular was printed at Astrakhan in 1820. The edition consisted of 5,000 copies, and the version was an adaptation by the Rev. Chas. Fraser, of the Scottish Mission, of the version made by the Rev. H. Brunton, and printed at Karass. The version was revised by Prof. Gottwald, and an edition of 3,000 copies was printed at the Kazan University Press for the British and Foreign Bible Society, under the care of Mr. Saleman, in 1880. A third edition,

consisting of 4,800 copies, was published in 1887 under the editorship of Mr. Saleman, after having been revised again by Dr. Gottwald. About 7,800 copies of the New Testament have thus far been disposed of.

Kishinew, the capital of Bessarabia, Russia, is on the Buik River, 85 miles northwest of Odessa. Population, 120,074. Mission station of the L. S. P. G. among the Jews; 1 missionary. Also the residence of Joseph Rabinowitch, who has gathered a large congregation of Jews to whom he preaches. (See Jews.)

Kiuchau, a city in Chehkiang, China, on the left bank of the Yang-tsz River. It is a large and prosperous place, and considered one of the keys to the empire. Mission station of the China Inland Mission (1872); 1 missionary and wife, 1 single lady, 1 out-station.

Kiu-kiang, a prefectural city in Kiangsi, China, lies on the south bank of the Yang-tsz, not far from the outlet of Lake Po-yang. It is the great centre of the tea traffic, and controls the carrying-trade of the river and on the lake. The climate is fairly good; hot in the summer, but bracing and cold in the winter. Opened to foreign trade in 1861. Mission station of the Methodist Episcopal Church (North), 1868; 2 missionaries and wives, 111 members, 5 schools, 169 scholars. An institute has recently been opened for higher education, and all the day-schools have been brought into systematized affiliation. The Protestant Episcopal Church have here a sanitarium. C. I. M. (1889); 2 missionaries.

Kiung-chau, a town on the island of Hainan, off the coast of China, 250 miles southwest of Hong Kong. Mission station of the Presbyterian Church (North), 1885; 3 missionaries, 2 missionaries' wives, 2 out-stations, 1 hospital.

Kiungani, Africa; a town on the central part of the east coast of the island of Zanzibar. Mission station of the Scottish Universities Mission to Central Africa. The work of the mission was prospering finely under the rule of the beneficent Mohammedan king, Seyid Burghash bin Said, who was tolerant, and imbued with English ideas of liberty and justice. At his death in 1888 German aggression commenced, and the work of the mission has been seriously hindered by the disturbed condition of affairs. There are at Kiungani a theological college, school and home for 98 boys, a large chapel and a printing-office, 2 clergy, 7 laity.

Kjibi, a town in Ashanti, Gold Coast, Africa, northwest of Akropony. Population, 2,000. Basle missionaries first brought Christianity to these regions in 1828, when the land was a Danish possession, but 63 German and Danish missionaries sacrificed their lives in the attempt. In 1843 the Danes transferred some negro families from the West Indies, educated by the Moravian Brethren, and in this form, still under the direction of the Basle Society, the mission has succeeded very well, both among the Ga and the Tschi tribes. Kjibi, among the Tschi, was founded in 1861, and has 925 church-members. The whole New Testament has been translated into Tschi.

Kleinschmidt, J. C., one of the first missionaries of the United Brethren to Greenland. He went to Lichtenau about 1777. This was the third station founded in Greenland, 1774, and situated on the Fjiord Agluitsok, 400 miles south of Lichtenfels and about 40 miles from the Danish colony Juliannehaapt. After Kleinschmidt had worked in Greenland nineteen years his wife died, and he returned to Europe to place his children in the school of the United Brethren in Fulneck, in Yorkshire. While here he married again, and soon returned in a Danish vessel to his old mission in Greenland, arriving at Godhaven in Disko Bay. The captain for some unexplained reason would not land the missionaries at Lichtenfels nor New Herrnhut. Mr. and Mrs. Kleinschmidt, after going back 600 miles to New Herrnhut, had still to go 500 miles before they arrived at Lichtenau. The mission here was very promising, and in a letter written June 25th, 1819, Mr. Kleinschmidt writes of the readiness of the Greenlanders to receive the gospel. He says: "Often have we shed tears of joy and thankfulness for this singular proof of God's goodness to us." He completed the translation of the New Testament in June, 1821. All the missionaries joined in revising it, and it was sent to the British and Foreign Bible Society. At this time the congregation at Lichtenau consisted of 588 persons.

For some time the missionaries had wished to form a fourth station in the neighborhood of Staatenhook or Cape Farewell, and Mr. Kleinschmidt was sent by the Moravian Society to reconnoitre in the summer of 1821, and ascertain whether there were insurmountable obstacles to beginning a mission, and to preach the gospel whenever and wherever an opportunity offered itself. He left July 3d, with three native assistants, two of them with their families. The company consisted of thirteen adults and four children in two boats. For three days they battled with the ice and waves at the peril of their lives. They passed on the sixth day a high promontory, where Kleinschmidt heard there had landed some scattering heathen, and hoping to do them good, he approached their camp and was invited to come forward, and promised to go with them to the south, where more of their people were. To his surprise he found great numbers of people, who came joyfully to meet him, telling him before he could speak to them: "We are quite in earnest: we all wish to be converted." He found also some who had spent a few months at Lichtenfels and retained the religious impressions received there. The people flocked to him from both sides of the river, so much so that he had hardly time to eat or to sleep. The native assistants were invaluable to him, giving constant testimony to their faith and love for Jesus. After talking with the people all day, he held a public meeting in the open field, which was attended by all the people, who listened with the closest attention. On the 7th he turned southward to Lichtenau, accompanied by the whole party of Greenlanders. The entire voyage home was full of interest and some dangers; he had many times preached to wandering parties, and made some explorations, and at length arrived in safety at Lichtenau. In 1824 Mr. Kleinschmidt set about forming a new station at Fredericksdall. The materials for a dwelling and a church had been prepared, and were to come from Copenhagen. Meanwhile Kleinschmidt had been living in a sod house

24 feet long and 12 wide. One third was used for a dwelling and the rest for a church. On the 27th of July, 1824, 104 heathen were baptized. "To describe what God has done for us during this first year of our abode in this place, is beyond the power of words." In 1829 the little church from Copenhagen was landed at Juliannchaapt.

Klerksdorp, a town in the Transvaal, Africa, northwest of Potschefstroom, on a northern branch of the Vaal River. Mission station of the Wesleyan Methodist Missionary Society; 1 native pastor, 3 native helpers, 100 church-members, 1 school, 22 scholars.

Knight, Joseph, b. Stroud, Gloucestershire, England; educated by Rev. Dr. Williams at Stroud; ordained deacon September 21st, 1817, and priest 1818 by Bishop of Gloucestershire; embarked as a missionary of the C. M. S. December 15th, 1817, for Jaffna, North Ceylon; was stationed at Nellore. His health failing, he sailed for England July, 1838, and also made a visit to the United States. He re-embarked for Ceylon from England January 17th, 1840, and died on his way, at Colombo, October 11th, having been twenty-three years in the service. Mr. Knight was probably unsurpassed, if not unequalled, by any in India in his critical and extensive knowledge of the Tamil language. He was for several years engaged in the preparation of a Tamil and English dictionary, and had made great progress in it, when failure of health required him to leave for England. After his death the work was committed to others and completed. Mr. Knight was a man of lively Christian spirit, and, though attached to the Episcopal Church, cordially fraternized with all disciples of Christ, uniting with them in religious meetings and at the Lord's Table. He was greatly beloved by his brethren of other missionary societies, and his death much lamented.

Kobe, a city of Japan, on the bay, and near the city of Hiogo; connected by rail with Osaka. Kobe and Hiogo together have a population of 103,969 (1887). A neat place, regularly built; the centre of a large tea-trade. Mission station of the A. B. C. F. M. (1879); 1 missionary and wife, 7 other ladies, 159 church-members. American Baptist Missionary Union (1881); 2 missionaries, 1 missionary's wife, 3 outstations, 2 native keepers, 2 schools, 42 scholars. Methodist Episcopal Church South; 1 missionary and wife. S. P. G.; 2 missionaries.

Kochannes, a town of Eastern Turkey, near the border of Persia, in the most inaccessible part of the mountains of Koordistan. The seat of the Patriarch of the Nestorians. Missionaries of the A. B. C. F. M. and the Presbyterian Board (North) have frequently visited the place, but the only attempt to establish a station there was in 1882, when Mr. Wahl, sent out by the Archbishop of Canterbury, endeavored to set up a printing-press and form a school. The plan failed. (See Archbishop's Mission to the Assyrian Christians.)

Kochi, a city in Southeast Japan, southwest of Tokushima; population, 32,860 (1887). Mission station of the Presbyterian Church (South); 3 missionaries (one married), 2 female missionaries, 1 church, 1 native minister, 150 Sabbath scholars, a Y. M. C. A.

Kohima, a town in the Naga hills, Assam, India, and the headquarters of the British Government among the Angami Nagas. It is at an elevation of 5,000 feet, and has a healthy climate. Population, 4,000; language, Angami Naga. Mission station of the A. B. M. U. (1878); 1 missionary and wife, 3 church-members. Matthew's and John's Gospels have been translated by the missionary.

Kol Version.—The Kol, which is a dialect of the Gond, belongs to the Dravidian family of the non-Aryan languages, and is spoken by 100,000 Kols of Central India. It is only recently that the British and Foreign Bible Society has published, at the request of the Church Missionary Society, a tentative edition of 500 copies of the Gospel of Luke and the First Epistle of St. John. The translation was made by General Haig, assisted by three Kols who understood the Telugu Bible, and issued at London in 1882.

Kokand, a country of Central Asia, one of the three great Khanates of West Turkistan, or Independent Tartary. It is inclosed by lofty mountains, and is for the most part a well-watered, fertile valley. Climate severe in the mountainous regions, but mild in the main valley. In summer the heat is excessive during the day, but the nights are cool. Population, 3,000,000. including Uzbecks, who are the military and dominant class, Tajiks, Kirghiz, and Keptchaks. Kokand is noted for the excellence and variety of its fruits and for its manufacture of a fine quality of silk. A commercial treaty between Kokand and Russia was negotiated in 1868, and the country is virtually under Russian protection and control. The town has a population of 54,043 (1885).

Koskstad, a town of East Griqualand, Africa, south of Pietermaritzburg, north of Marburg. It was built in 1863 by the eastern division of the wandering Griquas, under the leadership of Adam Koh, in what was at that time called No-man's-land. In 1870 came the London missionary, Dower, to them, and they loved him so much that they would not let him go. In 1877 the S. P. G. established a station here, which is now under the charge of 1 missionary.

Kolar Mission, at Mysore, India. The Kolar Mission has grown out of the Kolar Orphanage, which was founded by Miss Louisa H. Anstey during the great Indian famine in 1877. The mission at present consists of a boys' orphanage, a girls' orphanage, the Anglo-Canarese School for boys and girls, a large Christian church and dispensary at Kolar, and four Christian villages, three of which contain chapels. Christianity is proclaimed by native preachers in the market-place of Kolar and in the large Gospel Hall, also in towns and villages of the Kolar district. Workshops for carpentry, blacksmiths' works, and tailoring, together with farms and wood-cutting in the jungles, give employment to the majority of the Christians. The entire work of the mission is carried on by Miss Anstey and her native assistants.

Kolhapur, the capital of the native state of that name, Bombay, India, is a picturesque town, and quite a flourishing trading-place. The people, who are mainly high-caste Hindus,

together with the aborigines and low-caste, speak the Marathi and Hindustani languages. The number in the city is estimated at 35,000. Mission station of the Presbyterian Church (North). The work was commenced in 1853 by an independent American missionary, Royal G. Wilder (q. v.), and was taken under the care of the Board in 1870; 2 missionaries and wives, 4 female missionaries, 2 out-stations, 1 church, 60 communicants, 4 Sabbath-schools, 280 scholars, 1 high school, 120 scholars, 1 Christian girls' school, 25 scholars, 3 boys' day-schools, 112 scholars. S. P. G. (1870; 1 missionary, 2 female missionaries, 22 church-members, 7 schools, 400 scholars.

Kommaggas, a town in Little Namaqualand, Africa, situated on the coast south of Steinkopf, southeast of Concordia. Mission station of the Rhenish Missionary Society; 1 missionary, 1 female missionary, 96 school-children.

Konkani Version.—The Konkani, also Kiunkani, is a dialect of the Marathi, and belongs to the Indic branch of the Aryan family of languages. The greater part of the people, who number about 100,000, are Hindus; a part belong to the Church of Rome, and speak the Konkani with a mixture of Portuguese words. As early as 1818 a New Testament was published at Serampore, to which was added in 1821 the Pentateuch. Towards the close of the year 1883 the Madras auxiliary issued an edition of the Gospels of Mark and John, taken from Carey's version, printed in 1818 in the Devanagari character, but somewhat altered, so as to be better understood by all classes. Steps are now being taken for the formation of a committee to revise the New Testament for the press.

Koordistan.—Koordistan, generally speaking, includes those sections of Turkey and Persia in which Koords form a large part of the population. They abound in the regions extending from the Russian border at Erivan on the north to the fig-producing hills of the Sinjar in Upper Mesopotamia and the flower-gardens of Shiraz on the south, and from the plains of Oroomiah and Ispahan on the east to the Tigris, the Euphrates at Samosata, the Taurus at Marash, and the Anti-Taurus in Cappadocia and Pontus on the west.

In the Koordish sense the historical Koordistan of the "Shereef Na'ameh" (a collection of Koordish historical traditions) lay within boundaries somewhat more contracted. Beginning at Kars, in the northeast, the eastern boundary extended to the Araxes, near Mount Ararat, to the western shore of Lake Oroomiah, and the eastern slopes of the Zagros to the boundary of Old Persia, a little southwest of Ispahan. The southern boundary ran west through Dizful to the Choaspes Mountains, along these to the Hamreen Hills, by these to the Tigris, up the Tigris to the Sinjar Hills, along the south side of these to the Khaboor River, up the Khaboor River to Ras el 'Ain, thence northwest to Birijik on the Euphrates. The western boundary ran north from Birijik to Albistan in the Anti-Taurus, and up to the edge of the Sivas plain on the river Halys. The northern boundary ran thence directly east to Erzingan, Erzroom, and thence to Kars by the Passin plain.

Geographically, the Koordistan of to-day includes the Turkish provinces of Erzroom, Van, Bashkallah, Mosul (eastern portion), Bitlis, Diarbekir, and Mamooriet el Aziz (Harpoot, eastern portion), and in Persia the western portion of Azerbijan, Ardilan, and Luristan. In short, Koordistan is situated between lat. 32° and 40° north, and long. 36° and 48° east. The mass of the Koords dwell to this day within these limits.

Physical Features.—Any map will reveal within these limits mountain chains running in all directions; and, indeed, the region may properly be regarded as the Switzerland of Western Asia. The body of this spider-like system of mountains is in the region south of Lake Van and north of Nineveh, west of Lake Oroomiah and east of the Tigris. About the size of Palestine in its palmiest days, it is a perfect sea of mountains, with mountain peaks that vie with one another in their efforts to pierce the regions of the upper air, and rise from 10,000 feet to 15,000 feet above the level of the sea.

The antiquity of the region as the abode of man is attested by the absence of forests.

Out from this system flow the Araxes and the Halys on the north, the one to the Caspian and the other to the Black Sea; and to the south the Euphrates, and the Tigris, with its ten tributaries, into the Persian Gulf.

Such endless combinations of mountains and valleys, lakes and gorges, rivers and plateaus, snow-clad peaks and grassy plains, render the scenery beautiful, grand, weird, and wild by turns.

Population.—To say, with Xenophon, that the Koords are the Carduchi, does not answer the question of their origin. The following may contribute something to this interesting ethnological question:

(*a*) The region described above was inhabited, in the times of the Assyrian Empire, by a warrior race named "Gutu," i.e., warrior. The Assyrians called them Gardu and Kardu; the Greeks later called them Kardokas (Καρδακες). They were Scythians or Turanians.

(*b*) After the subjugation of Assyria the Gardu were absorbed by a still more energetic tribal race, the southern Koormanj, of whom Keffee Effendi, in his brochure upon the Koords, says: "They are reckoned as the origin of the Koormanj (Koord), and are lineal descendants of Madai, the son of Japheth." This absorption transferred the Gardu from the Turanian to the Aryan family. These occupied Northern Koordistan.

(*c*) In Southern Koordistan there dwelt, according to tradition, one Gudarz, son of Gio, and chief of the "Gutu." Of him came the tribe named Kalhur, as well as a son named Roham, who was sent by Bahman Keiani to destroy Jerusalem and lead the Jews into captivity. Roham, then, was Bokht-i-nasser (Nebuchadnezzar of Scripture), who succeeded to the throne of Babylon. His descendants are the Koorans or Gurans (Gorans). They were Semitic. (See "Encyclopædia Britannica," article "Koordistan.")

(*d*) The next step in the racial process seems to be furnished by Keffee Effendi, who intimates that the southern Koormanj coalesced with a part of the Koorans, and thus formed not only the powerful Jaff tribe, but, by a union of their speech, a new dialect also, which is still called the Jaff. Thus a prominent branch of the Semitic family, by its union with the

vigorous southern Koormanj, was transferred into the Aryan.

(*e*) Later, the Aryan element is strengthened by an infusion of Iranian stock, which, crowded out of Persia by a great ethnic movement from the banks of the Indus, brings in the Lurs, who are welcomed by the Jaffs and given settlement along the Karun River and its affluents.

Two results followed from this contact also: Jaff blood coursed through the Lur tribe and made it Koordish, and the Iranic element of the Lur language percolated through the agglutinated and coarser fibre of the Jaff tongue, and shaped it to Iranian moulds; much as the Saxon element prevailed in our English tongue, while the racial preponderance remained to the Angles.

(*f*) Still another Indo-Persian ethnic movement occurred, and from its centre of rest in Afghanistan a Wend migration was projected westward across Persia and up into Luristan and Ardilan. It fused with what it touched, and out of the new admixture was evolved a more compact union of the nomad portion of the Kooran Jaffs and of the Lurs with the Wend element, under the tribal name of Wend.

These steps of ethnologic evolution may best be indicated by the accompanying table.

(*b*) Those partly pastoral and partly agricultural occupy fixed abodes in winter, but in summer dwell in tents among pastures not remote from their harvest fields.

(*c*) Those purely agricultural remain throughout the year in fixed abodes. Some Koords dwell in towns and cities as merchants and mechanics.

Generally speaking, one half, perhaps more, belong to class *a*, while the remainder are distributed between classes *b* and *c* in the proportion of 2 to 1.

General Characteristics.—The Koords are of two distinct types—the northern and the southern. The northern Koord is bold but not courageous, hospitable but full of theft and treachery, loud-voiced and brutal, lazy and ignorant, fond of intrigue, feudatory. He is thriftless and likewise shiftless in regard to his person, dress, and manners. He has black eyes and hair, is of fine physique and athletic, is temperate, and of sturdier morals than his Turkish ruler. As a rule he is monogamous, and treats his wife more after the manner of Europeans than of the Turk. He is intellectually dull, and dogged in his commercial dealings; ready to owe and acknowledge a debt, but slow to cancel it.

I.—The Constitution of the Jaff Tribe.
(*a*) Gutu or Gardu (Turanian), absorbed by the (*b*) Koormanj—southern—(Aryan) } and forming the Koormanj (Aryan) which later absorbs a part of the (*c*) Koorans (Gurans), who are Semitic, } and constitutes the Jaff (Aryan); and this also receives the (*d*) Lurs who yet retain their tribal unity and name.

II.—The Constitution of the Wend Tribe—the Guelhore of the Shereef Naámeh.
Still later the Wends (Iranian) draw off
(*a*) The Kocher Kooran, or Nomadic Jaffs, and also
(*b*) The Jaff Lurs. } thus forming the Wend Tribe (Iranian).

Tribal Division and Dispersion, as they are to-day. This is briefly and best presented in a tabulated form.

I. *Jaff Tribe.*

Koormanj-Northern.	*Koormanj-Southern*		*Koorans.*	
Ashair (sub-tribes) of Northern Koordistan in Turkey—in	*Turkey and Persia.*		*Turkey and Persia.*	
	Ashair of		*Ashair of*	
Bashkaloh— Van, Bitlis, Diarbekir, Erzroom, Mamooriet el Aziz.	Rowandiz, Arbeel, Khoi Sanjak, Ranieh, Bilbas, Suleimanieh.	Mikri, Shenoo, Serdesht, Kelo, Koordek, Bookan, Jaff { Nomads, Settled, Baba Meeva, Baba Umri.	Kerkook, Suleimanieh, Jaff Shehr Zore, Dersim Mts., Anatolia.	Zohan—east, Kermanshah, Hamadan, Ardilan.

II. *Wend Tribe.*

Wend.	*Kocher* (Nomadic) *Kooran.*		*Lur.*
	Turkey and Persia.		
	Ashair of		
Afghanistan.	Bakhtiar Wend, Jaff Jowazood.	Hama Wend.	Luristan—Persia.

Number.—For various reasons exactness is simply impossible; the following tabulation gives only approximate estimates:

Koormanj	Northern—Turkey		2,000,000
	Southern—	Turkey	150,000
		Persia	200,000
Kooran,	Turkish Provinces		200,000
	Persian "		150,000
Wend,	Turkish "		110,000
	Persian "		90,000
	Afghanistan (southwest portion)		500,000
	Total,		3,400,000

Mode of Life.—(*a*) Those purely pastoral are nomadic (called Kochers), and oscillate between the mountains and the plains, occupying the former in summer and the latter in winter.

The southern Koord is not less athletic, but of finer grain, more polite in his bearing, more quiet in his manners, and more careful of his person and dress. He has a more intellectual cast of features, and is brighter looking. This applies to the fixed southern Koord: his nomadic brother is more like the northern Koord. The organization of the southern Koords is more compact than that of the northern tribes, and there is among them the quiet consciousness of power. They obey Abd ul Hamid more as Caliph than as Sultan.

In general they are the highlanders of Turkey and Persia—fond of freedom, but lawless in their use of it, thereby occasioning great uneasiness to both those powers. Clannishness

and tribal feuds are powerful preventives of their racial homogeneity and political power. They hold in solution the elements of a state, but a gospel precipitate will crystallize them into a bulwark of freedom better than Switzerland.

Language.—It is still disputed whether Koordish is a distinct language. That it is Iranian is clear; that it is a dialect of the Persian is not so clear. Of the five stages through which the Persian has passed, the Koordish most resembles the last, or Neo-Persian. The Koordish, however, is enough of a language to have its own dialects, of which the following are the chief:

(1) The Koormanj, mainly used in northern Koordistan.

(2) The Jaff, mainly used in southern Koordistan, and of which Keffee Effendi says that recently very many of the Koorans forsook the Kooran dialect, and now speak "the original and beautiful Jaff language."

(3) The Kooran, or Goran, and called also Zaza, used by the Kocher Jaffs, the Koorans of the Dersim, around Harpoot, and in various parts of Anatolia.

(4) The Lur, used in Luristan, but affecting, as well as connecting, the Kooran and Wend. Of these dialects the Jaff is probably the purest and superior, and the Koormanj the harshest and least developed.

Generally speaking, the Koordish, in all its dialects, is simple, sententious, terse, direct, forceful; better adapted to express the feelings and the will than the more discursive and logical efforts of the intellect. As the language of an unlettered race, its development has been in the direction of appeals to the emotions and passions of a people at once and chiefly pastoral and predatory. Its intellectual development will advance, *pari passu*, with that of the Koordish race, and the capabilities of each are of no mean order.

Religion.—All Koords are Moslems, but the Sunnis, or followers of Mohammed, and the Shiahs, or followers of Ali, share them about equally.

Again, the Sunnis are divided into the Shafai, Hanafi, and Hanbali sects. The southern Koormanj and the Jaffs, the Bakhtiari Wend and the Jaff Jowazood, are Shafais; the northern Koormanj of Jebel Toor, of the plain north of the Sinjar Hills and to the west of Sert, are Hanafis; but the Hanbali sect has little hold upon the Koords.

The Shiahs comprise the Lur and Wend tribes of Persia and Afghanistan, the Koormanj of Bohtan, Sert, and Bitlis, and the Koorans of the Dersim Mountains and Anatolia in Turkey. All Koords are bigoted, and are fanatically attached to their Sheikhs, if not to their religion. Comparatively few of them have an intelligent grasp of Islam, which indeed is a foreign religion in a foreign tongue.

Relation to Missionary Work.—At present they sustain none, because neither Turkey nor Persia would tolerate organized work in their behalf; and their contact with the evangelistic efforts of the Eastern Turkey and West Persia missions for the nominal Christians residing in their midst is of the slightest.

The evangelical churches of Turkey support a "Koordish Mission," which is conducted from Harpoot; but it is for Koordish-speaking Armenians in Koordistan, and not for the Koords. In connection with this work a translation of the New Testament and also a small hymn-book have been published in Koormanji Koordish.

Some effort for Koordish-speaking Syrians is now prosecuted by the Mardin station of the Eastern Turkey Mission. It would seem the intention of Providence to use these evangelized Koordish-speaking Christians as an entering wedge for work among the Moslem Koords when "all things are ready" for such a movement. The Persian Mission of the Presbyterian Board (North) is also making efforts to reach them.

All who know them believe in the Koords as a race, in their capabilities, and in their future religious and political progress, and not a few feel that in them may be found the solution of the "Eastern Question."

Koordish Version.—The Koordish belongs to the Iranic branch of the Aryan family, and is spoken in Koordistan, Turkey. For the Koords using the Armenian character, Bishop Schevris, at Tabriz, translated the Gospels, which were printed at Shusha in 1832 by the British and Foreign Bible Society. A translation of the New Testament was also prepared by an Armenian student at Bebek for and published by the American Bible Society. Another translation into Armeno-Koordish, of which the Gospel of Matthew was published by the Br. and For. Bible Soc. in 1856 and other parts since by the Am. Bible Soc. was undertaken by Pastor Stepan of Heiné, not far from Diarbekir. "But" (says the "American Bible Society Record," March, 1880) "in his desire to make it intelligible to the inhabitants of different sections, the translator so combined idioms as to make it unintelligible to almost all. The use of the Armenian character proved a hindrance rather than a help. It is perhaps better adapted to the language, which has no character of its own; but being Christian, it was repugnant to Moslem pride. The fact also that any Koords who learn to read learn Arabic, Turkish, or Persian, increased the prejudice against the Armenian letter." An entirely new translation is in course of preparation.

(*Specimen verse.* John 3 : 16.)

Զրմա քո խօսէ վուսան
Հուպանա տընէ, հաթա քո
եէքզա Կուռէ խօ տա, Ռը հէր
քի քո ժէռա իման պինա վու-
նտա նա պա, լէ ժը էպէտի
Հայաթռա մալիք պըպա.

Kordofan, a country of Africa, west of Nubia. (See Africa.)

Korea.—The kingdom of Korea, properly called "Chosen," comprises the peninsula lying between Japan and the mainland of China, together with a multitude of adjacent islands. It is washed by the Yellow Sea on the west and the Japan Sea on the east; on the north it is bounded by Chinese and Russian territory. It lies between 34° and 42° north latitude and between 127° and 133° longitude east (from Greenwich).

Physical Characteristics.—Its surface is rugged and mountainous, being divided into

two watersheds by an irregular range of mountains running from north to south near the eastern coast. The country is well watered, the largest rivers falling into the Yellow Sea. Considering the mountainous character of the country it is exceedingly productive. All kinds of cereals are produced, from wheat in the northern part to rice in the more temperate southern provinces. The pine and fir grow almost side by side with the bamboo. The mineral wealth of Korea is very great: large deposits of gold, silver, and coal have been found; but the mineral resources have not yet been fairly tested.

Government.—Korea is an absolute monarchy of the paternal type. There is a written constitution, which is a guide to the proper administration of the government, but it does not include the idea of representation. It is an independent kingdom, although China claims the right of interference in her foreign policy.

People.—The population of Korea is probably about 13,000,000, although the lack of a proper census renders an exact estimate impossible. This population is distributed unevenly over the eight provinces composing the kingdom, the most thickly settled portions being the southern and western provinces. The people of Korea are of undoubted Mongolian origin. Successive tribes sweeping down from the north and overrunning the country, together with large numbers of Chinese who from time to time found in Korea an asylum from the oppression of their native land, have produced a conglomerate mass, of whose origin it is impossible to say more than that it is Mongolian.

Language.—The language of the Koreans is distinct from that of their neighbors in its grammatical construction and idioms, but it has borrowed from the Chinese a large number of words, just as English has borrowed largely from the Latin. The Chinese character is used in all official and literary writing, and in fact in all writing on the part of the better class of people. The Korean language was reduced to writing about three hundred years ago. It has an alphabet whose simplicity, flexibility, and comprehensiveness compare favorably with those of any other known alphabet. It is as unlike the inflexible syllabary of Japan as it is unlike the unwieldy ideograms of China. The Korean written language is used only by the lower classes, who form, however, the vast majority of the population.

Religion.—The religious history of Korea may be divided into five periods or movements. The first includes the early centuries of the kingdom, and terminates about 350 A.D. Of the religious history up to that time little is known. It is probable that there was no one form of religion prevalent throughout the different tribes and clans living in the land, but that each had its own religious observances and rites. But during the 4th century A.D. a general consolidation of the different parts of the country took place, and at the same time Buddhist missionaries appeared and taught their faith. It flourished, and in the space of a few centuries we find Korea a Buddhist nation, with numerous monasteries filled with people from every station in life. In the course of time the teachings of Confucius began to have their influence upon the people and gradually supplanted the religion of Buddha, and for many centuries past Confucianism has been holding sway over the masses of the people. Buddhism still exists, but is confined exclusively to a few monasteries, whose inmates are looked down upon by the people at large.

Near the close of the 18th century some of the members attached to the Korean Embassy to Peking came in contact with Roman Catholic missionaries and brought back that faith to Korea. It took root almost immediately and spread with great rapidity. Several causes led to this: (1) The Confucianism of Korea was not a religion. It lacked the supernatural element that is necessary to satisfy the religious feeling. Ancestor-worship demanded no faith. (2) The Buddhist priesthood had become so degraded that they had forfeited the respect and veneration of the people. (3) The power of Christianity, coming through whatever medium and propagated by whatever agencies, took hold of a people who were particularly fitted to receive it. But the history of Roman Catholicism in Korea is one of persecutions. Early in the present century a persecution broke out which swept off a large number of the Christians. In 1835 two Romanist missionaries secretly entered the country, and two years later they were joined by another; but in 1839 another persecution broke out, and all these missionaries, together with many thousands of native Christians, were put to death. The French Government attempted to get satisfaction from the Korean Government for the execution of its three citizens, but was unable to do so. This persecution did not stop the work. Other workers came to supply the places of those who had been killed, and in 1860 there were twelve foreign Romanist missionaries in the country, and at their head was Bishop Berneux. In 1864 the last king of the Yi dynasty died—a king under whom the Romanists were not only tolerated, but even allowed to obtain a great deal of influence in the affairs of the kingdom. The reins of government fell into the hands of a regent who was intensely opposed to foreigners, and to the Romanists in particular. Soon after he took the lead of affairs Bishop Berneux and eight of his associates were seized and put to death, and an inquisition was instituted which bade fair to exterminate Christianity from the land. It is not known how many native converts there were at that time, but there must have been not less than 60,000. Of these 10,000 were put to death. In some localities whole communities and villages were put to the sword. The effects of this persecution were very widespread and permanent, and it is probable that the power of the Romanists has never rallied from the stroke it then received. The horrors of that time implanted in the whole people a dread of foreign religions which is as great a drawback to Protestant as to Romanist mission work.

No proper statistics can be given, yet it would probably be erroneous to estimate the number of Romanists at less than 50,000 to-day (1889). There is a strong force of Romanist missionaries in Korea, all of whom have been sent out by the Société des Missions Étrangères de Paris. (Paris Evangelical Society). One of the greatest benefits that they have conferred upon the cause is the compiling and publishing of a complete lexicon and grammar of the Korean language.

Protestant Missions.—The first Protestant mission work for Korea was done by the Rev. John Ross of Moukden, China. About ten

years ago he came in contact with Koreans near the border between Korea and China. He took up the Korean language, and although never having set foot upon Korean soil, he translated the whole of the New Testament into Korean and sent it across the border, together with large numbers of Chinese Bibles. He thus became the means of beginning a work of great importance in Northern Korea. When Protestant missionaries came to Korea later they found whole communities in the north professing Protestant Christianity, studying the Bible among themselves, and only waiting for some one to come and teach them. The treaty between Korea and the United States was signed in 1882; and then for the first time the eyes of the civilized world were turned upon Korea. The first movement made toward putting men in the field was the appointment by the American Presbyterian Board of Dr. J. W. Heron, M.D., as medical missionary to Korea in the spring of 1884. His coming was delayed, and in the summer of the same year Rev. Dr. R. S. McClay of the Japan Methodist Conference was sent to look over the ground and report on the advisability of sending missionaries. Before his favorable report was acted upon, Dr. H. N. Allen, M.D., of China was transferred from that field to Korea, and he, arriving with his family in the autumn of 1884, became the first resident Protestant missionary. Meanwhile the report of Dr. McClay had been acted upon, and the Missionary Society of the Methodist Episcopal Church of America had appointed to the field Dr. Wm. B. Scranton and Rev. H. G. Appenzeller, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church appointed Mrs. M. F. Scranton. In November of the same year the Presbyterian Board appointed Rev. H. G. Underwood. In December of 1884, before any of these appointees had arrived in Korea, occurred the riot in Seoul, during which Prince Min Yong Ik was severely wounded. The skilful and successful treatment of the case by Dr. Allen produced such a favorable impression, that a general government hospital was founded by his Majesty, and Dr. Allen was placed at its head. In this way a great impetus was given to the good feeling that had already begun to make itself manifest on the part of Koreans toward foreigners. In the spring of 1885 Rev. H. G. Underwood, who had been spending some months in Japan studying the Korean language, arrived in Korea. For a time the object of his coming was kept from the Korean officials from the fear that the interests of the missionary work might be endangered; but that fear proved to be groundless, and soon it became generally known that he had come, and that the object of his coming was something besides medical work. Shortly after came Wm. B. Scranton, M.D., and family, and Rev. H. G. Appenzeller and wife, who had been sent out under the Methodist Mission.

In the summer of 1885 J. W. Heron, M.D., and wife arrived, and Dr. Heron entered into the government hospital work with Dr. Allen. Dr. Scranton founded a hospital soon after his arrival. During that same summer Mrs. M. F. Scranton, appointed by the Woman's Board of the Methodist Church, arrived. During the first year of work these workers were busy in the medical work and in studying the language, but in the summer of 1886 Rev. H. G. Underwood founded an orphanage for Korean boys, with the sanction of the government.

Mrs. M. F. Scranton began her work among women by establishing a school for girls, which also received official recognition, and the name of Yi Wha was bestowed upon it by the government. At the same time Rev. H. G. Appenzeller opened a school for the instruction of Korean youth in English and the sciences. The government conferred upon it the name of Pai Chai, which means "for the training of useful men."

At the same time the government established a school for training physicians in connection with the hospital. In the summer of 1886 Miss A. Ellers, M.D., arrived in Korea, having been sent out by the Presbyterian Board to do medical work among women. A woman's ward was added to the hospital, and Miss Ellers took charge of it, and was also made physician to her Majesty.

The first baptism was performed by Rev. H. G. Underwood in the autumn of 1886, and from the first the work took on a most encouraging aspect. Large numbers of inquirers came in from distant parts of the country, and it was not long before a little native church was organized. Certain portions of the Scriptures were retranslated and put in the hands of the people, notably the Gospel of Mark.

In the autumn of 1887 Miss Meta Howard, M. D., and Miss L. Rothweiler arrived, having been sent out by the Methodist Board, the former organizing a woman's hospital in connection with Dr. Scranton's hospital, and the latter entering into the work of the girls' school under Mrs. M. F. Scranton.

In December, 1887, Rev. F. Ohlinger and family arrived, having been transferred by the Methodist Board from Foo Chow to Korea. He entered into the educational work and also organized a printing establishment, called the Trilingual Press, because of the fact that it is prepared to print in English, Chinese, or Korean. It has been of great value. In March, 1888, Miss L. S. Horton, M.D., arrived to take the place made vacant by the marriage of Miss Ellers to Rev. D. A. Bunker of the Royal College.

Up to this time Rev. H. G. Underwood and Rev. H. G. Appenzeller had made several missionary trips into the country, and had started work in several places, the most important of which were Eni Jiu, Ryeng Yang, and Hai Jiu. But the journeys extended over a large part of the country as shown in the map of Japan and Korea.

In May, 1888, Rev. G. H. Jones, under the Methodist Board, arrived and began work in the Methodist school. In November, 1888, Miss Mary E. Hayden and Dr. C. M. Power, having been sent out by the Presbyterian Board, arrived; the former to begin work for women and the latter to enter the medical work, since Dr. Allen had severed his connection with the mission in order to accompany the Korean Legation to Washington as foreign secretary.

Miss Hayden found the nucleus of a girls' school already formed, and entered immediately upon the work of superintending it.

In December, 1888, Rev. D. L. Gifford arrived, and took up the study of the language and teaching in the Presbyterian mission. At the same time, Rev. Robert Harkness, sent out by "the Society for the Evangelization of

Korea" of Toronto, Ontario, and J. S. Gale, sent out by the Y. M. C. A. of Toronto University, Ontario, arrived. In February, 1889, Rev. Wm. Gardner and Miss Sarah Gardner arrived, but on account of local reasons returned to America soon after. On March 15th 1889, the Rev. H. G. Underwood and Miss Horton were married. In August of 1889, W. B. McGill, M.D., arrived to engage in medical work with Dr. Scranton of the Methodist mission. About the same time Rev. R. Harkness left Korea on account of his health, and Miss Meta Howard, M.D., was compelled by ill-health to return to America, and Dr. Power severed his connection with the mission and went to Japan. Mr. J. C. Gale went to Tusan about the last of September, 1889, to start work and to reside there.

In October. 1889, Rev. J. G. Davies and Miss Davies arrived from Australia, sent by the missionary committee of the Presbyterian Church of Victoria, Australia. Present condition of the work 1889: the Methodist school averages 80 students a year; the Methodist girls' school contains 25 girls; the Methodist hospital has about 8,000 cases a year. The Presbyterian orphanage contains about 40 boys; the girls' school has 8 girls; the government hospital treats about 11,000 cases a year.

Fifty people have been baptized in the Methodist mission, 9 of whom are full members of the native church and 36 are probationers; 3 of them are women. In the Presbyterian mission 107 people have been baptized, 7 of whom are women.

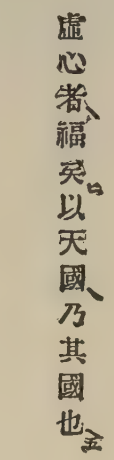
In the summer of 1888 the Korean Government issued an edict forbidding the teaching or preaching of Christianity in Korea. While it is a question whether such an edict can be enforced in an open port, it is felt that the onward movement has been hindered to some extent. It is felt that the time can be well spent in preparation for future work and in such Christian work as will not directly antagonize the will of the government. Meanwhile the workers are impatiently waiting for religious toleration, which would be easily secured by the united action of the treaty powers. The nature of the Korean and the lack of any real religion to be overcome render Korea a most hopeful field. What has already been accomplished shows that there need be no long delay between the arrival of missionaries and the establishment of a strong native church.

At the present time Rev. H. G. Underwood is in Japan superintending the publication of a pocket dictionary and manual of the Korean language, which will prove an aid to workers in the study of the language.

Korean Version.—The Korean language, belonging to the extreme Orient languages of Asia, is spoken in Korea, a peninsula of Eastern Asia. In 1832 the shores of Korea were visited by Dr. Gutzlaff, who distributed portions of the Chinese Scriptures among the inhabitants, and caused a copy of the entire Chinese version to be conveyed to the monarch. It is but recently that efforts were made to bring the gospel within the reach of the Koreans in their own vernacular. The Rev. John Ross of Newchang translated the New Testament into the Korean, and 5,000 copies were published by the British and Foreign Bible Society in 1885. Of the success of his version the translator gives encouraging accounts. He speaks of women reading his version "with the avidity of people hungering after the truth." Up to March 31st, 1889, the British and Foreign Bible Society disposed of 72,040 portions of the Scriptures.

As Mr. Ross' version is not available for the Seoul district of Korea, the American Bible Society published a version of the Gospel of Matthew made by Mr. Rijutei in 1885, which was also published in a revised form by the National Bible Society of Scotland in 1887.

(*Specimen verse.* Matt. 5 : 3.)



Kotagiri, a town in the Nilgiri Hills, Madras, India, 17 miles from Ootacamund. Climate said to be the finest in the district. Population, 3,691. Mission station of the Basle Missionary Society; 1 missionary and wife, 10 native helpers, 142 church-members.

Kotgur, a town in the mountain districts of the Punjab, India, on the high-road to Tibet. Mission station of the Church Missionary Society (1847). The work is carried on principally by means of schools among the wild mountaineers. Polyandry is prevalent, and human sacrifices have been offered; but such practices are rapidly passing away since the missionaries have gained a firm hold on the people. The station has 1 missionary, 20 communicants, 9 schools, 128 scholars.

Krapf, John Ludwig, b. Wurtemberg, 1810; educated in the Basle Mission House; sent by the Church Missionary Society to join the Abyssinian mission begun by Gobat 1830, and conducted by Isenberg and Blumhardt. Two or three months after his arrival they were all expelled, through the hostile influence of two French Romish priests, who persuaded the Prince of Tigré that they were more in accord with Abyssinian Christianity than the Protestants. Having been invited by the King of Shoa to visit his country, Dr. Krapf left Suez with Mr. Isenberg, January 27th, 1839, with the hope of entering Abyssinia by way of Zeila, and after many difficulties reached in May the kingdom of Shoa, lying south of Abyssinia, and in its widest sense including the whole of the Ethiopian highlands. The king received them favorably, and promised his protection. Isenberg went in November to England to prepare

for the press Amharic* works, while Dr. Krapf remained studying the Galla language and laboring among the Abyssinians. In 1840 he accompanied the king on an expedition to the Gallas, a brave, vigorous, and daring nation, inhabiting a vast extent of territory stretching southward nearly to Mombasa, and numbering from six to eight millions. The slave-trade was carried on by them. In a second visit he noted three places where a Galla mission might be established, and had many opportunities of proclaiming the gospel message. The population of Shoa is to a large extent nominally Christian, similar to the Coptic Church in Egypt, but the Gallas are heathen. The committee were so impressed with the providential openings, both in Abyssinia and among the heathen Galla tribes, that they resolved to form the Abyssinians into a new mission, to be called the East Africa Mission. In 1841 the people of Shoa expressed great desire for the Word of God. Dr. Krapf spent three years among them, but in 1842 he was again excluded through Romish influence. He greatly desired to reach the Galla tribes. He translated the Gospels into their language. To devise a plan to reach them from the Indian Ocean he sailed down the coast in 1843, and visited Aden. Having received the approval of the committee, he sailed with his wife for the Zanzibar coast, landing, January 3d, 1844, at Mombasa, which, after visiting Zanzibar, he selected as the site of his mission. Here he and his wife were prostrated by fever, and in two months she and their infant child died. He now devoted himself with zeal to the work of the mission, especially to the study of the languages of that region. He made excursions among the Wanika and Wakamba tribes, preaching and surveying the ground with reference to future operations. He found the natives extremely degraded, intemperate, and in the habit even of selling their children to obtain the means of indulgence. He applied himself to the work of translation, and in three years after the founding of the mission, had translated Acts, Romans, Galatians, Peter, 1 John, into the Swahili language, and had completed a dictionary of 10,000 words of the Swahili, Wanika, and Wakamba languages. Repeated attacks of fever had greatly impaired his constitution. Yet he continued his missionary tours, gathering valuable information concerning the interior tribes, and preaching the gospel, which the natives who heard it would repeat to others.

In 1846 he was joined by John Rebmann, and together they established the mission station at Kisulutini in the Rabai district, fifteen miles inland. They were both laid aside for some weeks with fever, and before they had fully recovered their strength, they set out for the new mission. They found the place more salubrious than Mombasa, but the people were deeply sunk in ignorance, superstition, and sensuality. Continuing their explorations in the interior, they found wonderful openings, and came in sight of the Galla country, so long the object of Dr. Krapf's desire. Dr. Krapf visited Usambara and Ukamba, and sailed down the coast as far as Cape Delgado. In 1849 he proceeded to Ukambani, 300 miles to the northwest, to visit the Wakamba tribes, numbering about 70,000 people. He went again the next year with the view, as instructed by the committee, of founding a mission among the Wakamba on the heights of Yata. But the plan failed. In this journey he sighted Mount Kenia. On the journey he was repeatedly in the greatest extremity from hunger and thirst, wild beasts and savage robbers. He continued the study of the language and the translation of the Scriptures. He came to the conclusion that from the Galla boundary to the Cape of Good Hope there is one family of languages, which he calls the Swahili stock, which stock, he thinks, judging from specimens he had received of West African languages, commences on the southern bank of the Gaboon River. The missionaries in their tours obtained much geographical information. They saw a range of mountains covered with perpetual snow. In 1850 Dr. Krapf visited England in order to print his translations, and to explain to the committee his views upon the East Africa Mission. He visited also Germany, and with three pious mechanics and an ordained student of Basle he returned to Africa in 1851, intending to establish new stations. Retaining Rabai as a starting-point on the coast, he prepared to go to Ukamba with Mr. Pfefferle, who died on the way of the fever of the country. Dr. Krapf made his journey alone, reaching far into Uganda with some native servants, who deserted, leaving him a starving fugitive in a hostile country. He was attacked by robbers on the way, and obliged to abandon his object and return to the coast. While attempting to reach the river Dana, he was again attacked, and nearly lost his life. He at length reached the station after extraordinary adventures and great suffering. In 1855 he again visited Abyssinia to place there an "Industrial Mission," planned by Bishop Gobat, and found many traces of the former distribution of the Scriptures. In later years he established and directed the remarkable "Pilgrim Mission," in connection with the St. Chrischona Institute, which was to begin the "chain of missions" from the north instead of from the east. Twelve stations were planned, embracing Egypt, Nubia, and Abyssinia. He afterwards visited Usambara and was well received by King Kmeri, who desired him to establish a mission on a mountain thirty miles distant, offering him his protection. In 1855 he returned to Europe, and though he went again twice to Africa on temporary missions, the great work of his later years was linguistic, in his quiet home at Kornthal in Wurtemburg, preparing dictionaries, and translating the Scriptures into the East African tongues. He was found dead at his home, on his knees in the attitude of prayer, November 26th, 1881, and on the 30th his body was buried in the presence of 3,000 people assembled from all parts of the country.

Though, like Livingstone, he was a pioneer, and like him saw little direct fruit of his labors in the conversion of souls, yet, as in his case, the indirect results have been immense. One of his earliest productions was a vocabulary of six African languages, viz., *Ki-Swahili, Ki-Nika, Ki-Kamba, Ki-Pokomo, Ki-Hiau,* and *Galla,* published in 1850. In the leading language, Ki-Swahili, he translated the New Testament, a frament of the Old, and parts of the Prayer-Book; also compiled an Outline Grammar and an elaborate dictionary, the latter just completed

* Amharic is the principal vernacular Abyssinian language.

at his death. He produced also vocabularies in several languages, and a translation of the Gospel of Luke into Ki-Nika.

Krishnagar, a town in the Nadija district, Bengal, India, 50 miles north of Calcutta. Climate tropical. Population, 26,750. Race and language Bengali. Religions, Hindu and Moslem. Social condition good. Mission station of the C. M. S. The station was founded in 1831, and came soon in connection with one of those numerous sects which profess to have an affinity to Christianity, the Kartabhadjas, worshippers of the Creator. During the famine of 1839 the missionaries were able to give some support, and converts applied at the stations in multitudes; 900 persons were baptized at one time. After that the work was hard, the more so as the Jesuits were ready to share in the harvest. There are 5 ordained missionaries, 3 unordained, 2 missionaries' wives, 5 other ladies, 47 native helpers, 50 out-stations, 9 churches, 812 church-members, 38 schools, 1,419 scholars.

Kucheng, a town in Fuhkien, China. Mission station of the C. M. S. (1847); 2 missionaries, 1 native pastor, 22 schools; 220 scholars. A small church for lepers has been built at the leper village outside the west gate. M. E. Church (North) has here a centre for the Kucheng district; 10 stations. In Kucheng, 1 female missionary, 16 church-members, 1 school, 20 scholars.

Kuching, capital of Sarawak, Borneo, East Indies. Population, 35,000. The S. P. G. (1851) has here a prosperous mission among the Land-Dajaks. The plough has been introduced, and the people are becoming thrifty and industrious.

Kullathur, a town in Madras, India. A centre of work by the S. P. G. among 16 villages, in which there are 99 communicants, 5 schools, 160 scholars.

Kumake, a town in British Guiana, South America. It contains a small but prosperous congregation of Indians, converted by an independent missionary, J. Meyer, who worked there from 1840 to 1847.

Kumamoto, Japan, a city in the province of Higo, on southwest coast of the most southerly island, 50 miles due east of Nagasaki. Climate temperate. Population, 47,602. Mission station of the A. B. C. F. M. (1887); 3 missionaries and wives, 2 female missionaries, 13 native helpers, 7 out-stations, 4 churches, 373 church-members, 2 schools, 145 scholars (includes island of Kiushiu). Church Missionary Society; 1 missionary, 1 single lady (includes Nagasaki). Methodist Episcopal Church (North); (included with Nagasaki, q.v.).

Kumaoni Version.—The Kumaoni, which belongs to the Indic branch of the Aryan family of languages, is spoken in the province of Kumaon, west of Palpa. A translation of the New Testament into this dialect was made by the Serampore missionaries and published in 1826. It has, however, never been reprinted.

Kummamett, a town in the Nizam's Dominions, South India; is on the river Muniyeru, an important affluent of the Kistna. It was an out-station of the Church Missionary Society's Telugu Mission (1841) until 1888, when a missionary took up his residence there. In the district, containing 24 villages, there are 75 communicants, 3 schools, 35 scholars.

Kumuki Version.—The Kumuki belongs to the Turki branch of the Ural-Altaic languages, and is the dialect of some 80,000 Tartars inhabiting the northwest shore of the Caspian Sea, near Petrovsk, and the northeast district of Daghestan, watered by the Aksai and Sunja rivers. It is also found on the Terek, a little above Kigliar. During a tour, Mr. Morrison, the agent of the British and Foreign Bible Society in Transcaucasia, learned that there were about twenty languages in Daghestan without a shred of literature. As the Kumuki is the most widely spoken of these languages, the same Society authorized in 1880 a young Mollah residing in the semi-Tartar village of Yaksi to translate the Gospel of Matthew from Arabic into Kumuki, using the Arabic character. The translation of the Mollah, Khasan Beg, was revised by Major Tchekanoff, and re-revised by Mr. Amirkhaniantz, and published in 1888, the proofs having been read by Dr. Sauerwein. Thus far 570 copies have been disposed of.

Kunnankulam, a district of the Travancore mission of the Church Missionary Society (1854), in Madras, India, including 7 villages, 170 communicants, 4 schools, 211 scholars.

Kurreem-Nuggar, a town in South India, in the Hyderabad district, Nizam's Dominions, not far from Secunderabad. Mission station of the Wesleyan Missionary Society; 3 missionaries, 8 native agents, 270 church-members, 5 Sunday-schools, 76 scholars, 7 day-schools, 76 scholars.

Kurnul (Kurnool), a town, capital of a district of the same name, located on the Tungabhudra River in Madras, India; is the centre of a large Telugu population. It has 20,329 inhabitants. Mission station of the A. B. M. U.; 2 missionaries (1 married), 2 out-stations, 3 churches, 212 church-members, 2 Sunday-schools, 54 members, 2 day-schools, 54 scholars. S. P. G. (1855); 108 communicants, 1 missionary, 164 scholars.

Kuruman, a town in Cape Colony, Africa. Mission station of the London Missionary Society (1818) among the Bechuanas; 37 out-stations, 4 missionaries, 824 church-members, 14 schools, 600 scholars, a printing establishment, and a seminary.

Kusaie, one of the Caroline Islands, Micronesia. Mission station of the A. B. C. F. M. (1852). The work done at Kusaie has reference almost exclusively to the Gilbert and Marshall Islands, and includes a distinct training-school, a high-school and theological seminary combined, for each of these groups, and a girls' boarding-school for pupils gathered in equal numbers from the same groups. The whole Bible is now translated into the language of the 400 inhabitants, and the 224 Christians support a native pastor. Thus Kusaie is more of a centre of influence for the neighboring islands than a place for missionary effort; 1 missionary and wife, 2 female missionaries.

Kusaie Version.—The Kusaie belongs to the Micronesian languages, and is spoken in Strong Island. In 1852 the Rev. D. G. Snow settled on Strong Island, and in 1860 he published some extracts from the Gospels of Mat-

thew, Luke, and John, at Honolulu. In 1863 the complete Gospels were issued at the same place. In 1865 the Gospel of Matthew, in 1868 that of Mark, in 1869 the Acts of the Apostles and the Epistles of John were published, all at the expense of the American Bible Society, as translated by Mr. Snow.

(*Specimen verse.* John 3 : 16.)

Tu God el lunsel fwalu ou *ini*, tu el kitamu Mwen siewunu isusla natal, tu met e nu kemwu su lalalfuni k'el elos tiu mise, *a* mol lalos mapatpat.

Kwagutl Version. — The Kwagutl, which belongs to the languages of America, is spoken by the Indians of Vancouver's Island. The Rev. A. J. Hall of the Church Missionary Society translated parts of the New Testament, of which the Gospel of Matthew was published by the British and Foreign Bible Society in 1882, and that of John in 1884. Thus far 1,017 portions have been disposed of.

Kwala Kapnas, a station of the Rhenish Missionary Society, in Northwestern Borneo, East Indies, founded in 1866 among the lake-dwellers. It now has 298 communicants, among whom are several Chinese.

Kwaméra.—In the southeast district of the island of Tanna (New Hebrides) a dialect is spoken by the aboriginal inhabitants which differs from the Measisi which is spoken in the northeast district. The Rev. Mr. W. Watts, having completed a version of the New Testament in this dialect, superintended the printing of the same in Edinburgh 1890. It is published by the National Bible Society of Scotland. The population who speak this dialect are estimated to be 2,000 souls. (See Tanna.)

Kwang-chi, a town in Hupeh, China, on the Yang-tsz River, south of Wuchang. Together with Wu-sueh, a station of the Wesleyan Methodist Missionary Society (1888); 2 missionaries, 136 church-members, 5 schools, 67 scholars.

Kwattahede, an out-station of the Moravians among the Matuari negroes, lies south of Maripastoon on the Upper Saramacca River, in Surinam, South America. It was organized as a separate congregation in 1888, and a native assistant put in charge. Frequent visits are made by the missionaries of the older stations to the various tribes of Bush-negroes living on all the large rivers of Surinam, the Copename, Saramacca, Comewyne, Marowyne, and Cottica, and their tributaries, and on each there are prospects of extension and success. New stations are being formed at various points, as rapidly as circumstances permit. A new edition of the New Testament and Psalms has recently been issued in the Negro-English, the colloquial dialect of the negroes, from which good results may confidently be expected.

Kwei-hwa-cheng, the capital of a county in Shansi, China. Mission station of the China Inland Mission (1886); 6 missionaries and assistants, 1 chapel.

Kwei-yang, a prefectural city in Kwei Chan, China. Mission station of the China Inland Mission (1879); 3 missionaries, 2 missionaries' wives, 1 single lady, 3 native helpers, 1 church, 25 church-members, 2 schools, 19 scholars.

Kyelang, a town in the province of Lahoul, in Central Asia or Little Tibet, on the Himalaya Mountains, 10,000 feet above the sea, 18 days' journey northwest of Simla. Mission station of the Moravians (1856); 2 missionaries and their wives. The work here is chiefly carried on by the itinerating method, and much good is done by the distribution of books and tracts printed at Kyelang, in the Tibetan language.

Kyoto (Kioto), a large city of Japan, situated in the southwestern part of Nippon, was formerly the ancient sacred capital. "With its schools, hospitals, lunatic asylum, prisons, dispensary, alms-houses, fountains, public parks and gardens, exquisitely beautiful cemeteries, and streets of almost painful cleanliness, Kyoto is the best arranged and best managed city in Japan." The climate is temperate, with a moderate rainfall. Population of the city proper is 264,559. It is noted for its manufactures of crape, bronze goods, and porcelain. For a long time foreigners were jealously excluded from this sacred city, but now it is a mission station of the A. B. C. F. M. (1875); 9 missionaries and wives, 6 female missionaries, 12 out-stations, 19 churches, 3,114 church-members, 1 theological seminary, 85 students, 1 girls' school, 145 students, 1 day-school, 572 students.

L.

Labrador, a peninsula of British America, on the Atlantic coast, comprising in its fullest sense all the territory bounded northeast and east by Hudson Strait and the Atlantic Ocean, southeast and south by the strait of Belle Isle, the gulf and river of St. Lawrence, southwest by Bersimis and Rupert's rivers, and west by Hudson Bay. Extreme length, 950 miles, breadth, 750 miles. Area about 450,000 square miles. The east portion, embracing the region draining into the Atlantic, belongs to Newfoundland; the remainder forms part of the Dominion of Canada. In a restricted sense Labrador includes only the coast washed by the Atlantic. The coasts are rugged and forbidding. The highest mountains of Labrador extend along the east coast. Mount Thoresby, near the coast, is 2,730 feet high. The largest rivers empty into Hudson Bay; they are numerous, and abound with salmon and other fish. Little is known of the mineral wealth of Labrador, but it is believed to be great, and some small quantities of iron ore, limestone, granite, and other stones are found. Vegetation is scanty, because of cold, and only stunted trees, shrubs, and lichens grow well there. Climate is very cold; rainfall great. Population consists chiefly of Eskimo and Indians, and a few

descendants of early French settlers. French, English, and Eskimo are the common languages, Roman Catholic and Protestant the chief religions. The occupations are fishing in summer, hunting and trapping in winter. The important settlements are scattered along the shore of the St. Lawrence, east through the strait of Belle Isle, to Cape Webeck, just north of Hamilton Inlet.

The Moravian Brethren are the only missionaries at work in Labrador. Stations: Nain (1771), Okak (1776), Hebron (1830), Hopedale (1782), Ramah, and Zoar; 40 missionary agents, 480 communicants, 1,251 church-members.

Laccadive Islands, a group of 14 islands, only 9 of which are inhabited, lying in the Indian Ocean about 200 miles off the west coast of Madras, India. Population 14,473, called Moplas. They are of mixed Hindoo and Arab descent, and in religion are Mohammedan. The Malayalam language is spoken, but Arabic characters are used in writing. Cocoanuts are the principal agricultural product, and coir forms the principal article of trade. Its manufacture is carried on mainly by the women. The northern portion of the islands is attached to the collectorate of South Kanara, and the remainder to Malabar district, for administrative purposes, as Great Britain has taken possession of this group.

Lacroix, Alphonse Francois, b. May 10th, 1799, at Lignieres, Switzerland; studied at Bakel, near Rotterdam; ordained, August 11th, 1820, as a minister of the Dutch Reformed Church; sailed for India, October 1st, 1820, as a missionary of the Netherlands Missionary Society; was stationed at Chinsurah in the Dutch Territory. The N. M. S. having decided to relinquish its missions in India, Mr. Lacroix offered his services to the L. M. S., and October 1st, 1827, was accepted. He continued at Chinsurah two years longer, and in April, 1829, removed to Calcutta, where with others he superintended the native congregations in several villages south of the city. He engaged extensively in vernacular preaching in Calcutta, and in itinerating, for which his knowledge of the Bengali eminently qualified him. He was one of the most eloquent and effective vernacular preachers in India. He could always secure a large audience by the charm of his manner and voice, by a felicitous use of idiomatic Bengali, and by the beautiful imagery in which he clothed his ideas. He conducted through the press a new edition of the Gospels of Matthew, Luke, and John in Bengali for the Calcutta Bible Society, and in conjunction with Dr. Duff, superintended the printing of Isaiah in the same language. He also conducted a theological class. In 1842 he visited England and Switzerland, where he earnestly advocated the cause of missions. He returned to Calcutta in 1844, and, as before, engaged especially in vernacular preaching and itinerating. In 1849, at the invitation of the Orissa Baptist missionaries, he went with Mr. Mullens to Cuttack and Puri, to preach to the Bengal pilgrims who came to the annual Car-festival. In 1855 he took part in the Bengal Missionary Conference at Calcutta. In 1856 he was invited by the directors of the society to visit England for his health; but he declined, hoping that a change to the upper provinces, and a stay for some months at Almorah, would restore him. In November of this year he went to Muzapore, thence to Benares, where in 1857 he joined in the Missionary Conference. He then visited Agra, Delhi, and Futtehgurh, and the visit to Almora being impracticable, he returned to Calcutta. On May 19th, 1859, he was attacked with severe pains, and, though the alarming symptoms abated, died the eighth of the following July. "His interviews in his sickness with missionaries of all denominations," says one, "were most affecting, and his love for them, and theirs for him, is best illustrated by Paul's farewell at Miletus." The funeral was numerously attended by all sections of the Church of Christ, as well as by men of the world, who had often heard him speak, or who were personally acquainted with him. The Bishop of Calcutta and the Archdeacon were present at the burial, and native Christians of the city and from the village stations carried the coffin from the hearse to the grave. He had just completed his sixtieth year, and his mission service in Bengal, chiefly in Calcutta, extended over the period of nearly forty years.

Ladd, Daniel, b. Unity, N. H., U. S. A., January 22d, 1804; removed with his parents, at the age of twelve, to East Burke, Vt.; was employed on his father's farm till the age of eighteen, cherishing the desire and purpose for a liberal education. He graduated at Middlebury College 1832, Andover Theological Seminary 1835. The purpose that guided him in all his studies was the missionary work. He sailed as a missionary of the A. B. C. F. M. for Asia Minor. His first field of labor was Cyprus; but after five years spent in acquiring the language, and in efforts for the people, the mission was discontinued. He was then stationed for nine years among the Greeks and Armenians of Broosa. Later he spent fifteen years at Smyrna, and several years at Constantinople. In 1858 he visited the United States for his health, but afterwards resumed his work, and finally, after thirty-two years of foreign service, he returned with his family in 1867, greatly enfeebled. He supplied for a year the church in East Burke, Vt., and then resided in Middlebury until his death, which occurred suddenly, October 11th, 1872. He had returned from the meeting of the American Board at New Haven, apparently in his usual health, when he fell, and almost instantly expired. "He was characterized by great singleness and simplicity of purpose, by a godly sincerity of life, and a most conscientious Christian conversation. As a laborer in the missionary field he was distinguished for steadfast perseverance and fidelity, and for his modest and unremitting devotion to duty, often in circumstances of great difficulty and discouragement. His sober discretion and solid judgment won him the affectionate confidence of his fellow laborers, and made his work fruitful in enduring results."

Ladrone or **Marianne Islands,** a group of about 20 islands, belonging to Spain, in the North Pacific Ocean. Area, 420 square miles. Population, 8,665. The islands are of volcanic formation, mountainous, well watered and well wooded. The climate is healthy, the heat being tempered by the trade-winds. The present inhabitants are mostly descendants of settlers from Mexico and the Philippines. Magellan discovered these islands in 1521, and

named them Ladrones, from the thievish disposition of the inhabitants; they were afterwards called the Lazarus Islands; and in 1667, when the Jesuits settled there, they were renamed Marianne or Mariana, in honor of the Spanish queen.

Ladysmith.—1. A town in Natal, Africa, on a branch of the Uluketa River, northwest of Stendal. Mission station of the S. P. G.; 1 missionary.—2. A town in southern Cape Colony, Africa, south of Amalienstein, northwest of Mossel Bay. Mission station of the Berlin Evangelical Lutheran Society (1859); 1 missionary, 1 out-station, 401 church-members.

Lagos, a town of Gold Coast, West Africa, at the mouth of the Ogun. It is accessible to vessels of considerable size, and has water communication far into the interior. Since 1861 a British possession; often called the "African Liverpool," on account of its enormous exports of palm-oil. Population, 1881, 37,452,—111 whites, 10,000 Mohammedans, 3,000 Roman Catholics, 5,000 Protestants. Station of the C. M. S. (1852) in their Yoruba Mission; 2 missionaries, 2 single ladies, 5 out-stations, 4 schools, 262 scholars, 151 communicants. There are four self-supporting native churches in the city and vicinity. There are a training institution, a grammar-school, and a female institution, all of which are doing a good work. Preaching is in both the English and Yoruba languages. Conversion of Mohammedans is by no means rare here. Southern Baptist Convention (1855); 2 missionaries and wives, 125 church-members. Wesleyan Methodist Missionary Society (1843) 6 missionaries, 71 native helpers, 4 schools, 324 scholars, 910 church-members.

Lahore, the capital of the Punjab, India. Population in 1871, 98,924. Has several fine mosques, and a number of Hindu temples. The surrounding country is covered with vast ruins, attesting the ancient magnificence of the city. It has now little commercial activity. Population, 140,000, Mohammedans, Hindus, and Sikhs. Punjabi and Urdu are the most prevalent languages, but Pashti and Kashmiri are also spoken. Mission station of the Presbyterian Church (North), 1849; 4 missionaries and wives, 2 female missionaries, 1 church, 104 church-members, 33 schools, 1,850 scholars. Methodist Episcopal Church (North); 2 missionaries and wives, 1 church, 13 church-members, 1 school, 34 scholars, 1 Sunday-school, 45 Sunday-school scholars. C. M. S. (1867) has a Divinity School, with 14 students, and a church with 30 communicants.

Laingsburg, a town of Southern Cape Colony, Africa, near Mossel Bay. Mission station of the Berlin Evangelical Lutheran Missionary Society (1883); 1 missionary, 7 out-stations, 86 church-members.

Lakawn, a town in North Siam, on the Maah-Wung River, 75 miles southeast from Cheung-Mai. Mission station of the Presbyterian Church (North), 1885, among the Laos. The medical work under the care of a missionary physician has gained the favor of the rulers, and the first and second governors have contributed land for a hospital and mission residence. There are 2 missionaries (1 married), 1 female missionary, 1 church, 12 members, 1 school, 30 pupils.

Lakemba, the easternmost of the Fiji Islands (q.v.), Polynesia. The work of the Wesleyan Methodist Missionary Society was commenced in 1835 and the jubilee was celebrated in 1885, when nearly all the inhabitants of the islands were nominal Christians. The work now is entirely self-supporting, and is under the care of the Sydney Conference, and contains (including the whole group), 10 circles, 11 missionaries, 51 native preachers, 1,236 church buildings, 1,861 scholars.

Lamaism: see Buddhism.

Lan-chau (Lan-chow), the capital of the province of Kansuh, China, lies on the right bank of the Yellow River. The houses are, as a rule, of wood, but the streets are well paved with stone. The provincial governor of Kashgar resides every three years alternately at Seechow and Lan-chau. Mission district of the Methodist Episcopal Church (North), with 1 native assistant in the city. In the Lan-chau circuit are: 122 members, 4 day-schools, 32 scholars, 1 Sunday-school, 60 scholars. C. I. M. (1885); 6 missionaries and assistants, 5 communicants.

Lansatian Serbs, The.—The Lansatian Serbs, divided into Upper Lansatians and Lower Lansatians, inhabit Saxony and Prussia. They number, according to the latest statistics, 173,469, of whom 98,059 are Upper Serbs and 75,410 Lower Serbs. The Lower Serbs belong to the Protestant profession, while the Upper Serbs are Catholics, with the exception of 10,000 Protestants. Their language belongs to the western branch of the Slavic languages, and forms two dialects, Upper and Lower Lansatian, which differ considerably from one another. Both dialects use the Latin alphabet in their literature.

The Lansatian Serbs (called in German Wends) are the surviving remnant of the Slavs who in ancient times occupied the country around the river Elbe, and who were speedily Germanized. Orthodox Christianity, according to tradition, was introduced among them by the Slavic apostles, Sts. Cyrill and Methodius, but it was soon replaced by Latin Christianity. Having lost their independence as far back as the 11th century, they were subjugated successively by various of their neighbors, until finally they were divided between Saxony and Prussia. They succeeded in retaining their national language up to the 13th century, but in the 14th century the German element became so predominant that it proscribed the language of the people. In the 16th century, however, when Luther's Reformation made its way in the country, it gave an impetus to the national language and created an ecclesiastico-religious literature. The most ancient monument of the language is the New Testament, found in a manuscript of 1548, and translated from Luther's text with additions from the Vulgate by Yakubitza. In 1728 the whole Bible was published in the Upper Lansatian dialect, which has gone through many editions, while in 1824 the same thing was done in the Lower Lansatian. These and other similar publications, and the preaching of the Word of God in the people's language, helped a great deal, especially among the Upper Lansatians, to keep up their national spirit and to save them from being swallowed up by the Germans. The

state of things in Lower Lansatia was not so happy, and Germanism there has made and is making greater advances. Since 1838 the movement for a national revival has been going on among the Upper Lansatians, and the leaders of the movement, mostly pastors and teachers, have taken pains not only for the religious training of the people, but have also established quite a literature for the education and general uplifting of their fellow-countrymen.

Lao-ho-keo, a county town in the northern part of Hupeh, China, northwest of Wuchang. Mission station of C. I. M. (1887); 1 missionary and wife, 3 female missionaries, 2 native helpers, 4 church-members.

Lao-ling, a station of the Methodist New Connexion, in the Shantung Mission, China, where a medical mission is carried on with great success. In the district are 19 congregations of 1,336 people.

Laos.—For the Laos in Siam a version has been prepared under the auspices of the American Baptist Mission Society, but up to July, 1890, it had not been printed. (See Siam.)

Lapland, the country where the Lapps live, has no longer a distinct political or geographical existence, but is territory which is included in the dominions of Norway and Sweden and Russia. The region belonging to Norway and Sweden lies in the north and northeastern part of the Scandinavian peninsula, and includes the provinces of Norrland and Finmark in Norway, and North and South Bothnia in Sweden. Russian Lapland lies in the northwestern districts of the empire, and is included in the grand duchy of Finland (q.v.). In Norway the area of Lapp territory covers nearly 26,500 square miles, with 5,000 true Lapps; in Sweden 50,600 square miles, 4,000 Lapps; in Russia 11,300 square miles, 8,800 Lapps. In addition to the natives, Finns, Swedes, Norwegians, and Russians are found in large numbers.

For the greater part of the year the climate is severely cold, though that of the coast regions is tempered by the Gulf Stream. During July and August the sun never sets for several weeks in the northern districts, and the heat is great. Forests of birch, pine fir, and alder abound, but large tracts of country are utterly barren.

The Laplanders, or Lapps, belong to the same branch of the human race as the Finns and Esthonians, and physically are undersized, with straight black hair, somewhat yellow skin, low foreheads, small eyes, and beardless chins.

Though somewhat despised by their Norwegian neighbors, they have good mental powers, and are manually dexterous. Honesty and a strong affection for their native land characterize these people. With all their superstition and credulity they are capable of great religious depth and constancy. Huts and tents are their dwellings, and the reindeer their best friend, supplying them with food and clothing. They never form towns or villages, but live among the other peoples, yet not of them, preserving their own customs, and preferring to be isolated. Christianity has been preached among them, and they follow the Greek Church in Russia and the Lutheran in Norway and Sweden. The Bible has been translated into their own language.

Missions.—Swedish Missionary Union; Svenska Missions Sattskapt, Lapska Missions Vänner; British and Foreign Bible Society. Scriptures, entire Bible in Lapp, and Genesis and Isaiah in Norwegian Lapp.

Lapland became Christianized, during the reign of Eric the Holy, in 1157. Gustavas Vasa, in 1559, sent a missionary to this country, and his successors also promoted Christianity in Lapland. Churches were built as early as the 17th century, and Gustavus Adolphus founded schools and published books in the Lapp language in 1611 (see Swedish Mission to Lapps). In 1820 the Lapps began an independent work among their own people under native priests. The first society to aid the Lapps was the Danish Finland Missionary Society, founded January 19th, 1859, at Helsingfors (see Finland Missionary Society).

In 1836 the Swedish Free Church Missionary Union sent its first missionaries to Lapland (see Swedish Mission to Lapps). Finland sent out its first native missionaries in 1862 under the Hermannsburg Society, to Matleb, South Africa. The next important mission was that of the Swedish Missionary Union to the most northerly part of Lapland, Lanavara, 1880. At the same time they founded the society called The Lapps Mission Friends, which extended its work into Russia, with a station on Lake Onega at Petrogavodsk.

Lapp Version.—The Lapp belongs to the Finnish branch of the Ural-Altaic family, and is spoken in Russian and Swedish Lapland. As early as 1648 some parts of the Bible were published in Lapp, and republished in 1669 at Stockholm. The first edition of the Lapp New Testament was published in 1755 and reprinted by the British and Foreign Bible Society in 1811. In the latter year the Old Testament was also published by the same Society. Besides a translation into Lapp proper, there exist versions for the Laplanders of Sweden, Norway, and Russia, which will be treated under the proper alphabet.

(*Specimen verse.* John 3 : 16.)

Jutte nåu etſi Jubmel wåraldeb, atte ſodn ulkofwaddi ainarågatum Pardnebåſ, wai fart kutte, jukko jatka ſå nal, i kalka lappot ainat åbtjot ekewen elemeb.

Larangeiras, a town in Brazil, 10 miles south of the Equator. Climate tropical. Language, Portuguese. Religion, Roman Catholic. Social condition low. Mission station of the Presbyterian Church (North), 1884; 1 missionary and wife, 4 native helpers, 3 out-stations, 1 church, 70 church-members, 2 schools.

Latakiyeh, a city on the coast of Syria, 120 miles north of Beyrout. A seaport of Aleppo, and an important centre of trade. Population largely Nusairiyeh (q.v.). Principal mission station of the Reformed Presbyterian (Covenanter) Church, U. S. A. (1859), among the Nusairiyeh; 3 out-stations, 9 ordained missionaries (4 married), 6 unordained (2 medical), 5 female missionaries, 6 native preachers, 58 teachers and helpers, 2 churches, 230 communicants, 843 Sabbath-scholars, 975 day and boarding scholars.

Latin Version.—The Latin belongs to the Græco-Latin branch of the Aryan family of languages, and is classed with the so-called dead languages, being only used for liturgical purposes in the Church of Rome. As so much has already been written on this version, we confine ourselves to the briefest statement. At a very early period a Latin version already existed. In the fourth century one was especially current, the so-called "Itala." A revision of the Latin text of the New Testament was undertaken about the year 383 by Jerome. In the same year he corrected the Psalter (the Roman); in 387 he corrected it again, and it became known as the Gallican, because first introduced into Gaul by Gregory of Tours. Between the years 385 and 405 Jerome translated the Old Testament from the Hebrew, and two centuries later his version was adopted pretty generally. In the following centuries revisions were undertaken, but only to the detriment of Jerome's version. When the art of printing was invented, the Latin Vulgate, as Jerome's version was called, was the first book sent out. The earliest edition which is dated is that of Mayence, 1462. In 1546 the Council of Trent decreed the Latin Vulgate to be "authentic," and it was considered to be the prerogative of the Pope to issue an authoritative edition. This was done in 1590 by Sixtus V., and the printing of any other text was forbidden under penalty of excommunication. Nevertheless Clement VIII. issued in 1592 a very different text, and in 1593 another edition with some alterations was published, which became the standard Vulgate of the whole Romish Church. Although no version but the Vulgate has ever been received as "authentic" by the Church of Rome, yet on account of the many errors and corruptions by which that text is disfigured, several attempts have been made by Catholics as well as by Protestants to produce more correct Latin versions.

(*Specimen verse.* John 3: 16.)

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam eternam.

Lawrence, John B., b. Geneseo, N.Y., U.S.A., July 12th, 1807; graduated at Union College 1829, Andover Theological Seminary 1834; sailed as a missionary of the American Board May 16th, 1835, reaching Madura October 13th. He was on the way to Madras to embark for the United States when he was attacked with dysentery at Trichinopoly. After taking medicine and medical advice he proceeded on his journey to Tanjore. Urged to go to the seashore, he went to Tranquebar, where he died December 20th, 1847, expressing his confidence in that Saviour whom he had so long preached in India. It was gratifying to him that his body would rest with the early and devoted missionaries of Tranquebar. His remains were deposited in the mission burying-ground. Mr. Lawrence was stationed most of the time that he was connected with the Madura mission at Dindigal. He was a laborious missionary and a genial companion. Mr. Winslow writes: "He has left a good name behind him, not only among the natives, but among Europeans."

Lebanon, a large village on the island of Antigua, West Indies, about 4 miles from St. John's, between that station and Gracehill. The population consists chiefly of emancipated slaves, who offered special opportunities for mission work. In 1838 the Moravians opened a station there and soon gathered a good-sized congregation, now in charge of a married missionary. Baptist Missionary Society; 1 chapel, 1 minister.

Lebanon, a district of Syria comprising the range of mountains of the same name. (See Syria.)

Lebanon Schools Mission. Supported by the Free Church of Scotland. Headquarters, 2 York Buildings, Edinburgh, Scotland.

The first efforts made by Christians in Scotland to evangelize the people of Syria were put forth in 1839, when Drs. Black, Keith, A. Bonar, and McCheyne were sent on a missionary expedition to the Holy Land. In 1860 a catholic agency, called the Lebanon Schools Society, was established in Scotland for the Christian education of the people of the Lebanon, among whom direct missionary effort is generally impracticable, but education, coming even through Christian schools is warmly received; accordingly this method of work was adopted, and village schools were opened in the Meten district of the Lebanon. In 1872 Rev. John Rae was sent out as an ordained missionary, and in 1876 the medical work of the mission was commenced by the appointment of Dr. Carslaw as medical missionary.

The central station is El Shweir, about 20 miles from Beyrout, where are the two high-schools, the dispensary, and the new church, lately completed, funds for which were contributed by the Sabbath-schools of the Free Church of Scotland.

In addition the mission supports 7 village schools, with an average attendance of 387, and two preaching stations. The work of the mission is carried on by two missionaries from Scotland, assisted by native preachers and teachers. Twenty one of the fifty-four students who have graduated from high-schools are now teaching, some in this mission, some in the schools of the American Mission, and others at the Syrian College at Beyrout.

The annual income of the mission is about £750.

Legge, James, b. Huntly, Aberdeenshire, Scotland, 1815; graduated King's College and University, 1835. After studying at Highbury Theological College, London, he was appointed in 1839 by the London Missionary Society a missionary to China, and reached Malacca in December of the same year. In 1840 he took charge of the Anglo-Chinese college founded by Dr. Morrison. In 1843 the Society decided to change the college into a theological seminary for the training of native ministers for China, selected Hong Kong for the seat of the institution, and appointed Mr. Legge as its president. He removed with his family to Hong Kong August 10th, of the same year, accompanied by three promising native Christians from Malacca. Chin Seen, who had long enjoyed the instructions of Mr. Legge, was ordained to the gospel ministry in 1846. Besides performing mission work, Mr. Legge officiated as minister of the English Union Church until 1846, when his health having failed he returned to England, accompanied by three intelligent Chinese youths,

who were by him baptized in the presence of a great congregation. These youths were natives of Malacca, and were baptized in the church in which Dr. Milne, president of the Malacca College, had been wont to worship. In 1850, having returned to Hong Kong, he reported the reception into the church of an aged Chinaman and three young men of much promise, four candidates for the ministry under instruction, besides the oversight of a male boarding-school of thirty pupils, and the stated preaching in the Union Church. In 1852 Mrs. Legge died. In 1867 he visited England, and while there was presented by the government of the colony with a service of plate "in acknowledgment of the many valuable services freely and gratuitously rendered." A number of the Chinese inhabitants presented him with a costly and beautiful silver tablet, made after the Chinese fashion. In 1870 he received from the University of Aberdeen the degree of doctor of laws. In this year he returned to Hong Kong. In 1875 some gentlemen engaged in the China trade offered to establish a chair of the Chinese language and literature at Oxford; the University accepted the offer, and constituted the chair in March, 1876, Dr. Legge being elected professor. Dr. Legge took a prominent part in 1847 in the discussions concerning the proper rendering in Chinese of the words God and Spirit, and published a volume in 1852 under the title of "The Notions of the Chinese concerning God and Spirits." His chief work is an edition of the Chinese classics, with the Chinese text, a translation in English, notes critical and exegetical, and copious prolegomena. For these and translations of other important ancient Chinese works he received, on occasion of its first award, the Julien prize from the Académie des Belles Lettres et Inscriptions of the Institute of France in 1875. He attended the Congress of Orientalists in Florence in 1878.

Leh, a town, the capital of the Ladakh province, Lesser Tibet. The highest mission station yet occupied; situated in the valley of the Indus River, 11,500 ft. above the sea, between mountains 21,000 ft. high. It is a great mart for traffic between Punjab and Chinese Tartary. Mission station of the Moravians (1885); 2 missionaries and their wives (one of these a trained medical missionary in charge of the government hospital and dispensary). This is the most promising of the three stations in the Himalayas, although the condition of the people is still very bad. Here the missionaries wait for an opportunity to enter Tibet proper.

Leliendal, a station of the Moravian Brethren, Surinam, South America (1848), on the northern bank of the Comewyne River, about five miles from its junction with the Surinam. It is a centre for an itinerating missionary, there being some thirteen plantations within the district. The slaves residing on these estates were much addicted to sorcery and idolatry, but within a couple of years the missionary could report: "The negroes are one after another ridding themselves of their gods. Some of them lately took a whole basketful to the river by night, and threw them in."

Leipsic Evangelical Lutheran Mission Society. Headquarters Leipsic, Germany.—The present Leipsic Society was founded at Dresden in 1836, and removed to Leipsic in 1846. There had existed since 1819 a missionary association in Dresden, which labored in close connection with the Basle Society; it sent its money and its missionaries to Basle. Like the latter institution, and indeed like all the earliest beginnings of missionary activity in Germany, the Dresden association sprung from and was supported by the pietistic circles. But in the third decade of the present century various circumstances contributed very much to increase denominational feeling in Germany, or at least to define more sharply confessional differences. In 1832 the Dresden Association established its own mission school, which in 1836 developed into a complete missionary seminary, and in the latter year it also constituted itself an independent mission society.

In 1844 Dr. Karl Graul became president of the Society and director of its seminary; and it is worth noticing that his principal work in the field of theology is "The Differences between the Various Christian Confessions," a book which ran through 11 editions. He made a journey over Palestine and Egypt to the East Indies, 1849–53, the literary results of which were: "Journey to the East Indies," 1854–56, 5 vols., and "Bibliotheca Tamulica," 1854–65, 4 vols. But the practical result was the complete dissolution of the connection between the Leipsic and the Basle societies. The Basle Society, in accordance with all pietistic missionary labor, aimed simply at individual conversions. Dr. Graul, on the contrary, looked for a national conversion, and he consequently demanded something else and something more from the missionaries he sent out, namely, an intimate acquaintance with the whole state of civilization,—religious, scientific, literary, political, and social—among the people to whom they were sent. He also wished to make the Leipsic Society the centre of the entire missionary activity of the Lutheran Church, and he gave its labor a strictly Lutheran character, which imposed upon the laborers a certain reserve towards their colaborers of other denominations.

The first field occupied by the Society came to it, so to speak, by inheritance. Denmark, from the introduction of the Reformation in 1536 till the establishment of religious liberty in 1849, maintained a Lutheran state church of the sternest exclusiveness, forbidding the Reformed to enter the country, expelling the natives when they became Roman Catholic, and was the first Protestant power of Continental Europe which undertook active missionary work among the pagans. From the beginning of the 18th century it founded and supported flourishing missions in all its outlying possessions: Greenland, the West Indian Islands, the western coast of Africa, and Tranquebar in the East Indies. In the beginning of the present century there were in the last-mentioned place several well-informed and well-disciplined Tamil congregations in charge of a Danish pastor, with a staff of active missionaries (mostly from Halle), and a good Tamil translation of the Bible. But in 1845 Tranquebar was sold to England, and in 1847 all the property of the Danish mission was legally transferred to the Society of Leipsic. Its labor there has been eminently successful, while its independent attempts in Australia and among the Red Indians of North America had to be given up. New and important stations have risen year after year among

the Tamils in Majaweram, Madras, Pudukotta, and recently also in Rangoon, Burma. A theological seminary has been established at Poreiar, near the city of Tranquebar, in which the native pupils are instructed also in German; and at the first Tamil synod held at Tanjore, June, 1887, delegates were present from 13 congregations, and the foundation was laid of an independent Tamil Lutheran Church.

At one time the question of caste threatened to cause very grave difficulties. The Danish mission paid no attention to it, partly because the missionaries really aimed only at individual conversions, partly because the mission was a state institution, and the Danish Government, an absolute monarchy, probably never doubted that, within its own dominion, it had the right to decide the question just as it saw fit. Dr. Graul seems to have looked upon the matter in a similar way. But when Christianity ceases to be a mere element in the life of a people, and becomes its very foundation, caste must go as slavery went. Christianity, however, is itself freedom, and very much can be left to its own inborn power of reconstruction and organization. At all events the Society has with great success inaugurated the policy of forming independent and self-governing congregations. Perhaps a much greater difficulty will arise from the natural jealousy and despair with which paganism sees itself melt away before a power it does not understand. In his last annual report the present director of the Society, Dr. Hardiland, tells us that in conversation with one of the missionaries a Brahman suddenly cried out: "Paganism is dissolving, and if we don't bestir ourselves swiftly and energetically, we are lost;" and as a commentary on this confession he adds that pamphlet after pamphlet is issued by the pagan priests bearing titles like these: "One hundred and fifty Self-contradictions in the Bible," "Jesus was only a Man," etc. But it is not altogether impossible, as Dr. Hardiland intimates, that all such pamphlets are really European inspirations, and in that case they will not amount to much.

The Society draws its resources from the Lutheran churches in Germany and the Scandinavian kingdoms. Its revenue for the year 1889–90 amounted to 313,862 marks, with a balance of 49,315 marks from the preceding year, and a grant of 3,933 rupees for its schools from the English Government. It maintains 23 stations, with 141 meeting-places, 24 foreign and 223 native workers, 14,014 church-members, 149 schools, and 3,653 scholars. The native contributions amount to 4,527 rupees.

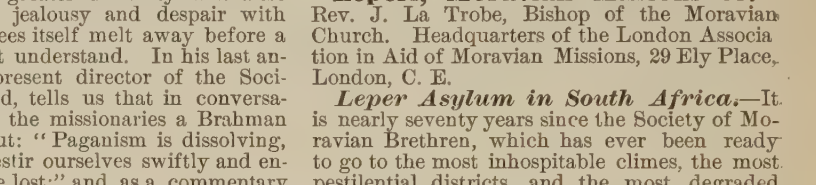
Lemberg, a city in Galicia, Austro-Hungary. Population, 87,105, one third of whom are Jews. Mission station of the British Society for Propagation of the Gospel among the Jews; 2 ladies. London Society for Propagation of Gospel among the Jews; 1 missionary.

Leogane, a town on the island of Haiti, West Indies, on the west coast, 20 miles west of Port-au-Prince. Mission station of the Protestant Episcopal Church, U. S. A., with Port-au-Prince (q.v.).

Leopoldville, a town on the Congo, Africa, at the head of Livingstone Falls, Stanley Pool, is likely to become a centre of civilization and commerce for the Congo Valley. Mission station of the A. B. M. U.; 4 missionaries, 1 physician, 1 church, 1 Sunday-school, 7 scholars, 1 day-school. Reformed Presbyterian General Synod has also occupied this station.

Lepcha Version.—The Lepcha belongs to the Tibeto-Burman group of non-Aryan languages, and is used in Sikhim, North India. The first attempts at a Bible translation into this language were made by the Rev. W. Stark in 1855 or 1856. The work has since been carried on by the late Rev. Niebel, whose version was placed with the Calcutta Auxiliary Bible Society by the Baptist Missions. The Gospels of Matthew and John, Genesis, and the first twenty chapters of Exodus were published by the British and Foreign Bible Society in 1870 at Calcutta.

(*Specimen verse.* John 3 : 16.)



Lepers, Moravian Missions to.—Rev. J. La Trobe, Bishop of the Moravian Church. Headquarters of the London Association in Aid of Moravian Missions, 29 Ely Place, London, C. E.

Leper Asylum in South Africa.—It is nearly seventy years since the Society of Moravian Brethren, which has ever been ready to go to the most inhospitable climes, the most pestilential districts, and the most degraded peoples, had its attention called to the wretched lepers of South Africa, where her missionaries had for many years been laboring successfully among the Hottentots. In the year 1818 the Colonial Government, fearing the spread of leprosy, erected a temporary asylum in the valley of Hemel en Aarde (i.e., Heaven and Earth), so called because it was far removed from human habitations, and hemmed in by rocks, with only a strip of sky above. To this place some Christian Hottentots had been removed from the Moravian settlements. Their faithful pastors paid them occasional visits, and embraced the opportunity of preaching the gospel to all the afflicted inmates. In course of time a larger hospital was built, and the Governor, Lord Charles Somerset, requested the Directing Board of the Moravian Church to send a missionary to manage the institution and to instruct its inmates in the doctrines of Christianity. Accordingly, in January, 1822, the Rev. Mr. Leitner and his English wife entered upon their self-denying, repulsive, and then supposed perilous, duties at Hemel en Aarde. Year by year the work progressed. Mr. Leitner's preaching of Christ was blessed to many of the poor creatures in his charge. Diligence superseded idleness; the hospital was soon surrounded by neat gardens, and a large plot of ground was cultivated for the general benefit. Assisted by such of the lepers as still could work, Mr. Leitner constructed an aqueduct, which supplied the little colony with water for their gardens and houses. No wonder that the afflicted household looked up to the missionary as their father, and sad was the Easter Day, 1829, when he was suddenly removed by death while baptizing one

of the converts. During the six years of his labors amongst these people he had baptized 95 adults, most of whom had died before him in humble reliance on the Saviour.

In the same devoted spirit the successors of Mr. and Mrs. Leitner labored at Hemel en Aarde for ten years. In 1846 the government, wishing to enlarge the hospital by the addition of a lunatic asylum and an infirmary for the poor, resolved to remove it from Hemel en Aarde to Robben Island, a low, sandy islet, surrounded by dangerous rocks, and situated near the entrance of Table Bay, seven miles from Cape Town. Here commodious buildings were erected and arrangements made for diet, cleanliness, ventilation, and sea-bathing, far superior to those at the other station. The charge of this institution was now committed to government officials, the duties of the missionaries, Mr. and Mrs. Lehmann, being restricted to the spiritual and educational charge of the patients. The number of lepers, lunatics, and others on the island was about 300. A school was begun for the children of lepers and such adults as chose to attend; its first teacher was a leprous young Englishman, who undertook the service gratuitously. In 1860 the governor paid a visit to the island, and, in accordance with his expressed desire that a competent person should be sent out to take charge of the schools, Mr. John Taylor, son of an esteemed missionary, willingly came to this desolate island of lepers and lunatics. For five years this earnest young missionary continued his labors, until his death in 1866. He was buried in the shadow of the little church on Robben Island.

For forty-five years Moravian men and women, impelled by love to Christ and compassion to man, were found willing to undertake this self-denying duty amid a mass of human misery and corruption; and when, in 1867, the English Government appointed a chaplain of the English Church, and thus dispensed with the religious oversight of the Moravian Church, her missionaries sorrowfully retired from this interesting post on Robben Island, earnestly praying for a blessing on their successors.

Leper Home at Jerusalem, under the care of the Moravian Church.

In the year 1865, Baron von Keffenbrinck-Ascheraden, of Nehringen, Pomerania, and his wife, visited the Holy Land; their compassion was roused by the pitiable condition of the wretched lepers, who lived and died outside the gates of Jerusalem in the most distressing state of spiritual and bodily misery, cast out by their friends, dependent on the casual charity of passers-by, lodging in miserable huts, and dying in agony, unsoothed and unattended. What they saw they could not forget, and an earnest desire sprang up in their hearts to alleviate the sufferings of these most miserable of all the poor. With the aid of friends arrangements were made for the founding of a small Leper Asylum near Jerusalem, and a committee was chosen among Protestant friends in Jerusalem, who undertook the direction of the work. A suitable piece of land was bought outside the Jaffa Gate and a plain building erected.

It was not an easy matter to find suitable persons willing to take up the heavy cross which the daily care of lepers in every stage of loathsome and incurable disease must impose. After some effort in other quarters, an urgent appeal was made to the Board of Directors of the Moravian Church. The request was at once granted, and Mr. and Mrs. F. Tappe, who had been thirteen years in the Labrador Mission, were found willing to become "House Father and Mother" of the new Leper Home at Jerusalem, which was consecrated on Ascension Day, May 30th, 1867. At the end of the first year there were 12 patients.

The Home for Lepers was thus devised, built, and furnished by the Baron and Baroness Keffenbrinck, with the help of a few friends in Germany. The sum needed for its annual support, however, could not be promised from this source, and the Baroness wrote to Bishop La Trobe, whose account of the work among lepers in South Africa had fallen into her hands. Her appeal for help for the lepers in the Holy Land was inserted in the Moravian magazine, and elicited a ready response from its readers in England. This sum was soon increased by contributions from Christians of other denominations, and for many years British contributions have covered nearly two thirds of the annual expenditure of the institution. In 1875 the asylum was enlarged by the addition of two rooms; soon after another room, called "The Swiss Room," was erected by contributions from friends in Switzerland, and the happy idea of an "English Room" was so promptly and liberally responded to in England that the committee thought it better to employ the money in the erection of a new wing to the hospital. This was accomplished in 1877. The year 1885 found the asylum filled with patients in every stage of leprosy, and the committee and the elders of the Moravian Church decided that a larger hospital with more airy and commodious rooms must be built. The new building is situated on an eminence commanding the highway from Jerusalem to Bethlehem, and at some distance from the city gates; it was completed in April, 1887. Protestant Christians of several denominations took hearty interest in the opening services, and the Pasha of Jerusalem joined the company and inspected the whole establishment. The cost of the building, more than £4,000, was chiefly covered by liberal contributions in Great Britain and the continent of Europe.

In 1880 the Directing Board of the Moravian Church, at the urgent request of the Baroness Keffenbrinck undertook the entire charge of the Home, relying upon the continued and increasing aid of Christian friends.

In 1884, after seventeen years of unremitting labor in the asylum, Mr. Tappe was obliged, through failing health, to retire to Germany with his wife, and a young missionary student, named Fritz Müller, who had during the previous year assisted Mr. Tappe, willingly undertook the whole responsibility of the Home. Mr. and Mrs. Müller are still in charge. It is remarkable that out of about twenty Moravians who have engaged in this Christian ministry to lepers, not one has taken the dreadful disease.

Lepers in India, Mission to. Secretary, Wellesley C. Bailey, Esq., 17 Glengyle Terrace, Edinburgh.

In the year 1874 Mr. Wellesley C. Bailey, who had been working in connection with the Mission of the American Presbyterian Church in Lodiana, Punjab, returned home and told his friends in Dublin of his work among the lepers. He found that the subject awakened great in-

terest among Christian people, and a few of his own personal friends determined to do what they could to help in the work. A small tract entitled "Lepers in India"—of whom there are said to be 500,000—was written, and the response in the first few months was so remarkable that Mr. Bailey and his friends felt that the hand of God was in the matter, and that a work was intended far larger than anything they had dreamed of. For some time the management was in the hands of Mr. Bailey and his friends; but the responsibility became so great that a committee was formed in Dublin in 1878. Thus the work was carried on until 1887, when the committee was reorganized, the Marchioness of Dufferin and Ava becoming patroness, and His Grace, the Archbishop of Dublin, president.

The Society at present confines its efforts to India, Ceylon, and Burmah, but by its constitution can begin new work in any country of the East, should it see fit; it is undenominational, and works in connection with any of the Protestant missions which may require its aid. Its work is at present carried on in connection with 10 different missionary societies, and in 19 different centres.

In 1875 it built an asylum of its own in Chamba, in the Himalayas, in connection with the Church of Scotland Mission, and in the same year commenced aiding the Sabathu Leper Asylum, then under the charge of Dr. John Newton of the American Presbyterian Mission. It has much enlarged that institution by its grants, and continues to aid it by regular annual supplies. In 1878 it began aiding the Leper Asylum at Ambala, Punjab, under the care of the American Presbyterian Missionaries, continuing its help until 1884, when the asylum no longer needed it.

Work was begun in Almora, in connection with the London Missionary Society, in 1879, and has continued up to the present time. Since 1881 the asylum at Dehra, N. W. P., has been aided. In 1884 it aided the C. M. S. in its work among the lepers at Calcutta, and in the same year opened an asylum of its own at Lohardugga, Chota Nagpore. In 1885 it began to aid the work of the C. M. S. in the Punjab and at Travancore. In 1886 work was begun at Roorkee, in connection with the American Methodist Episcopal Mission, and in the same year opened an asylum of its own in Pithora, in the Himalayas.

In 1887 the work was further extended by commencing operations at Allahabad, N. W. P., and Rawal Pindie, in connection with the American Presbyterian Mission; at Madras in connection with the Wesleyans and others; in Neyoor with the L. M. S.; and by building an asylum of its own at Purulia, Chota Nagpore.

In this year, too, the Society began its interesting work of separating the untainted children of lepers from their unhappy relatives, in the hope of saving the children from falling victims to the disease. At present it provides for many such little ones at Almora, Pithora, Lohardugga, and Purulia.

In 1888 grants were first given to Calicut (Basle Mission), Dharmsala (C. M. S.), and Colomba (Baptist Mission). In the present year (1889) the Society hopes to extend its work in Burmah and other places.

The Society has not as yet sent out any missionaries of its own, but helps the missionaries of other societies to carry on leper work, by a system of grants in aid, and by building asylums for lepers, putting them in charge of missionaries already in the field. The Society has two sides, philanthropic and evangelistic, but its first aim is to preach and teach Christ to the lepers.

There is an enormous field for evangelistic work among the lepers of India. They have proved very ready to hear the gospel. In the asylum of Burmah, within eighteen months of its foundation, only 5 out of 88 inmates remain heathen. Income for 1888, £2,024.

Leporo (Leporro), a small town in Transvaal, East South Africa, north of Rustenburg and east of Emmaus.

Mission station of the Hermannsburg Missionary Society, with 567 church-members among the Bakwenas.

Leribe, a town in eastern part of Orange Free State, South Africa, northeast of Maboulela. Mission station of Paris Evangelical Missionary Society (1857) among the Basutos; 1 missionary, 219 communicants, 252 scholars.

Lett or Livonia Version.—The Lett belongs to the Lithuanic branch, and is spoken in the provinces of Livonia and Courland. The inhabitants are for the most part Lutherans, and one of their co-religionists, Ernest Glück, dean of the Lutheran Church in Livonia, made the first translation of the Bible into the Lett. After being revised by John Fisher, general superintendent of Livonia, it was printed at the expense and under the patronage of Charles XI., in 1689. A second and revised edition was published at Königsberg in 1730. Numerous editions of the New Testament were published by the St. Petersburg Bible Society, but more especially by the American Bible Society. In 1867 an edition of the New Testament, together with the Psalms, was published by the British and Foreign Bible Society under the care of Prof. Bielenstein. In 1885 the same society issued a revised edition of the New Testament, as prepared by the Rev. M. Loescwitz of Riga. Thus far 256,840 portions of the Scriptures have been disposed of by the British Bible Society.

(*Specimen verse.* John 3 : 16.)

Un tik lohti Deews to pasauli mihlejis, ka winsch sawu paschu wennpeedsimmuschu Dehlu irr dewis, ka wisseem teem, kas tizz eekſch winna ne buhs pasuſtees, bet to muhſchigu dſihwoſchanu dabbuht.

Leydensburg (Leidensburg, Lijdensburg), a town in Southeast Transvaal, Africa, south of the Limpopo River; northeast of Pretoria. Mission station of the Berlin Evangelical Society (1866); 1 missionary, 11 native helpers, 1 out-station, 2 other preaching-places, 699 church-members.

Liberia, a republic on the coast of Upper Guinea, Africa, extending from longitude 5° 54′ to 12° 22′ west, including 500 miles along the coast, with an average breadth of 100 miles. A colony of negroes from America was planted here in 1816 by an American Colonization Society, with the object of giving the negro a chance for self-improvement. An unfortunate selection of locality caused the failure of the attempt, as the climate was fatal. A treaty made with the native princes in 1821 secured a more healthful locality. The land was por-

tioned out; settlements sprang up, and were named Monrovia, Caldwell, Edina; new lands were acquired; neighboring chiefs were received into the colony, and hostile chiefs were conquered, until in 1847 Liberia was declared an independent government, with a president, senate, and house of representatives. A property qualification restricts the right of suffrage, and for the time, whites are not allowed citizenship. Great Britain and other European powers recognized the republic, and its career has been one of steady growth in numbers, in wealth, and in civilization. The original plan of the colony has not been fully carried out, since it draws its people more from the surrounding districts and native tribes than from the emancipated negroes in North America. In 1880 the kingdom of Medina, a rich and populous country, was annexed.

The people are estimated at 1,400,000, of whom 50,000 speak the English language. Sugar is the principal product of agriculture, though farming of all kinds is conducted with increasing results in crops of cocoa, coffee, cotton, and rice. Trade in gold-dust, ivory, palm-oil, coffee, and other products is rapidly increasing in value and extent.

Mission work is carried on by the Protestant Episcopal Church, the Methodist Episcopal Church (North), Presbyterian Church (North), besides some unattached missions.

Lichtenau (i.e., Meadow of Light), a town on the southeast extremity of Greenland, 400 miles south of Lichtenfels, and 40 miles from the Danish colony of Julianenhaab. Mission station of the Moravians (1774); 3 missionaries. This station was opened at the earnest request of the heathen inhabitants of the district, whose attention had been called to the gospel by a visit some years previous of Dr. Matthew Stack.

Lichtenfels (i.e., Rock of Light), a town in Greenland, on an island 3 miles from the mainland, 90 miles south of New Herrnhut, 40 miles north of the enormous glacier called the Ice Bluik. Mission station of the Moravians (1758). It was originally a cluster of huts built by Moravian missionaries, which grew into a good-sized settlement. It has 1 missionary.

Lifu, one of the Loyalty Islands, Polynesia, 60 miles east of New Caledonia. Climate salubrious. Population, 6,604. Race, Papuan. Language, Lifuan. Religions, Protestant, Roman Catholic. Natives peaceable, lazy, dirty, extremely honest, generally improving. Mission station of L. M. S. (1854); 1 missionary and wife, 25 native helpers, 9 churches, 2,000 members, 1 theological seminary, 15 students, 5 schools.

Lifu Version.—The Lifu belongs to the Melanesian languages, and is spoken in the Loyalty Islands. The first part of the Scriptures translated into this language was the first chapter of the Gospel of John, prepared by the Rev. William Nihil, and printed in 1855 at the mission press on Mare. The first Gospel printed was that of Mark, translated by Bishop Patteson, and printed in New Zealand in 1859. In the same year the Rev. Samuel M'Farlane of the London Missionary Society settled on the island, and toward the close of that year the Gospel of Matthew was printed on Mare. The complete New Testament was issued in 1868. In 1869 the Book of Psalms, translated by the Rev. James Sleigh, was printed, the edition consisting of 5,000 copies. In 1873 a revised edition of the New Testament, together with the Psalms, was printed at London under the care of Mr. M'Farlane. In 1877 the Testament, translated by Messrs. Sleigh and Creagh, was also printed at London by the British and Foreign Bible Society. The translation of the entire Bible was completed on August 29th, 1884, and a revision of the work was undertaken with a view to having it printed in England in one volume. The revised edition of the Bible, with marginal references, was printed at London in 1888, under the care of the Rev. J. Sleigh, the edition consisting of 4,000 copies. Thus far 8,075 portions of the Scriptures have been disposed of by the British Bible Society.

(*Specimen verse.* John 3 : 16.)

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kete i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua kö.

Lilong, a town in Kwangtung, China, on the estuary of the Canton River, between Canton and Hong Kong. Mission station of the Basle Missionary Society; 3 missionaries (2 married), 1 out-station, 1 training-school.

Linares, Northeast Mexico, southwest of Matamoras, on the railway to Saltillo. Climate hot, but healthy. Language, Spanish. Religion, Roman Catholic. Natives civilized, but morally degraded. Mission station of the Presbyterian Church (South), 1874; 1 missionary, 15 communicants, 1 Sabbath-school, 12 scholars.

Lin-ching, a city in Shantung, China, near the junction of the Grand Canal with the Wei River. Climate dry, healthy. Population, from 40,000 to 50,000. Mission station of the A. B. C. F. M. (1886); 3 missionaries and wives, 4 native helpers. The medical department of the work is of great and growing importance.

Lindley, Daniel, b. August 24th, 1801, Washington County, Penn., U. S. A.; graduated at Ohio University; taught school, and graduated at Union Theological Seminary, Va., in 1829. He preached three years in Charlotte, N. C., where he had a very successful ministry, several hundred being added to his church. The American Board having made an appeal for settled pastors to become missionaries, he offered his services, married Miss Allen of Richmond, Va., and sailed in 1834 for Africa. From Cape Town they travelled in wagons 500 miles to Griqua Town, the next year 500 miles further to Mosika, the country of Mosilikatse. The Dutch and Mosilikatse being at war, they encountered great peril and suffering, being reduced almost to starvation. Reaching Port Natal, they were driven thence by the war between the Dutch and Dingaan, the great-uncle of Cetywayo. Returning to Port Natal in June, 1839, he labored among the Zulus for thirty-five years. He not only preached to them the gospel of Christ, but, though not a mechanic, he showed the native Christians, who wished to improve their modes of life, how to make brick, build houses, construct implements and pieces of furniture. He often defended the people with his rifle from the attacks of wild

beasts, and in sickness ministered to them. The unsettled state of the country was so harmful to the labors of the mission that for a time the missionaries were recalled. Mr. Lindley refused to leave, and took service as pastor of a Reformed Dutch church (1844), until the mission was resumed in 1845. In 1846 five commissioners were appointed by the Colonial Government to allot lands to the natives and to encourage them to industry. Mr. Lindley was one of these commissioners. He was always greatly honored and loved by the Zulus. The Dutch Boers, among whom he had taken refuge when driven by war from his home and work among the natives, said: "If there be a human name that warms the heart of a Natal Teck Boer, it is the ever-to-be-remembered name of Daniel Lindley." He returned home in ill-health in 1874, and died at Morristown, N. J., September 3d, 1880.

Liquor Traffic and Missions.—It is an axiom in physics that without the application of force water will not rise higher than its source. In the light of this truth a glance at the use of ardent spirits in some Christian lands may show us what to expect in their commerce with heathen tribes. Belgium is a fair specimen of a papal country, and there 70,000,000 litres—a litre = 2.113 pints—are consumed annually. Every year her 6,000,000 of population spend 135,000,000 francs for liquor and only 15,000,000 for public instruction, and the amount that is drunk continually increases. During the last fifteen years the inhabitants have increased 14 per cent, but the alcohol used 37 per cent, so that we are not surprised to find the insane increase 45 per cent, crimes 74, and suicides 80 per cent. ("Missionary Review of the World," 1889, 878.) With such a state of things at home Belgian commerce could not be very profitable to heathen lands. And it is to be feared that some Protestant countries would not appear so much better in this respect as the free circulation of the Word of God in them would lead us to expect. The net revenue from the excise in Great Britain in 1887 was £27,681,523, all but £731,660 of it from the manufacture and sale of liquor. The official returns of duty on spirits in 1876 were for England 13,368,096 gallons, Scotland 9,193,608, and Ireland 8,156,743 gallons ("Encyclopædia Britannica," 9th edition, art. "Excise"): the same work (xxi. 533) states that the number of gallons made in Scotland rose from 5,108,373 gallons in 1824 to 20,164,962 in 1884, and no one can travel through Scotland without being impressed with the number of places where spirits are sold and the abounding drunkenness which follows. The misery and poverty resulting from this cause are fearfully manifest in those portions of her large cities where the poorer classes have their homes.

Such figures prepare us for dark pages in the records of commerce with heathen, and we are not disappointed; the reality even exceeds the expectation. Boston is the headquarters of the A. B. C. F. M., and yet the authorities at the custom house in that city on application furnished the following to one of its officers: "Exports of rum to Africa for five years ending June 30th, 1887, 3,359,224 gallons, valued at $1,126,197, besides 141,572 gallons of other spirits, value $40,627." ("Missionary Herald," 1888, 246.) In 1887, 180,000 gallons were imported from Christian lands into Sierra Leone alone, and into the neighboring district of Lagos 1,231,302 gallons were sent annually. (Report of London Missionary Conference, 1888, i. 126.) Rev. W. Allan states that the Niger Company imported 220,000 gallons in two years, and 500,000 gallons went with him in the ship Caliban from Liverpool. The Hon. and Rev. James Johnson, a native member of the government, who has labored there for eighteen years, states that packages of gin and rum were found everywhere. Large steamers loaded with liquor lay at anchor; warehouses were crammed with the article to the very doors; canoes were heavily laden with it; streets and lanes, highways and byways, the river banks, and even the bush were littered with demijohns. The very soil of Abeokuta seemed composed of broken bottles; and at Afarjupa, forty miles inland, the seats in the church were empty gin-boxes. The traders at Bonny complain that cotton goods remain on the shelf, and the only demand is for rum and gin, which is sold for four and even three pence per bottle. Such prices seem fabulously cheap, but the following incident may explain its cheapness. A gorilla from the Gaboon River died on board a steamer, and to preserve the body it was placed in a cask of this trade rum; but when it was opened at Liverpool, the hair and skin were found burned off as by vitriol, and the flesh in a state of horrible putrefaction. And this is the kind of liquor sold to be drunk by the natives! (L. M. C., i. 127.) In 1885 more than 10,000,000 gallons of such liquor was sent to Western Africa. Of this flood of ruin England furnished 311,384 gallons, Germany 7,823,042, Netherlands 1,096,146, the United States 737,650, Portugal 91,525, and France, of alcohol, 405,944. (L. M. C. ii. 550.) Germany here enjoys a pre-eminence that is by no means to be envied. The motive for such intense activity in evil is found in the enormous profits of this trade, amounting in some cases to 700 per cent, and to those greedy for filthy lucre 700 per cent profit is a tremendous motive. Rev. H. Grattan Guinness is authority for this measure of profit. (L. M. C., i. 480.)

These lists of figures are full of mourning, lamentation, and woe, for while among us some can use intoxicating drinks for a long period with rare self-control, it is not so with savage races. They seem to lack the power to resist, and give themselves up at once and without reserve to the destroyer. The one thing they seek is to get drunk, to feel the thrill of intoxication; and soon property, health, and life itself are engulfed in the abyss. The red men of our own land are sad examples of this tendency; and though in bondage the lack of money and the strong hand of the master intent on his own gains held back the black man from this swift decline, in Africa his tendencies are uncontrolled. Missionaries give some very sad glimpses of the work of ruin, but neither pen nor pencil can do it justice.

Rev. H. Waller, F. R. G. S., does not confine himself to vague generalities, but sets the concrete ruin before our eyes when he testifies to seeing hundreds of young women lying beastly drunk round the wagons of the rumsellers. If there were women, there were also men, and here we have all the elements for a very pandemonium of abominations; and if any think

Mr. Waller's experience exceptional, that comfort is wrenched away from us when Dr. Clarke uses precisely the same words concerning young women in South Africa, only where Mr. Waller says hundreds Dr. Clarke says thousands. What hope is there for a people in such a vortex of destruction? It corroborates this testimony of two witnesses in different fields when Mr. Moir, of the African Lakes Trading Company, says, "I have seen boys and girls of fifteen years of age getting their wages in rum,"—and such rum as has already been described. Rev. H. G. Guinness describes it as "infamously bad gin, scarcely fit to make paint with." (L. M. C., i. 482.)

It may be said this is the testimony of missionaries; yes, and in it they are unanimous. Christ-like love for men neither disqualifies to see nor to describe the truth; but we are not confined to missionary testimony. Sir Richard Burton states: "It is my sincere belief that if the slave trade were revived with all its horrors and Africa could get rid of the white man with his powder and rum, she would be a gainer by the exchange." This is strong testimony from one who had himself seen the state of things which he thus describes. One of these rum-sellers, without intending it or perhaps even being aware of his damaging concessions, has turned State's evidence. Mr. Betts, a leading merchant of Sierra Leone, thus tells his story (L. M. C., i. 125; see also ii. 551): "The liquor traffic destroys body and soul. It is a greater evil than the slave trade.* I am myself a large dealer in spirits. I have on the road now thousands of gallons of rum, and several thousand demijohns of gin. I am by no means insensible to the evil this traffic does to these lands and to commerce itself.† And I regret it much. They have become slaves to the white man's rum. Rum and gin is their incessant cry."‡

The Rev. J. Johnson, already quoted, styles this "a criminal trade," and calls upon his people to "protest with all their (our) might against this deadly traffic of Europe with Africa. Let the guilt of ruining our land for gain be the guilt of strangers only, if they persist in their unchristian course," and all good people in Christian lands say Amen. Again he says: "There has been no peace in Africa for centuries, but this drink traffic makes it worse. Negroes have survived the evils of the slave trade, cruel as they were, but they cannot withstand the terrible evils of the drink. If they go on the extinction of the Negro is simply a question of time." (L. M. C., i. 483, 125.)

Malike, King of Nupé, writes thus to Bishop Crowther: "Barasa (liquor) has ruined our country. It has made our people insane. I favor all trade, except in barasa. We implore Crowther, the great Christian minister, to beg the great Priests (the Church Missionary Society Committee) to beseech the Queen of England to keep barasa out of this land. Let him help us in this for God's sake. He must not let our country be destroyed." (L. M. C., i. 125, 126.)

This evil is not confined to Western Africa, nor is the native opposition to it limited to that region. The Sultan of Zanzibar has forbidden the traffic, but he has no power to control Europeans, who are the leaders in this wrong, and so his own people are becoming demoralized in spite of all his efforts. (L. M. C., i. 481.)

Not long since a Christian nation sent 900 barrels of liquor to Madagascar, and the government purchased the entire cargo, and poured it out upon the sand. (M. R. 1888, 474.) Rum made in Mauritius is sent to Madagascar, and when the government of that island seeks to prevent it, because it increases crime at so fearful a rate, English officials hinder the endeavor, and the cruel wrong goes on, liquor flows freely, and even the young king himself has become a drunkard. (L. M. C., i. 481.)

The natives of the diamond-fields in South Africa implored the Cape parliament to have the saloons removed from among them, but their petition was refused. The market for British spirits could not be interfered with, whatever misery it brought to the natives.

Mr. W. S. Caine, M. P., while travelling in Egypt, found more than 400 saloons in Cairo with English names and English placards, setting forth the excellence of their wares, and heard an Egyptian speaker denounce in a large meeting the foreigners who introduced the traffic into his country. (M. H. 1887, 256.)

Rev. W. Allan conversed with some of the owners of two lines of steamships to Western Africa, and they not only did not deny his statements, but informed him that the whole of their cargoes which they took out from Hamburg and Rotterdam consisted of nothing but rum and gin. He had heard this on the coast, and now it was confirmed at headquarters. The Secretary of the Hamburg Chamber of Commerce, in reply to a letter from Rev. Mr. Lang of the Church Missionary Society, says: "Merchants here interested in the African trade are of opinion that measures for limiting this traffic (in liquors) are injurious to the development of trade with those countries, and that the importation of liquors as carried on at present has no injurious effect upon the natives." We can understand the first part of this, but how to reconcile the closing sentence with truth, in the light of the testimony of Mr. Betts, through whose hands a part of these same liquors passed in Africa, is beyond our power.

Khame, the chief of Bechuana land, voices the sentiments of the Africans themselves when he says: "I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula, and drove him back, and he never came again, and God, who helped me then, would help me again. Lo Bengula never gives me a sleepless night, but to fight against drink is to fight against

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* A member of the Legislature of Lagos said in that assembly: "The slave trade was a great evil to Africa, but the rum trade is far worse. I would rather that my countrymen were in slavery, worked hard, and kept away from the drink, than that the drink should be let loose upon them."

† The Niger Trading Company has prohibited the trade in liquors for financial reasons, for it has been found that rum ruins trade, and this fact is so manifest that the company urges the Congo Free State to take the same stand, so that commerce shall not be destroyed for the lack of consumers to purchase its commodities. How can such a result be avoided if Christian nations continue to send 70,000 barrels of rum, and only one missionary to counteract the destruction? M. R. 1888, 131; see also L. M. C., i. 477, for words of Rev. W. M. Taylor, D.D.

‡ That was the cry that met Stanley on his arrival at the western coast. ("Through the Dark Continent," ii. 444, 445, and L. M. C., i. 478.) The traffic has so debased them that thoughts of the morrow and their families are buried in the demijohn till it is empty. The liquor traffic is ruinous to commerce, for it has pauperized the people; to stop it would be a gain to commerce and a blessing to Africa.

demons and not men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and it is quickly over; but drink puts devils into men and destroys both their souls and bodies forever; its wounds never heal. (M. H. i. 1889, 91.)

So far our view has been confined to Africa, but the deadly fruits of this traffic are not peculiar to Africa. India also suffers, and that too at the hands of Christian England. The government sells the monopoly of distilling and selling liquor in its several districts, and the purchaser urges his sales regardless of consequences to the natives, and in spite of the remonstrances of the better classes, so that though the people were almost entirely total abstainers before the British rule began, the whole land is now becoming demoralized. Even the converted natives suffer with the rest, for while in 1880 there were 41 habitual and 163 occasional drunkards out of 29,000 church-members, in 1883 there were 250 habitual and 274 occasional drunkards in the churches, and the increase since then has been greater, and still larger in proportion among the heathen population. This must exert a fearful power to hinder the Christianization of India (M. R., 1889, 398).

Mr. W. S. Caine, M.P., gives some striking instances of this policy of the government. The collector at Darjeeling compelled a tea-planter, ignorant of the law, to open a saloon on his farm, and at Burrisal the collector tried to compel a zemindar to reopen a saloon which he had closed on his estate. The native refused, and defeated the collector when the case came into court. Still there remains the unspeakable shame of an English official in heathen India using his authority to compel a native to reopen the saloon which his sense of duty had led him to close. Mr. Caine quotes the following from Mr. Westland, a member of the vice-regal council: "We look hopefully for an increase in the excise system in Northern India." In other words, he hopes that the revenue will be increased by increasing drunkenness among the people. In connection with this it should be added, that the revenue from native spirits was then increasing at the rate of ten per cent annually (M. R., 1889, 368).

The "Bombay Guardian" states that the result of this governmental stimulating of the sale of liquor in order to increase its revenue is that the number of consumers has doubled in ten years (M. H., 1889, 344). But what else could be expected from a government which deliberately inflicts the curse of opium on China, and then justifies the wrong by its own need of revenue. Is not that the same plea by which the robber, the burglar, and the prostitute seek to justify their nefarious courses? We might trace the same influences operating in other heathen lands, but it would only be repeating the same things with a change of name. Africa has been selected, because that continent at present bears the brunt of this attack on the welfare of heathen nations. India has been referred to, because there a Christian nation has a glorious opportunity to bless the population which the Providence of God has entrusted to its care; but in other lands we would only see the same causes operating only under circumstances less favorable to success, though, alas! heathen countries can raise few barriers against national ruin which Christian nations cannot trample down when so disposed. Surely we have need to press the petition which the Master has taught us to urge before the mercy-seat: "Thy will be done on earth, as it is done in heaven." When that prayer is answered, human governments will be as holy and benevolent in all their procedure as the angels who are before the throne.

Lirang, the westernmost of the Talaŭt Islands, East Indies. A station of the Ermelo Missionary Society with 70 members.

Lithuanian Version.—The Lithuanian belongs to the Lithuanian branch of the Aryan family of languages, and is spoken in the Province of Lithuania. The first translator of the Bible into this language was John Bretkius, pastor of the Lithuanian church at Königsberg. He completed his translation in 1590, and deposited the manuscript in the royal library at Königsberg. Rhoza, his successor, revised the Psalms, which were published in 1625. An edition of the New Testament was published from Bretkius' manuscript by order of Frederick I. of Prussia at Strassburg in 1700. Another translation of the Bible into this language, made by Chylinski, a native of Lithuania, was printed at London in 1660. A new translation, made by the Rev. John Jacob Quandt at the order of King Frederick William of Prussia, was printed in 1735, and a second edition issued in 1755. The British and Foreign Bible Society published an edition in 1816, which was followed by other issues, and in 1864 the Prussian Bible Society also published an edition at Halle. In 1883 the British Bible Society issued an edition of the four Gospels for 1,400,000 Lithuanians in Russia under the care of Prof. Juskovitsch.

(*Specimen verse.* John 3: 16.)

Táipo Diewś mylėjo ſwieta, kad ſawo wienginmuſt ſunu dáwe, jeib wiſſi i Jį tikti ne prapultu, bet amżina gywata turrėtu.

Lititz, a town in Jamaica, West Indies, in the Savannah. It is built on an eminence 700 feet high, but is one of the warmest and least comfortable of all the towns in Jamaica. Mission station of the Moravians (1804); church organized 1839.

Little-Popo, a town in Dahomey, slave coast, West Africa. Mission station of the Wesleyan Missionary Society; 1 missionary and wife, 8 native helpers, 122 church-members, 5 schools, 263 scholars.

Liv or **Livon Version.**—The Liv belongs to the Finn branch of the Ural-Altaic family of languages, and is used by the Livs who inhabit West Courland, Russia, to the number of 4,000 or 5,000. In 1879 the British and Foreign Bible Society published the Gospel of Matthew. This Gospel, formerly published by Prince L. L. Bonaparte and generously placed at the disposal of the Bible Society, was translated into the Lettish character by the academician Wiedemann.

Livingstone, David, b. Blantyre, Scotland, March 19th, 1813. His parents were religious, and he was early impressed with the noble life of Jesus spent in healing the body and instructing the ignorant. At ten, part of his first week's wages as "piecer boy" at a loom

bought a Latin grammar. His evening hours, often from 8 o'clock till midnight, were spent in the study of Latin, Greek, botany, and geology. At nineteen he resolved to be a medical missionary. By "plain living" and "high thinking," working as a "spinner" in the summer, and studying in Glasgow in the winter, meanwhile "picking up as much of carpentry and other useful trades as possible," he prepared himself for his future life. After his acceptance by the London Missionary Society in 1838, he studied theology, medicine, and science for two years in London, took his medical degree in the Faculty of Physicians and Surgeons in Glasgow, sailed December 8th, 1840, for Cape Town; thence proceeded to Kuruman, the station of Moffat and Hamilton. For two years he traversed the Bechuana country, visiting the Bakwains, and other tribes. In 1843 he selected Mabotsa for a mission station. Here a lion crushed his arm, and nearly put an end to his life. In 1844 he took to the mission-house he had built, his wife, Mary Moffat, daughter of the missionary. This station he relinquished to his colleague, and removed to Chonuane, capital of the Bakwains. Sechéle, their chief, after three years of instruction, was baptized. A fearful drought compelled Livingstone to seek a more favored region, and the whole tribe followed him to Kolobeng. While here he visited the Boers. They regarded with hostility any who treated as men the natives, whom they looked upon as "black property," and resisted every attempt to found a mission near their settlements. The river at Kolobeng, which had yielded him water for irrigation, gradually failed, and in the fourth year disappeared. Livingstone had heard of "a great lake," surrounded by a manly tribe, ruled by Sebituane, a powerful chief, friendly to strangers. There he hoped to find a place for future labors. Accompanied by Oswell and Murray, English travellers, he crossed the Kalihari Desert, almost impassable from drought, dangerous serpents, and the deadly tsetse-fly. On August 1st, 1849, he sighted Lake Ngami, but failed to reach Sebituane through the jealousy of a chief who refused to transport him across the Zouga River. A second attempt failed owing to the illness of his children. A third, with his family and Sechéle, was successful. Sebituane welcomed them warmly, but died from pneumonia within a month after their arrival. In June, 1851, Livingstone reached the Zambesi River at Seshéke, in the heart of Africa, an important geographical discovery, as it had been supposed to rise much further east. His family having suffered greatly from illness, he decided to send them to England for two years, himself explore the country in search of a healthy centre for mission work, also to trace the Zambesi to its source and to the coast, thus opening up a path to the interior. While he was returning to Kolobeng from Cape Town, after seeing his family embark, the Boers slew many of his Bakwain people, carried away many more captive, sacked his house, and destroyed his books. On May 23d, 1853, he reached Linyanti on the Chobe, capital of the Makololo, was cordially received by Sekeletu, Sebituane's son and successor, and remained for some months "preaching the gospel and healing diseases." He proceeded, November 11th, tracing the course of the Zambesi and its affluent, the Leeba, to its source in Lake Dilolo. On this hazardous expedition he took twenty-seven men provided by Sekeltu, partly with a view to open up a trade-route between their own country and the coast. They suffered from extreme hunger and thirst, fever and dysentery, attacks of wild beasts, robbers, and hostile tribes. Proceeding from Lake Dilolo, he arrived, May 31st, 1854, at St. Paul de Loanda, capital of Angola, on the west coast. From this place he sent his astronomical observations to Maclear, royal astronomer at the Cape, and an account of his journey to the Royal Geographical Society of England, which awarded him its highest honor, the gold medal. Maclear, speaking of the number and accuracy of his astronomical and geographical observations, says: "You could go to any point across the entire continent, along Livingstone's track, and feel certain of your position."

In great physical prostration and mental depression by disease, hunger, and care, he was kindly received by the British Commissioner. The Portuguese merchants and officials also were most hospitable and courteous. But Livingstone was painfully convinced that they had at heart the prosperity of the slave-trade. On recovery, he began his return journey, reaching Linyanti September, 1855. His wants for the journey thence to the east coast were supplied by Sekeletu, who also accompanied him for some distance with 200 of his people. Leaving Linyanti November 8th, he soon discovered the famous Victoria Falls of the Zambesi. "The people all," he says, "expressed great satisfaction on hearing my message, as I directed their attention to Jesus as their Saviour." He arrived March 2d, 1856, at Tete, the furthest outpost of the Portuguese, in an emaciated condition, and was kindly entertained by the governor for six weeks. Leaving his Makololo friends well cared for, he started for Quilimane on the Indian Ocean, reaching it May 20th, four years from the last departure from Cape Town, having traversed the continent from ocean to ocean and travelled on foot over 11,000 miles. He then embarked for England, December 12th, 1856. He was received with great honor by the London Missionary Society, the Royal Geographical Society, the universities of Cambridge and Oxford, and by all classes of society. At Glasgow, Edinburgh, Dublin, Oxford, and Cambridge his addresses were heard with great interest by learned and unlearned, old and young. While at home he published his "Missionary Travels and Researches in South Africa." In his travels the atrocities of the internal slave-traffic had so revealed themselves to him, and the obstacles it presented to mission-work in Central Africa had so impressed him, that the question of its suppression became "the uppermost idea in his mind." Hitherto his explorations had aimed solely at opening fields for mission work; thenceforth they sought to open up the country to legitimate and productive commerce as a means of superseding the destructive and inhuman traffic in flesh and blood. His motive appears in these words: "The opening of the new central country is a matter for congratulation only so far as it opens up a prospect for the elevation of the inhabitants. I view the geographical exploration as the beginning of the missionary enterprise. I include in the latter term everything in the way of effort for the amelioration of our race."

Having severed his connection with the

L. M. S., he returned in 1858, appointed British consul for Eastern Africa and the districts of the interior, and also leader of an expedition for exploring Eastern and Central Africa. He was accompanied by his brother Charles, Dr. John Kirk, and others. At Cape Town he was accorded a reception by the people and authorities of the Colony, the Governor presenting him with 800 guineas in a silver casket, as a testimonial to the value of his services. Most of the year was spent by the party in exploring the Shiré River and making the discovery of Lake Shirwa, April 18th, and Lake Nyassa, September 16th, 1859. Around the latter the missionary found the slave-trade rampant, "desolating the country and paralyzing all effort." Returning to Tete in 1860, he fulfilled his pledge made three years before to his Makololo friends by taking them to their homes at Linyanti. In 1861, accompanied by his brother and Dr. Kirk, he made another trip to Lake Nyassa, and remained exploring for several weeks. His wife, whom he had welcomed only three months before, died April 27th, 1862, at Shapunga on the Zambesi.

The Universities' Mission to Central Africa, proposed by Livingstone in 1857, was established in 1859, Archdeacon MacKenzie of Natal consecrated bishop for the mission in 1861, and the mission was settled at Magomero. In July, 1862, the bishop died from exposure and fatigue.

In the new iron steamer, the "Lady Nyassa," the explorers steamed up the Shiré; but before it could be carried over the cataracts, his brother and Dr. Kirk were obliged by sickness to return home. He resolved to continue the explorations alone. An order from home recalling the expedition, he set sail for Zanzibar in 1864 in the "Lady Nyassa." Needing funds and desiring to sell the vessel built with the avails of his book, he manned the little craft with nine natives and four Europeans, himself navigating her to Bombay, which he reached after an adventurous voyage of a month. Thence he embarked for England. He published "The Zambesi and its Tributaries." When urged by Sir Roderick Murchison to relinquish the missionary work and attend only to discovery, he wrote: "I would not consent to go simply as a geographer but as a missionary, and to do geography by the way." In this spirit he accepted the commission of the Geographical Society to ascertain "the watershed of South Central Africa," to "determine whether the ultimate sources of the Nile" were "among the hills or lakes" south of the point where Speke and Grant saw that river flowing from the Victoria Nyanza, and also to "settle the relation of the Nyassa with the Tanganyika." He had also the appointment of British consul in Central Africa, but without pay. From Zanzibar he reached the continent March 24th, proceeded up the Rovuma River as far as he could, and August 8th reached Lake Nyassa. A well-watered, fertile region, but largely depopulated by slave-hunters, the tokens of whose barbarities lay all along their march. Thence, baffled by inundations, hostile slave-dealers, treacherous attendants, want of supplies, and severe sickness, he proceeded northward toward Tanganyika, which he sighted April, 1867. Two of the men who deserted took with them his medicine-chest, and he was without means to control the attacks of fever and dysentery which prostrated him. When sufficiently recovered he passed westward, and in November discovered Lake Mœro, and July 28th, 1868, Lake Bangueolo or Bemba, 150 miles long, 75 wide. "Constant wettings and wadings" prostrated him, and for the first time in nearly thirty years he was carried on the march. Returning to the Tanganyika, he reached Ujiji March, 1869. On July 12th he started westward, and September 21st reached Banbarré, a town in Manyuema. He struggled forward, accompanied by three faithfuls, Susi, Chuma, and Gardner, but was driven back to Banbarré by sickness. Disabled for three months by ulcers on the feet, and further delayed by the treachery of natives sent from Zanzibar with supplies, and by slave-hunters, it was only by indomitable persistence that he reached the town of Nyangwe, an Arab settlement, the western limit of his explorations of the Lualaba. He had now traced the great river which, rising as the Chambeze in the uplands between Nyassa and Tanganyika, traverses a chain of lakes, issuing successively from Bangueolo as the Luapala, from Mœro as the Luvwa, from Kamolondo as the Lualaba, and had also suggested what later investigations proved true, that it enters the Atlantic Ocean as the Congo. He had ascertained also that the Tanganyika does not belong to the same drainage system as the Nyassa.

Racked by disease, and tortured in spirit by the horrors perpetrated by the slave-hunters, he was forced back by his affrighted attendants from Nyangwe, "a ruckle of bones," as he said, to Ujiji, 600 miles, which he reached, October 23rd, only to find that the rascal who had charge of his stores had stolen and used them all. While Livingstone was making this journey under compulsion to Ujiji from the western extremity of his explorations, Henry M. Stanley, the travelling correspondent of the "New York Herald," sent from America by Mr. Gordon Bennett to find and relieve him, was urging his way from the east coast in search of him, and reached Ujiji five days later than Livingstone. Not in vain had the missionary in his extremity recorded: "I commit myself to the Almighty Disposer of events." He and Stanley together visited the north end of the lake, and settled in the negative the long disputed question whether the Tanganyika was connected with either the Victoria Nyanza or the Albert Nyanza. At the end of the year 1871 they journeyed together to Unyamyembe, where Stanley had left stores brought for Livingstone. Here they parted March 15th, 1872, Stanley bearing with him the precious journal of six years, which "contained a wealth of information about countries and peoples hitherto unexplored and unknown," and Livingstone, with renewed health and spirits, ready to pursue his work on the arrival of reliable men from Stanley. He started, August 25th, 1872, to make another exploration of the Chambeze System. To Mr. Moffat he writes: "I set out on this journey with a strong presentiment that I shall never finish it." He was most of the time wading through "sponges" and wet with torrents of rain. Dysentery in aggravated form renewed its exhausting attacks, and his constitution could no longer withstand it. He had to be carried in a litter, by turns suffering excruciating pain and for hours insensible or fainting from loss of blood. Still he would at times ask regarding distant hills, or of the rivers crossed, whence they came and whither they

flowed. Approaching Ilala on the south shore of Lake Bangueolo, men were sent in advance to build a hut for him, and he was laid upon his bed of sticks and grass. Next morning Chief Chitambo called, but he was too ill to talk. At about 1 A.M, May 1st, he asked Susi for his medicine-chest. Selecting the calomel, and asking for water, he added: "All right, you may go out now." Before dawn the boy who slept within the hut to be ready at his call, found him kneeling by the bed, his head buried in his hands upon the pillow. The spirit had departed. His faithful men, after embalming the body as well as they could, wrapped it in calico and bark, and carried it with all his papers, instruments, etc., a year's journey, to Zanzibar. On April 15th, 1874, accompanied by Susi and Chuma, it arrived in England, and was deposited in Westminster Abbey, the arm which had been crushed by the lion being a means of his identification. His journals kept during these last seven years' explorations were published in 1874 under the title of "The Last Journals of David Livingstone in Central Africa." (2 vols.)

Lobdell, Henry, b. Danbury, Conn., U. S. A., January 25th, 1827. His early life was spent on a farm, working for six years in summer, and attending school in winter. At the age of sixteen he commenced teaching in the outer districts of his native town. Determined to become a physician, he studied with Dr. Bennett, who lived three miles from where he was teaching. While teaching school and studying medicine, he lectured on temperance in the neighboring towns, was active in the village lyceum and debating society. He early showed a marked taste for mathematics, and without any oral instruction, acquired at this time the elements of algebra, geometry, trigonometry, and surveying. In 1845 he entered Amherst College, where he was converted. His mind while in college was strongly drawn to the heathen as a personal matter by a discourse from Mr. Burgess, of the Marathi Mission, and from Dr. Scudder, of Ceylon. He graduated in 1849, and was solicited to take charge of a high school with a large salary, and also to become a tutor in Williston Seminary. He declined both, and after a few weeks commenced attending the medical lectures in New Haven, and studying theology with Dr. Taylor. He was examined January 17th, 1850, and received his diploma as Doctor of Medicine. From New Haven he went to Auburn Theological Seminary, and on leaving that he took charge of the Danbury Institute. While there he translated a large volume from the French—"History of the Protestants of France"—which was well received. He also took a prominent part in establishing the Second Congregational Church in Danbury. Having heard that the A. B. C. F. M was in pressing need of three missionary physicians, he offered himself and was accepted. After spending a few weeks at Andover Seminary, attending the hospitals in New York and the lectures at the Union Seminary, he was ordained to the missionary work October 12th, 1851; embarked for Smyrna November 29th; reached Beyrout January 31st, 1852; remained there three weeks, and started for Mosul, a long journey by land, where he arrived April 23d. Scarcely had he entered the city when he was besieged by patients of every description. He opened a dispensary, and soon had a hundred patients—high and low, rich and poor, Moslem, Jew, and Christian, the majority often Mohammedans. In 1852 he made an excursion to Sheikh Adi, the seat of the Yezidees or devil-worshippers, and wrote a narrative of his journey and observations for the Mission House, and in 1853 a journal of the excursion was published in the "New York Tribune." In all his intercourse with the people he refused to give medicine unless he was permitted to preach the gospel. On the arrival of Mr. Marsh, May 13th, 1853, Dr. Lobdell, by a vote of the Mission, visited Oroomiah for his health and for promoting the objects of the mission. He made an excursion also to Tabriz, to explore an interesting province of the Persian empire. On February 27th, 1855, he had fever all day, but prepared a sermon, talked with a crowd of papists, prescribed and preached to 85 patients, and delivered his sermon to the church in the evening. For twenty-five days his sickness continued. Mr. Marsh and Mr. Williams were absent at the annual meeting, and no physician was present. Mr. Marsh returned on the 21st, and on entering the room, Dr. Lobdell raised his thin arms, saying, "Praise to God! Praise to God!" and threw them about his neck and wept. He died Sunday, March 25th. He was buried by the side of Dr. Grant in the new cemetery without the walls. Professor Tyler says: "By constitution, by education, by profession, in every way he was admirably fitted for his work. He removed prejudices, he commanded respect, he won the admiration and affection of those who knew him. His medicine opened the ears and hearts of the people. His logic tore up error by the roots; his preaching was with power; the number of regular hearers was trebled those three years. His letters and journals attest his great love of literature, science, and antiquities, and his earnest desire to contribute to their advancement, yet his determination to subordinate these and every other object of interest to the salvation of men and the Redeemer's kingdom."

Lobethal, a town in the Transvaal, East South Africa, northwest of Leydensburg. Mission station of the Berlin Evan. Luth. Society (1877); 1 missionary, 8 native helpers, 1 outstation, 168 church-members.

Lodiana, a city in the Punjab, India, 115 miles southeast of Lahore. Climate semi-tropical. Population, 44,000. Mission station of the Presbyterian Church (North), 1835; 3 missionaries and wives, 1 single lady, 6 other helpers, 3 outstations, 1 church, 114 church-members, 4 girls' schools, 56 scholars, 10 schools, 1,080 students. The station was opened in 1834, but was completely broken up by the Indian Mutiny in 1857. It is now in a most flourishing condition. The printing-press publishes works in four different languages.

Loewenthal, Isidor, b. Posen, Prussian Poland, 1829, of Jewish parents. At an early age he showed great aptitude for language and philology. Without entering college he had at the age of seventeen more than mastered the studies of a college course. Intending now to devote himself to a business life, he accepted a mercantile clerkship. He was a radical in politics, member of a liberal club, and published a poem which so displeased the government that he fled to America, reaching New

York in 1846. There he was so destitute that he became a street peddler in order to earn his bread. Through the influence of Rev. Mr. Gayley of Delaware he obtained a situation as teacher of German and French in Lafayette College, Easton, Pa. He joined the senior class, and graduated in 1848. He then became teacher of languages in the collegiate school at Mount Holly, N. J. (1848-50). In 1851 he became a Christian, and in 1852 entered the Theological Seminary at Princeton, taking high rank in philology, and writing important articles for the "Biblical Repertory." He was tutor in Princeton College in 1855; ordained by the Presbytery of New York as an evangelist, and sailed in 1856 as a missionary of the Presbyterian Board for Northern India. He acquired a knowledge of Persian, Arabic, Kashmiri, Hindustani, and the Pushto, the language of the Afghans. He could speak Persian fluently. He completed a translation of the New Testament into the Pushto, which is now in circulation among the Afghans. He was shot in his own garden by his watchman, a Sikh, who alleged that he mistook Dr. Loewenthal for a robber. He had nearly completed a dictionary of the Pushto language, and left a collection of Pushto works in manuscript. His death, which occurred at Peshawur in 1864, was a great loss to the mission.

Loftcha, a town in Bulgaria, 20 miles south of Plevna, 80 miles northeast of Sofia. Climate foggy, damp, 100° to 10°. Population, 7,020, Bulgarians, Turks, Gypsies. Religion, Eastern Orthodox. Mission station Methodist Episcopal Church (North) 1881; 1 missionary, 2 female missionaries, 2 schools, 45 scholars.

Logan, Robert William, b. York, Ohio, U. S. A., May 4th, 1843; served as a soldier in the Union army 1862; graduated at Oberlin College and Theological Seminary 1872; preached one year during his course at Brunswick, Ohio; sailed for Micronesia as a missionary of the A. B. C. F. M. June 20th, 1874. He resided for a time on Ponape, and in 1879 went to the Mortlock Islands to take charge of the work in that group. On these coral islands he remained with his wife for two years, when, on account of the scarcity and poor quality of the provisions, their health became greatly impaired, and his life was despaired of. They embarked for New Zealand and thence for San Francisco. There Mr. Logan's health was so much improved that they returned to Micronesia. In 1884 he took up his residence within the Ruk archipelago, where he enjoyed good health, and accomplished a wonderful work on many islets. He resided on the island of Wola, on the Ruk lagoon. While rejoicing over the arrival of reinforcements, and the anticipations of more extended operations in the Western Caroline Islands, he was attacked with fever, and after seven weeks' illness, died December 27th, 1887. Mr. Treiber, writing on the day of his death, styles him "a mighty man of God." Dr. Pease of Kusaie writes of him: "He was very dear to us all who knew him, and by every one he was held in the highest estimation. He was our best missionary. As a worker, he was zealous, methodical, indefatigable. In his care of the mission he was cautious and prudent, making no false moves, yet withal enthusiastic and full of courage—just the man for a pioneer, or for any other place in our work. As a man he was kind, patient, and sympathetic towards every one, intolerant of nothing but sin, always long-suffering towards the sinner."

Lokoja, a town on the Upper Niger, Africa, northwest of Gbebe, at the junction of the Binue River with the Niger. Mission station of the Church Missionary Society; 7 native workers, 37 church-members, 2 schools, 58 scholars, and a printing establishment, which issues works both in the Iybira and in the Hausa languages. The New Testament and parts of the Old Testament have been translated into the Hausa, the language used by a large and powerful Mohammedan tribe.

Lombok, one of the Bali Islands (q.v.), at the east end of Java, East Indies. The Utrecht Mission opened a station at Buleling in 1866.

London Association in Aid of Moravian Missions. Headquarters, 29 Ely Place, Holborn, London, W. C., England.—This association was established in 1817, for the purpose of collecting funds in England in aid of the missions of the United Brethren or Moravians. Membership is open to all persons subscribing annually one guinea, or collecting sixpence a week.

"Benefactors of ten guineas and upwards, and ministers making congregational collections to the amount of twenty guineas, and executors paying bequests of fifty pounds, shall be life-members.

"The Committee shall consist of all ministers who are members, and of about twenty others to be chosen out of the lay-members of the Association, annually, at the public meeting, in the month of May, who shall hold their meetings on the first Thursday of every month, which shall be open to the attendance of any member of the association. The Secretary of the missions shall be (ex-officio) a member of the Committee."

The whole of the funds obtained (after deducting incidental expenses) are remitted to the conductors of the missions of the United Brethren or Moravians, and appear in the Annual Reports of the Society, as well as in a report issued annually by the Association. This is of especial advantage to English readers, as it brings the great work of the Moravians more clearly before them than the reports of the parent Society.

London Missionary Society.—Headquarters, Mission House, 14 Bloomfield Street, London Wall, London, E. C.

History.—The London Missionary Society, or, as it was first called, "The Missionary Society," was the second of the great societies formed near the close of the 18th and in the opening of the 19th centuries, and was the immediate result of the Bengal Mission of William Carey. Dr. Ryland, of Bristol College, a member of the Committee of the Baptist Missionary Society, invited his friends, the Rev. Dr. David Bogue, a Presbyterian minister of Gosport, and Mr. Stephen, to listen to the first letters received from Carey and Thomas. After hearing them, Dr. Bogue and Mr. Stephen called upon Mr. Hey, a leading minister of Bristol, and from him obtained a promise of support if they should organize a society for non-Baptists. Dr. Bogue then sent to the "Evangelical Magazine" an "address to professors of the gospel," urging them to "pray, converse, and consult with one

another," and to subscribe annually a sum of money sufficient to send "twenty or thirty" missionaries among the heathen. The paper was published in September, 1794, and its effect upon Christians in England and Scotland was instantaneous. So much interest was excited, that a meeting, with a view to the formation of a society, was appointed for the 4th of November. The ministers who attended it were of various connections and denominations, but "glowing and harmonious" in their missionary zeal. These ministers sent out, in January, 1795, a circular to various persons in which it was proposed that a meeting should be held in London the ensuing summer for the purpose of organizing a missionary society. On the 15th of January a number of ministers convened in the city of London, and appointed a committee to ascertain the sentiments of ministers throughout the country in regard to the great plan under consideration. Accordingly, a circular letter addressed to ministers was drawn up, acquainting them with the plan and object of the proposed society; they were requested to make the matter known to their congregations, and to send delegates to the Convention, which was appointed for the 22d, 23d, and 24th days of September.

On the evening preceding the meeting a consultation of ministers was held. Interesting letters from ministers and "private Christians" were read, and an address delivered by the Rev. Dr. Haweis of Aldwinkle. Dr. Rowland Hill closed the meeting with prayer, and the assembly broke up with feelings of delight, "which the highest gratification of sensuality, avarice, ambition, or party zeal could never have inspired." The following day, September 21st, a large congregation assembled at Spa Fields Chapel. Dr. Haweis preached an animating sermon from Mark 16: 15, 16, and after the meeting a large number of ministers and laymen adjourned to the "Castle and Falcon," Aldersgate Street, and formed "The Missionary Society." In the evening a sermon was preached by the Rev. G. Burder, and on the three following days successive meetings were held in different parts of the city. The cause of missions was pleaded with solemnity and earnestness, and the Christian world seemed to awake as from a dream, wondering that it could have slept so long while the heathen were waiting for the Gospel of Jesus Christ. For the first time Christians of all denominations, forgetting their party prejudices and partialities, assembled in the same place, sang the same hymns, united in the same prayers, and felt themselves one in Christ. This unanimity of spirit, which time has only served to strengthen, is found embodied in the constitution of the Society, which has remained unchanged. For greater facility and expedition in the conduct of business, the directors are empowered to subdivide into committees, but no proceedings of the committees are valid until ratified by the Board.

All moneys exceeding the sum required for the current use of the Society and its various missions are invested by the directors in such securities as they may approve, in the names of not less than three trustees, who are appointed by them from among the members of the Board, and act under the instructions of the directors, and call in, sell, convert into money, and vary the investments in their names at such times and in such manner as the directors require.

The directors appoint the salaries of the secretaries, but themselves transact the business of the Society without emolument.

Constitution and Organization.— "The Missionary Society" was largely assisted, in its early years, by Presbyterians and Episcopalians, but is now supported mainly by the Independents or Congregationalists, the other denominations directing their gifts in large measure to the societies since formed in their own communions. But the fundamental principle of the Society remains the same as at the outset, namely: "That its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinion among serious persons), but the glorious gospel of the blessed God, to the heathen, and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God."

The sole object of the Society is to spread the knowledge of Christ among heathen and other unenlightened nations.

The condition of membership in the Society is an annual payment of one guinea.

A general meeting of members is held annually in London during the month of May, for the purpose of appointing a treasurer, secretaries, and directors; to receive reports and to audit accounts; and to deliberate on any measures which may promote the object of the Society. All matters proposed are determined by a majority vote of the members present.

The management of the Society is in the hands of a Board of Directors, annually chosen out of the members of the Society, not more than one third of whom reside in or near London. The directors are empowered to collect and receive all moneys contributed to the Society, and to expend the same in its behalf; to select and manage mission stations; to appoint, send forth, and fittingly maintain missionaries, to make, alter, and amend by-laws for the general conduct of business, and otherwise to carry out in a suitable manner the object of the Society.

Development of Foreign Work.— Soon after the formation of the Society, its members were called upon to decide in what part of the world its work should begin. Like Carey, Dr. Haweis had become much interested in the South Sea Islanders from Captain Cook's "Narrative of his Voyages in the Pacific Ocean," and in an address delivered at Surrey Chapel drew such a picture of these "dark places of the earth" that intense interest was excited, and the directors decided to establish a mission at Tahiti. They began immediately to solicit subscriptions, to examine and select missionaries, and to make preparations for their voyage. Much hard work had to be accomplished, "but every difficulty vanished before the energy and zeal of the Missionary Society," and in August, 1796, the "Duff," purchased by the Society and commanded by Captain James Wilson, "a worthy gentleman who had retired in affluence and ease from the East India service," but voluntered his services for this voyage, sailed down the Thames, having on board thirty missionaries who thus inaugurated a work that for vivid interest and great results has had no superior in the history of missions.

At the same time attention was specially called to Africa, where the Baptist Missionary Society had during the previous year made an attempt to establish a mission. The London Missionary Society joined with the Glasgow and Scottish Missionary Societies, in 1796, in sending an expedition to Sierra Leone. This, however, not proving a success, and the recent conquest of Cape Colony directing public notice to South Africa, in December, 1796, Dr. Vanderkemp and his associates set sail for Cape Town. In 1798 a missionary was sent to Calcutta, but there was no definite mission organized in India until 1804, when Messrs. Ringeltaube, Cran, and Des Granges were stationed at Vizagapatam and Travancore, and Mr. Voss at Colomba, Ceylon. Another attempt was made in 1811 at Chinsurah, near Calcutta, but it was not until 1816 that the North India Mission was definitely inaugurated. In 1800 the Rev. William Moseley, an Independent minister at Long Buckby, Northamptonshire, published a valuable "Memoir on the Importance and Practicability of Translating and Publishing the Holy Scriptures in the Chinese Language." He had discovered in the British Museum a manuscript containing a Harmony of the Four Gospels, the Acts of the Apostles, the Epistles of Paul, and the first chapter of the Hebrews in Chinese. It was a folio volume, and was lettered by mistake "Evangelica Quatuor Sinice." On a blank leaf, at the beginning of the volume, is the following note: "This transcript was made at Canton in 1737 and 1738, by order of Mr. Hodgson, who says it has been collated with care and found very correct. Given by him to Sir Hans Sloane, Bart., in 1739." (Moseley's Memoir, 2d edition, p. 20; Evan. Mag., vol. ix. p. 445.) It was this Memoir by Mr. Moseley which first turned the attention of the friends of missions to China, and in 1804 the Rev. Robert Morrison was engaged by the L. M. S. to study the Chinese language. In January, 1807, he sailed from England, by way of America, for Canton, with a particular view to the translation of the Holy Scriptures into Chinese, inaugurating thus the work of Protestant missions in China proper.

At the same time (1807) an urgent call from a West India planter gave the impulse for the founding of a mission at Demerara which afterwards extended to British Guiana and Jamaica. Then followed the mission to Mauritius (1814), consequent on the occupation of that island by the British Government, and in 1818 was commenced in Madagascar a work that has been one of the marvels of the Christian Church.

The Levant was not without its interest for England, and in 1816 a missionary was stationed at Malta with a view to work in Greece, and a few years later the Ionian Islands were occupied. This effort, however, was not continued, and the missionaries entered other departments of labor, one of them becoming an efficient agent of the British and Foreign Bible Society.

1818 saw the commencement of a mission to Siberia and Tartary, afterwards closed by Russian edict in 1840, and of one to Malacca and the East Indies, since given over to the Netherlands Society.

Then followed a long period during which existing work was strengthened. The first new mission was really the resuscitation of an old one, when in 1869 the mission to Mongolia endeavored to reach Tartary from the West. In 1879 the L. M. S. responded again to the call from the Dark Continent, and established its mission in Central Africa, taking as its district Lake Tanganyika, made sacred by the memories of Livingstone. This closed the long story of effort with which the society sought to girdle the earth. Single ventures there were beside, such as one to Buenos Ayres and another to Prince Edward's Island, but they did not result in permanent work, and are of interest chiefly as indicating the breadth of view of the founders and promoters of the Society, who were resolved that if possible no nation should remain without the gospel.

Missions of the Society.

1. *To the South Seas.*—The first party of missionaries, which left London September 1796, did not reach Tahiti until March, 1797, being obliged by violent gales to change their course and round the Cape of Good Hope instead of Cape Horn. They were warmly welcomed by the natives, and Captain Wilson, leaving twenty-five of the party at Tahiti and establishing the rest at Tongatabu and St. Christian in the Friendly Islands, returned to England. His report so increased the enthusiasm for the mission that in three months the Duff sailed again with twenty-eight missionaries. When near Brazil the vessel was seized by a French privateer, and after many adventures the party succeeded in returning to England. A little later tidings were received from Tahiti that on account of persecution most of the missionaries had been obliged to leave the island. In May, 1800, another party sailed for Tahiti, finding upon their arrival that one of those who had remained had been murdered, and another had given up the work.

After eight years of labor, seemingly without result, six of the missionaries left Tahiti and sailed to Huahine. A rebellion of the natives occurring soon after, which resulted in the defeat of their king, Pomare, all the rest, except Mr. Nott, joined their associates in Huahine. In the following year all but one, Mr. Hayward, deciding to give up Huahine also, sailed for New South Wales, and thus apparently terminated the mission to Tahiti, from which the Society had at first hoped so much, but which they had long regarded as a sort of forlorn hope. In the twelve years of its existence supplies had been received only twice and letters not much oftener, although English vessels frequently touched at the islands, and the missionaries never failed to send intelligence to England. The missionaries, who had left the islands, while sedulously endeavoring to do all the good possible in New South Wales, felt an unconquerable desire, notwithstanding the trials and perils to which they had been exposed, to resume the important work they had so reluctantly quitted. Upon receiving intelligence from Pomare that tranquillity was restored between him and his subjects, together with most urgent invitations to return, five of them (Messrs. Bicknell, Davies, Henry, Scott, and Wilson) rejoined Mr. Nott, who was with the king at Eimeo. Now began the reaping from the long sowing. Pomare gave evidence of conversion, as did many others among the principal chiefs. Large numbers publicly renounced idolatry and met to worship the true God; these were called "praying people." Soon idolatry was

completely abolished in Tahiti and Eimeo, the gods were destroyed, human sacrifices and the murder of infants ceased. Their chief god, a shapeless block of wood, and other idols were forwarded to London and deposited in the museum of the society, as trophies of the triumph of Christianity in the Georgian Islands.

In 1817 the Rev. Mr. Ellis, who at the request of the Society had learned the art of printing, was sent to Tahiti with a printing-press and types. Curiosity to see the printing-press brought persons from different parts of the island, as well as from Tahiti, to look at this wonderful machine. Hundreds who had learned to read were still destitute of a book. Some had written out the whole spelling-book on sheets of writing-paper, while others had written the alphabet on pieces of cloth made from the bark of a tree. Pomare manifested a strong interest in the press and rendered much assistance in the erection of the building for its accommodation. He was allowed the privilege of setting the types for the first alphabet, and of making the impression of the first sheet that issued from the press, greatly to his own satisfaction. The curiosity of the natives in regard to the press was not easily satisfied. Pomare visited the office almost every day, the chiefs requested to be admitted inside, and the windows, doors, and every crevice through which they could peep were filled with people exclaiming, "*Beritaine! fenua paari*"—"O, Britain, land of skill" (or knowledge). Natives from Eimeo and from many other islands came to procure books and to see the machine which performed such wonders. For several weeks before the first portion of Scripture was finished, the district of Afareaitu, in which the printing-office was situated, resembled a public fair. The beach was lined with canoes, the houses of the natives were full to overflowing, and temporary encampments were everywhere erected. The printing-office was visited by such numbers of the strangers that they often climbed upon one another's backs, or on the sides of the windows, so as to darken the room. So anxious were they to obtain books, that they would come from other islands, and many waited five or six weeks rather than return without them. The books were read carefully and regularly by many, and became the source of great enjoyment. In 1818, a very large number of the inhabitants of the Georgian Islands having embraced Christianity, the missionaries proposed to the king and some of the leading chiefs the formation of a missionary society, to be auxiliary to the London Missionary Society; the plan was at once approved by them, and the 13th of May, the anniversary of the London Society, was appointed for its organization. At sunrise the missionaries attended a meeting for prayer, the natives also holding one among themselves at the same hour. At the morning service a sermon in English was preached by one of the missionaries; the afternoon services were entirely in the native language, and long before the appointed hour the chapel was crowded, and it was decided to hold the services in a beautiful grove near by. After singing and prayer, Mr. Nott delivered an address; at its conclusion Pomare arose and addressed the multitude, referring to the wonderful change which the gospel had made in their condition, and showing their obligation to extend to others, still in heathen darkness, the blessings they enjoyed. In conclusion, he proposed the formation of a Tahitian Missionary Society, to aid the London Missionary Society, asking all who approved the project to hold up their right hands. The whole assembly having thus signified approval, the constitution of the society, which had been previously prepared by the missionaries, was read: a treasurer and secretaries were chosen, and the people returned to their homes excited and happy. In 1819 the Royal Mission Chapel, planned by Pomare and built by the united efforts of the chiefs and people of Tahiti and Eimeo, was opened for divine service. Pomare and many others were baptized here June 6, 1819, in the presence of about 5,000 people. Messrs. Bicknell and Henry, who had arrived in the "Duff" more than twenty-two years before, conducted the services.

At the request of Pomare, the missionaries assisted him and his chiefs in framing a code of laws in accordance with the principles of the Christian religion, and at the first anniversary of the Missionary Society these laws were presented by Pomare to the chiefs and people, who heartily agreed to observe them. They were printed on large sheets of paper, were sent to every chief and magistrate throughout the islands, and posted up in public places. Subsequently two or three slight insurrections occurred, which were easily quelled, and the authority of the new laws was firmly established.

When the missionaries arrived at Tahiti in 1797 they found the moral habits of the islanders such that they should be forever hidden from view by the veil of oblivion; human depravity developed itself among them in revolting forms which will not bear the light; their savage wars gave them a ferocious character; they were addicted to thievish habits, to robbery and plunder. Their dances and other amusements were conducted with shocking indecency, their conversation was low and vile, and chastity was unknown among them. Some of them were cannibals. Infanticide prevailed to an incredible extent. "Awfully dark indeed," says Mr. Ellis, "was their moral character, and notwithstanding the apparent mildness of their dispositions, no portion of the human race was ever, perhaps, sunk lower in brutal licentiousness and moral degradation than this isolated people." Long and patient seed-sowing at length brought the harvest; and when the fruit appeared it was rich and abundant, the reports for 1820 showing a wonderful change, that attracted the notice even of the officers of passing vessels.

In 1821 two laymen were sent out by the London Society to teach the natives useful arts; among them the manufacture of cotton cloth, and how to make lathes, looms, and spinning-wheels.

Near the close of 1821, Pomare, the steady friend and the first convert of the missionaries, died, and was succeeded by his son, Pomare III., who was crowned with Christian ceremonies; he lived only a year and a half, when he was succeeded by his sister, who afterwards married the young chief Tahaa, to whom her father had given his own name.

In 1824 the South Sea Academy, the primary object of which was to provide education for the children of missionaries, was established at Eimeo by a deputation from the London Society. The Institution was intended also to be prepar-

atory to a seminary for training native pastors, and native children who showed qualities which would fit them for such a work had access to it.

In 1835 the Tahitian translation of the Scriptures was completed, and Mr. Nott went to England to superintend the work of printing, and to recover his health. In 1836 the Reports show that there were in Tahiti nearly 2,000 church-members; two thirds of the people could read, a great number were able to write, and the schools and chapels were well attended.

Such was the condition of things in the Georgian Islands when the introduction of the French protectorate opened the flood-gates of iniquity, and embarrassed and finally broke up the mission. In 1843 the French and American consulates determined to break through all restrictions, and, in spite of law, openly forced the sale of spirits. Insults and outrages were continued, until in 1844 Queen Pomare took refuge on board a British vessel, where she remained for six months, and afterwards sailed in the "Carysford" to Raiatea. On the 2d of May, 1844, Rev. Henry Nott died, having almost completed a half-century of glorious work on Tahiti. June 30th Rev. T. S. McKean was accidentally shot by a native soldier. Many of the stations were at this time broken up, others reduced to a very low condition, and several of the missionaries returned to England. Among many arbitrary regulations introduced by the French was one which changed the Sabbath from Sunday to Monday; and another forbidding the missionaries to travel without a passport. In December, 1846, the patriot forces, seeing the impossibility of resistance, surrendered to the French; the queen returned, and an attempt was made to revive the mission. In 1849 the new French governor arrived, who at first seemed friendly to the missionaries, but afterwards used his authority and influence to prevent the natives from going to church or from making contributions for the diffusion of the gospel. But amid all the troubles the Tahitian Church received numerous accessions and exhibited increasingly strong Christian character; especially was the Christian character of Queen Pomare maintained through the most trying circumstances. In 1852 a law was enacted removing the choice of pastors from the members of the churches to the principal chiefs, and the missionaries of the London Missionary Society were denied even the privilege of preaching the gospel in their own houses. Regarding this as a violation of treaty stipulations with Great Britain, as well as of every principle of religious liberty, the missionaries retired from the island, leaving Mr. Howe in charge of the mission property and of the Theological Seminary at Papeiti. A number of native pastors, educated at this seminary, had previously been ordained, and were now in some instances pastors of churches. The French rule in the Georgian Islands subverted morals and strengthened every evil influence, but the good work of the London Missionary Society has not been destroyed. Transferred to the Paris Evangelical Society, the missions have flourished, and the stations now show most encouraging progress.

Society Islands.—It will be remembered that when the missionaries on Tahiti were obliged to flee, they spent some time at Huahine, one of the Society Islands, before going to New South Wales. Mr. Hayward, however, remained for some time on Huahine, and then returned to Eimeo. In 1814 he and Mr. Nott sailed again to Huahine, were warmly welcomed, and their instructions listened to with serious attention. Afterwards Mr. Wilson and Pomare, while sailing from Eimeo, were driven to Huahine, where they spent three months in preaching the gospel and persuading the natives to abandon their idols. In June, 1818, Messrs. Davies, Williams, Orsmond, and Ellis, accompanied by a number of the principal chiefs of Eimeo, sailed from that island to Huahine for the purpose of establishing a mission there, and found that, with one or two exceptions, the natives had renounced idolatry and, in profession at least, had become Christians. All this was owing to the example and efforts of Tamatoa, the king of Raiatea, and some of the chiefs who had been with him at Tahiti and Eimeo. Soon after his return to Raiatea, Tamatoa had publicly renounced his idols, and had declared himself a believer in Jehovah and in Jesus Christ. Several of the chiefs and many of the people followed his example; but here, as in Tahiti, the idolatrous chiefs and people resorted to arms in defence of their gods. Exasperated at the destruction of Oro, their great national idol, they determined to put all the Christians to death, and made an attack upon them, which however, resulted in victory to the Christians; and the assailants were so much impressed with the mercy shown them, and the feast prepared for them by the victors, that they declared their intention of giving up the gods who could not protect them in the hour of danger. They joined with the Christians in demolishing the idols and burning the marae (altars), and three days after the battle there was not a vestige of idolatry left. The example set by the Raiateans was soon followed by the people of Tahaa, Borabora, and Huahine. Mauran was visited by chiefs and people from Borabora and Raiatea, who persuaded the natives to burn their temples and gods. Thus ended the reign of idolatry in the Society Islands, most of the people adopting the outward forms of Christianity, although they were of course not yet fully acquainted with its nature.

In 1820 a house of worship was opened on Huahine; it was one hundred feet long and sixty feet wide, was plastered within and without, and the windows were closed with sliding shutters. By the ingenuity of the missionaries, rustic chandeliers were formed of light wood and cocoa-nut shells. Schools were established on this and other islands of the group, and the improvement of the pupils was very rapid. The same eagerness to obtain books was manifested here as in the Windward Islands (Georgian), and nothing could exceed the delight with which they were received. Great improvement was manifested in adopting the dress and habits of civilization, and in no respect was there a greater change than in the manner of keeping the Sabbath. It was customary for those who resided at a distance to come to the missionary island on Saturday afternoons, and parties from every direction might be seen approaching; the shore was lined with canoes, and the encampment presented a scene of bustling activity.

On the Sabbath no visits were made and no company entertained; fires were not kindled except in case of sickness, the food having been prepared on Saturday. This strict observance

of the Sabbath was never directly enjoined by the missionaries, but was, no doubt, largely attributed to their example, and partly perhaps to superstition in the natives. Large congregations assembled at the religious services. A sea-captain, who was present at one of these meetings, says: "The most perfect order reigned the whole time of service. The devout attention which these poor people paid to what was going forward and the earnestness with which they listened to their teacher would shame an English congregation."

The baptism of the first converts in the Society Islands took place in September, 1819, and Mahine, the principal chief, was among the number. The name of every individual was formerly descriptive of some event or quality, and was generally significant of something blasphemous, idolatrous, or impure. These the missionaries advised the people to renounce, and to select those by which they wished to be called in future. Scriptural names were in general chosen by the adults for themselves and their children.

The first religious awakening in the Society Islands occurred in 1819 and 1820. Early in May, 1820, the first Christian church in this group was organized at Huahine, and on the following Sabbath 16 persons united with the missionaries in partaking of the communion. The annual meeting of the Missionary Society was held soon after, and the subscriptions amounted to more than 3,000 gallons of oil, besides cotton and other articles. In February of the following year four of the converts who had long been consistent Christians were set apart to the office of deacon, and proved valuable assistants of the missionaries. A great change had taken place by this time in these once degraded islanders. The aged and the sick, who had formerly been treated with the greatest cruelty and neglect, were now nursed with care by relatives and children. Benevolent societies were formed among the natives in some of the islands for the purpose of building houses for the poor, and supplying with food and clothing the sick who had no friends to take care of them.

Parental restraint and discipline began also to receive attention. The mothers endeavored to influence their children and gain their affection by kindness; the fathers sometimes resorted to harsher measures. There were, however, some young men who did not relish the restraints which Christianity put upon them, and who formed a conspiracy to murder the missionaries and overturn the government. Their plans were detected, and the chiefs determined to put the ringleaders to death. The missionaries, however, interceded for them, and after a whole day's discussion the chiefs yielded, inquiring what would be done in England in such a case; when told that in England there were established laws, by which all offenders were tried before judges appointed for the purpose, they appointed a temporary judge, by whom the criminals were tried, and the ringleaders sentenced to four years' banishment on an uninhabited island. A code of laws was soon prepared by the missionaries and recognized by the chiefs and people of Raiatea. It was publicly proclaimed in May, 1820. At a national assembly held in Huahine in May, 1821, a similar code was proclaimed in that island under the authority of the queen, the governor, and the chiefs. Slight insurrections which occurred in Huahine, Sahaa, and in some of the other islands, were suppressed without bloodshed, and the supremacy of the laws was firmly established. In the year 1837 considerable additions were made to the church; in 1838 more than a hundred members were admitted to church-fellowship in Borabora. Since that time the mission to these islands has been subject to many vicissitudes of decline and progress. The French outrages in the Georgian Islands and the attempts to establish a Protectorate in this group have caused much excitement.

The Austral Islands, included in the Society's Mission to the Society Islands, first received the knowledge of the gospel in 1821. In that year a fatal epidemic prevailed at Rurutu, and a young chief, Anura, with some companions, left it for Tubuai, about 100 miles distant. On their return, after drifting about for three weeks, they landed at Maurua. Here they were shown the demolished temples, prostrate altars, and broken idols, and were told that the people on these islands had become worshippers of Jehovah, the one living and true God. They immediately proceeded to Borabora (now called Porapora) to see the missionaries. From this place they went to Raiatea, and were filled with wonder at what they saw. On the Sabbath they were conducted to the chapel, where songs of praise in which the people joined, and the sermon from one of the missionaries, excited in them the deepest interest. They were at once convinced of the superiority of the Christian religion, and desired to be instructed in the knowledge of the true God, became pupils in the school, and soon learned to read and spell correctly. Having publicly renounced their idols and professed themselves worshippers of Jehovah, they became anxious to return to their own island, to carry thither the knowledge they had obtained. An opportunity occurred for them to go in a vessel bound for England, and the chiefs earnestly begged the missionaries to send instructors with them. Two of the native deacons volunteered to go, and were supplied with elementary books, and a few copies of the gospel in the Tahitian language, which is very similar to that of the Austral Islands. After their arrival at Rurutu, the chiefs were advised to prepare an entertainment the next day, of a number of kinds of food which were considered sacred, and of which it was thought a woman could not partake without instant death. The feast was accordingly made ready, and Anura, his wife and friends, with the Raiatean Christians, unitedly partook of the sacred food. The chiefs and people stood around, expecting to see those who had thus violated the law of the gods fall into convulsions or expire in agony. But when they saw no harm befall them, they exclaimed, "The priests have deceived us," and hastening to their temples they hurled the idols from the places so long occupied, burnt to the ground their sacred buildings, and destroyed every marae in the island. In 1823 Mr. Williams visited Rurutu, and again in 1829. Teachers had been sent from Porapora to teach them reading, writing, and the elements of religion. Mr. Williams found that the people had improved and made progress in many ways. Rimatara and other islands followed the example of Rurutu, and the inhabitants of Tubuai, hearing of this, sent to Tahiti, requesting teachers and books. Mr. Nott, with

two native teachers, sailed to this island in June, 1822. The people were induced to attend public worship, where Mr. Nott preached. In 1826, when Mr. Davies visited the island, the profession of Christianity had become general throughout the island, and the chiefs and people were assisting the teachers in putting up comfortable dwellings and a substantial house for public worship. The work in the islands continued to be carried on by native agency alone, except the occasional visits of missionaries.

PEARL ISLANDS.—In the early part of the reign of Pomare II. many of the inhabitants of the Pearl Islands fled to Tahiti for security during a war. They were protected by Pomare, and when the Tahitians cast away their idols they also renounced idolatry, and placed themselves under the instruction of the missionaries. In 1827 they returned to their own island, and before long war, cannibalism, and idolatry ceased, and a place of worship was built.

MARQUESAS ISLANDS.—In 1797 Captain Wilson, after landing the missionaries at Tongatalu and Tahiti, sailed for the Marquesas. At Santa Christina he left Mr. Crook, who, after residing on the island about a year, became discouraged and returned to Tahiti. In 1825 he went back with two native teachers from Huahine and one from Tahiti. The people at first seemed friendly, and Mr. Crook left the native teachers and returned to Tahiti; but soon after the people threatened to kill and devour the teachers, who were obliged to leave. Several other attempts were made by the Society to Christianize these islands, but in 1841 the field was abandoned, and the missionaries returned to Tahiti.

HERVEY ISLANDS.—In 1821 two natives were set apart with appropriate religious services at the Society Islands, and sent to Aitutaki. Mr. Williams went with them, and found among the natives every feature of savage life, but the teachers were kindly received with promises of protection. Notwithstanding these promises, they labored in great discouragement, suffering much from the persecution of the natives. At length, however, the daughter of the old chief was taken ill; offerings were made to the gods, and to induce them to restore the child to health their favor was invoked from morning to night. But the disease increased, and the girl died. The chief, incensed that the gods should not have regarded his offerings, determined at once to abandon them, and the next morning sent his son to set fire to his marae. Two other maraes near it took fire and were consumed. The people brought their idols to the teachers, and professed themselves followers of Jehovah. Fifteen months after the arrival of the teachers a general meeting of all the people was held, and the teachers proposed that all the maraes on the island should be burned, and a house of worship for Jehovah built. The multitude consented to both these propositions, and at the close of the meeting a general conflagration of maraes took place. The whole population then came in procession, the chief and priest leading the way, and laid their idols at the teachers' feet, receiving in return copies of the gospel and elementary books. The missionaries at Raiatea, hearing of the success of the native teachers at Aitutaki, resolved to visit them and to attempt the introduction of the gospel into every island of that group. In July, 1823, Messrs. Bourne and Williams, with six native teachers, after a five days' sail, reached Aitutaki. They found the Sabbath regarded as a sacred day, all the people attending divine service, and family prayer general throughout the island. Five islands were visited, but Rarotonga, the largest of the group, long searched for, remained undiscovered. Mr. Williams, however, determined to make one more effort to find it, and at length, after almost giving up in despair, was delighted with the sight of the lofty mountains and beautiful valleys of the charming island. He met with a favorable reception, and crowds of people gathered round him. Of the progress of Christianity in this island much is already known. Mr. Bourne's account is given: "Much has been said of the progress of the gospel in Tahiti and in the Society Islands, but it is not to be compared with its success in Rarotonga. In Tahiti the missionaries labored for fifteen years before the least fruit appeared. Two years ago the Rarotongans did not know of the gospel, but their advancement in religion equals that of the Tahitians. . . . And when we look at the means used it becomes much more astonishing. . . . Two native teachers have been the instruments of effecting all this wonderful change, before a single missionary has set foot upon the island." Mr. Williams visited the island soon after this report was written, and again in 1834. He says: "When I found them in 1823 they were ignorant of the nature of Christian worship; and when I left them in 1834 I am not aware that there was a house in the island where family prayer was not observed every morning and evening."

SAMOAN ISLANDS (Navigators).—In 1787 these islands were visited by a French vessel, and several of the crew were treacherously murdered, which act created such an impression of their treachery and ferocity, that for many years they were not visited by any vessels from the civilized world. Mr. Williams was probably the first to entertain the idea of introducing the gospel in these islands. Having no suitable vessel in which to make the voyage of 2,000 miles, he, with the assistance of the natives, attempted to build one. His utmost ingenuity was needed for this task, and a description of some of the ways by which he accomplished his purpose may be interesting. A pair of smith's bellows, as well as certain tools for working in iron, which were not to be found in Rarotonga, were indispensable. He therefore killed, for the sake of their skins, three of the four goats on the island, and constructed with much difficulty a tolerable bellows. But the rats ate all the leather, leaving nothing of his apparatus but the naked boards, and all hope of working in the ordinary way was gone. Mr. Williams, however, persevered in his efforts, and at last "hit upon a novel way to 'raise the wind.'" It occurred to him that air might be thrown by a pump as water is. Accordingly, by means of two boxes 18 inches square and 4 ft. high, with valves and levers, and worked by 8 or 10 natives, he contrived to procure such a succession of blasts as answered all his purposes in the building of the vessel. A stone was used for an anvil, and a pair of carpenter's pincers for tongs. With scarcely any iron, without saw, oakum, cordage, or sail-cloth, he at length succeeded in launching a vessel 60 feet long and 18 in breadth, and of 70 or 80 tons burden. It was

named "The Messenger of Peace." The trees used for it had been split with wedges, the ropes were of the twisted bark of the hibiscus, the sails made of native mats quilted, and the rudder was formed of a piece of a pick-axe, a cooper's adze, and a large hoe. In this vessel Messrs. Williams and Barff, with 7 native teachers, sailed from Raiatea May 24th, 1830. They proceeded first to Tongatabu, whence they sailed for Samoa, taking with them a chief of one of these islands, whom they found at Tongatabu. After a protracted voyage they reached Savaii, whose king, Malietoa, received them kindly. Leaving the teachers, Mr. Williams returned to Raiatea. Two years later he again visited Samoa, and found that on some of the islands Christianity had been embraced through the teaching of the natives from Raiatea. At one place a congregation of 50 Christians, distinguished from the heathen natives by a band of white cloth upon the arm, had been gathered by one whose only instruction had been gained from one of the teachers who was laboring on an island many miles away. A long canoe voyage was necessary for each lesson he received. This man and many others, calling themselves "Sons of the Word," begged Mr. Williams to send them teachers. This great desire for instruction was communicated by Mr. Williams to the L. M. S., and in 1835 a party of missionaries, accompanied by their wives, set sail for Samoa. In 1830, in these beautiful islands, rapine, murder, cannibalism and most sickening crimes and horrors prevailed; through the work of the L. M. S. all this was changed, and within ten years' time Christianity reigned in the hearts and lives of the people.

New Hebrides.—The illness of both Mr. and Mrs. Williams necessitated their return to England in 1834. Recovering their health during a four years residence in England, they became anxious to return to their former work, and Mr. Williams proposed to the Society to undertake an exploring voyage among the groups of islands situated between Samoa and New Guinea, and to place on them native teachers. Accordingly an appeal was made to Christians in England for money to purchase a ship, which should be devoted exclusively to missionary purposes. Mr. Williams's narrative and his personal representations excited so much interest throughout England, that a sum more than sufficient for the purchase of a ship, the "Camden," was soon raised. On the 4th of April, 1838, a farewell meeting of intense interest was held in London, and a few days later the "Camden" sailed, having on board a party of 13 missionaries, including Mr. and Mrs. Williams and their son. Mr. Williams visited the Navigator's, Georgian, and Society Islands, and then proceeded to the New Hebrides, accompanied by Captain Morgan, Mr. Cunningham, vice-consul for the South Sea Islands, and Mr. Harris, who was intending to go as a missionary to the Marquesas. On the 19th November, 1839, the "Apostle of the Pacific" landed at Tanna, where he was kindly treated by the people. The three Samoan teachers set apart for this island were gladly received, and Mr. Williams set sail again for Erromanga, which he reached the next day. The natives here were more rude and barbarous than those of the other islands, and would not at first hold any intercourse with the strangers; but having received presents of fish-hooks and beads, they brought some cocoanuts to the missionaries,* who, thinking that they had gained their confidence, all went on shore. While Captain Morgan waited to see the boat safely anchored, Mr. Williams, Mr. Harris, and Mr. Cunningham walked up the beach. The captain then started to follow, but the boat's crew called to him to come back. Looking round, he saw Mr. Williams and Mr. Cunningham running towards the sea, Mr. Williams closely pursued by a native. Captain Morgan immediately returned to the boat, from which he saw a native strike Mr. Williams, who fell backward to the ground. Another native struck him with a club while others pierced his body with arrows. Mr. Harris shared the same fate. Captain Morgan tried in vain to obtain the bodies, but every attempt was foiled by the natives, by whom they were afterward cooked and devoured. The news of this calamity was received in England a few days before the annual meeting of the Society.

In February, 1840, the British ship "Favorite" sailed from Sydney to search for the remains of Messrs. Williams and Harris. Mr. Cunningham and a Samoan chief to act as interpreter, accompanied the expedition. At Erromanga, by means of presents and threats, they obtained from the natives part of the bones of the two missionaries. The vessel then sailed for the Samoas, where the bones were interred, the services being attended by the officers of the "Favorite," the missionaries, and hundreds of Samoans, who remembered Mr. Williams as the first messenger of salvation to their shores. Soon after this, Mr. Heath, of the Samoan Mission, was requested by his brother-missionaries to make an exploring voyage in the "Camden." He visited the New Hebrides, and left native teachers at four of the Islands, one of them being Erromanga.

In 1842 Messrs. Turner and Nisbet arrived at Tanna. They assembled the principal chiefs, made known their object, and were kindly received with promises of protection. On the following Sabbath they held religious services, which were attended by more than 200 people. The missionaries soon found, however, that the people were depraved and cruel in the extreme. A few manifested some attachment to them, but by all others they were regarded with distrust and hatred, and more than once their destruction was secretly attempted. A fatal disease attacked the island, and the chiefs in the interior, attributing it to the arts of the missionaries, demanded their expulsion. To this those who were friendly to the missionaries would not consent, and a savage war was the result. The missionaries left the island in their small open boat, but were driven back, and death in its most horrid form seemed inevitable, when, just as they were entering the harbor, an American vessel appeared off Tanna, in which they were taken to the Navigator's Islands. The attempt to place native teachers on the Isle of Pines, in 1840, had a still more tragical result. In 1842 the crew of the brig "Star," having been treated with apparent friendship, went on shore to cut timber, and were treacherously killed and devoured, af-

* This shyness and distrust on the part of the natives was owing to the fact that a short time previous a party of white traders had landed on the island and had killed the son of the chief; the murders perpetrated afterward were simply acts of vengeance, and were in strict accordance with native law. (See New Hebrides Mission.)

ter which the Samoan teachers were murdered at the command of the chief, not from opposition to them or to what they taught, but in revenge for outrages previously committed by English and American traders. The visits of these trading-vessels have been marked by robbery and murder, and the acts of vengeance committed by the natives in this case, in the murder of Messrs. Williams and Harris, and at other times, do not equal in barbarity the actions of many of these traders. The natives, upon one occasion having offered some resistance to their outrages, were attacked with deadly weapons, many of them slain, and others, having taken refuge in a cave, were suffocated by a fire built at its mouth. The immediate cause of the death of the teachers on the Isle of Pines was the fact that they had been presented by the traders with forged letters from the missionaries, in which they were directed to assist them in the promotion of their objects. The jealousy of the people was thus excited against them. Notwithstanding all the discouragement, the mission to the New Hebrides was renewed in 1845, when Messrs Turner and Murray landed at Tanna with 15 native teachers. They left four of the teachers and two native evangelists at Niué, after which they proceeded to Erromanga, but from the appearance of the natives, they concluded that they were still unfriendly to the gospel, and so did not land. From Erromanga they proceeded to Sandwich Island, about 50 miles distant, where they found a population of noble aspect and gentle manners. Here they placed four native evangelists, who were received with hearty good-will by chiefs and people. Teachers were also left at two islands of the New Caledonia group, but on the large island of New Caledonia they found that Matuku, the chief of the Isle of Pines, had so influenced the people that they thought best to withdraw the teachers already there. In 1852 the Rev. Messrs. Murray and Sunderland, of the Samoan mission, visited these islands, and found an extraordinary change in the sentiments and habits of the people since the previous visit of the missionary ship. Large numbers had renounced idolatry and put themselves under Christian instruction. Commodious places of worship and dwellings for teachers had been erected, congregations and schools gathered, and a few were hopeful candidates for church fellowship.

Many unsuccessful attempts were made to land missionaries on Niué (Savage Island); but in 1849 a teacher from Sauwar succeeded in establishing himself there. In 1857 missionaries visited the island, and found that remarkable progress had been made. In 1861 the Rev. Mr. Lawes was sent to this post, where he met with great success. In addition to evangelistic, pastoral, and school work, he trained many students who have become efficient pioneers in other islands in Polynesia and in New Guinea. There are now in the training institution fifteen young men, who, it is hoped, will make good teachers either at home or in New Guinea.

New Guinea.—The mission to New Guinea was commenced in 1871, by the placing of eight teachers from the Loyalty Islands at Darnley, Saibai, and Duan islands in Torres Strait. In 1872 Mr. Murray, accompanied by Mrs. Murray and fourteen teachers from the Loyalty and Hervey Islands, settled at Cape York, locating the teachers in various places. In 1873 he placed teachers at Port Moresby, which is now the central station of the work east of Torres Strait. Murray Island (1877) has become the centre for the western branch of the mission. From the industrial school and teachers' seminary at this place many teachers have gone forth to work in the islands and on the coast of Torres Strait. Port Moresby has also a training institution, from which many students have been sent to evangelize their countrymen. This mission has suffered much from the fever, and from the hostility of the natives, but remarkable results have been attained, especially in the eastern branch of the mission.

Year by year these islands of the South Pacific are becoming of greater value to European powers. In some cases the direct trade with the islands and the extent of the plantations owned upon them have been sufficient to induce Great Britain, France, and Germany to assert a claim to their posssesion. In other cases the strategic position of groups of islands on the line of communication between Europe and the colonial possessions of some power has been the motive for annexation. Serious changes have occurred, and the Society's mission work has been contracted both at its eastern and western extremities. The resolve to withdraw entirely as soon as possible from the mission in the Society Islands, and also from the Loyalty Islands, will soon limit the work to the Samoan Island groups, with the out-stations in the northwest, and the island of Niué. The long-threatened annexation of the Society Islands by the French took place during 1889, the immediate result being most disastrous to mission work. The natives had no wish to come under the French flag, and they resented with great spirit, though without avail, the attack upon their liberties. In Raiatea a large section of the population went to the mountains and the bush, refusing to submit to French jurisdiction. In Huahine the excitement and opposition were equally intense; and only the great forbearance displayed by the commander of the French war-vessel prevented bloodshed. Such a state of things could not but paralyze all mission operations.

On Raiatea the schools were closed, and the Lord's Supper had not been celebrated for months, because the people were scattered. The contributions to the Society from Raiatea and Tahaa, which have often amounted to several hundred pounds, dropped to a few dollars privately given. The Rev. W. E. Richards had the pain of finding that his earnest efforts (as a neutral, yet a friend) to prevent bloodshed caused him to be viewed with suspicion and anger by his own people and also by the French authorities. Mr. Cooper found himself in the same position on Huahine, and for some time it seemed doubtful if the people would ever again listen to his voice. They seemed to have begun to understand his position better before the end of the year; but their hostility to every attempt of the French to establish their authority continues unabated; and it is greatly to be feared that before long there will be a serious conflict on both islands.

The death of Mr. Richards has already been referred to in the earlier portion of the report. After this sad event it became the duty of the directors to consider the situation with a view to future arrangements; and after mature delibera-

tion it was decided that it would not be expedient to fill up the vacant place by a fresh appointment, and that as soon as arrangements could be made for the transfer of the mission as a whole, it would be for the advantage of the churches if it were handed over to the Paris Evangelical Missionary Society. It scarcely needs to be said that this decision is not due to any unwillingness on the part of English missionaries to work under the French flag. The directors are glad also to acknowledge that it is not due to any oppressive measures instituted by the French Government against Protestants. It is, however, part of the settled policy of the French administration that all education shall be in the hands of the government, and shall be conducted in the French language. By this means one of the most important parts of the influence the missionaries have hitherto possessed has been entirely removed from them; and it is also doubtful if the training of the native pastors will be permitted. Moreover, it appears to be part of the French colonial law that no contributions shall be made by the churches to the funds of any foreign organization. Consequently, the prospect in these islands appears to be the restriction of the missionaries' work within the narrowest limits, accompanied by an enormous increase of the cost of the work to the Society. Very unwilling as they are to retire from fields which have been so richly blessed, there appeared, under the circumstances, to be no alternative left.

The Hervey Islands were visited in the beginning of the (1889) year by a terrific hurricane, which did great damage to chapels, schools, and dwelling-houses, and wrecked the plantations of the people. The hurricane was followed on Rarotonga by a prolonged drought, in which many of the springs entirely dried up. As a consequence of this the people have suffered very serious losses. Another memorable event of the year is the proclamation of the British Protectorate over the islands. This step was taken after repeated requests from the people and with their enthusiastic approval, and is in accordance with a common understanding arrived at by England, France, and Germany, by which the principal groups of islands in the South Seas are coming under the influence of one or other of these powers. It is significant at once of the progress of civilization and of the character of too much of the trade with the South Seas, that the principal request made by the queen and chiefs to her Majesty the Queen of England, in connection with the protectorate, was that a law should be passed forbidding the introduction into the islands, or the sale to the natives, of intoxicating liquor.

In the autumn, six native teachers with their wives, having completed their course of training at the institution at Rarotonga, were sent to join the number already at work in New Guinea. Within the past six years 26 teachers with their wives have been sent out from this institution.

The Samoan Mission now includes the islands of Tutuila, Manua, Upolu, and Savaii, with the Tokelau, Ellice, and Gilbert groups. The political troubles in Samoa and the civil war which has raged fiercely have occasioned great anxiety to the missionary societies at work there; but their neutrality has been respected, and the work has gone on at the various stations, subject to the evils which are inseparable from a time of war. These troubles having, by the agreement between England, Germany, and the United States, come to an end, it is hoped that the work may continue without further interruption from political sources.

British Guiana and the West Indies.—In 1807 Mr. Post, the owner of a large plantation called "Le Resouvenir," in Demerara, sent to the Directors of the Missionary Society an urgent request that a missionary might be sent to instruct his slaves. Accordingly, in February of the following year the Rev. J. Wray was settled at Le Resouvenir. The expenses of the mission were almost entirely borne by Mr. Post, who secured to the Society the chapel and dwelling-house, together with a small endowment. In 1809 Mr. Post died, and in 1813 Mr. Wray removed to Berbice, to take the religious charge of the crown negroes there. In 1817 Rev. J. Smith succeeded Mr. Wray, and labored successfully until 1823. On a charge of complicity with a revolt among the negroes he was tried by court-martial, and died in prison on the 6th February, 1824. With his death the work of the Society at Le Resouvenir came to a close. After the "Emancipation Act" of 1834 the Society attempted further work among the negro races, and a mission was commenced in Jamaica. The object of this mission was to found Christian churches, and gradually lead them on to self-management and self-support; and to aid in accomplishing this, institutions were founded in Demerara, Berbice, and Jamaica. Every effort was made to encourage the negroes to moral and spiritual improvement and self-help. At one time there were 19 missionaries in Guiana and Jamaica; now there is but one in Guiana, and in Jamaica the Society has no representative.

Mauritius.—The work of the L. M. S. in Mauritius was commenced in 1814, with the opening of a school for French children at Port Louis, and the circulation of Scriptures and tracts. A Sunday-school was formed, and in the face of much opposition a small congregation was gathered. By degrees Mr. Le Brun, the missionary, succeeded in inducing the free colored people to attend upon his instructions, and in 1818 he organized a church, which in 1819 had 20 members. An auxiliary Missionary Society was formed, the proceeds of which were to be devoted to the support of the Madagascar mission. In 1820 a missionary under appointment to Madagascar undertook the instruction of the slaves upon a plantation called Belombre, with such good result that the directors continued the school for many years. In 1832 Mr. Le Brun's health failed, and he was obliged to visit England. Owing to the state of affairs on the island, the directors thought it unwise to resume the mission, but Mr. Le Brun returned and carried on the work at his own charges. Under his care and that of his wife and son, the evangelistic, educational, and pastoral work were prosecuted with vigor.

Madagascar.—(See article on Madagascar.) Present missionary force 32 English missionaries and 670 native pastors.

India.—The mission work of the L. M. S. in India is divided into three sections, North India, South India, and Travancore, which are again subdivided, the different stations not being always dependent upon or organically connected with each other, but for geographical

reasons the wider distinction will be preserved.

1. North India, containing the stations of Calcutta (1817), Berhampur (1819), Benares (1820), Mirzapur (1837), Almora (1850), Singrowli (1862), Ranee Khet (1869).

2. South India, containing Madras (1805), Vizagapatam (1806), Bellary (1810), Belgaum (1820), Bangalore (1820), Cuddapah (1824), Salem (1824), Coimbatoor (1830), Vizianagram (1852), Gooty (1855), Tripatoor (1861).

3. Travancore, containing Nagercoil (1809), Quilon (1821), Neyoor (1828), Trevandrum (1838), Pareychaley (1845), Tittuvilei (1866).

North India.—Calcutta. The Society commenced its work in Calcutta in 1816. The Rev. Messrs. Townley and Keith, the first missionaries, began at an early period to preach the gospel in Bengali, to establish schools and distribute the Scriptures. In 1818 the Union Chapel was erected, the funds for which were chiefly subscribed in Calcutta. A printing-press was established in 1820. The "Christian School Society," the object of which was to introduce Christian instruction into the native schools, under the entire management of native schoolmasters, was also formed at Calcutta. In the same year a "Bethel Society," in connection with the Baptist Brethren at Calcutta and Serampore was established. Bengali preaching was undertaken at Mirzapore, and a chapel was opened on the main road of Bhowanipur. In 1830 the number of schools was diminished for the purpose of giving increased attention to the spread of the gospel. A year or two later there was a manifestation of open and decided hostility to Christianity, which was, however, regarded as a much more encouraging sign than the apathy hitherto shown. Notwithstanding many adverse circumstances, the work of the mission proceeded with encouraging signs of progress. Unceasing attention has been given to preaching, schools, translation of the Scriptures, the publication and distribution of tracts, and itinerant preaching in large villages.

For many years the educational agencies have been a very prominent feature in the work. The Bhowanipur Institution had upon its roll in 1888, 617 students; and there are, in the 25 schools of the central and out-stations, 2,083 scholars. The mission to women in Calcutta is exceptionally strong, and the openings for work in the girls' schools and in the homes of the people increase year by year. The preaching station in the Bow Bazaar, Calcutta, the encouraging work in the Isamatti district, and the growth of a native Christian community in the flourishing stations of the south villages, show the purely evangelistic side of the mission.

Berhampur.—The mission at Berhampur, begun in 1824, was an extension of the work at Calcutta. Rev. Mr. Hill, the missionary, met with much opposition for a time, but at length succeeded in establishing schools for the children of Hindus and Mohammedans. In 1828 a chapel and mission-house were erected, and a girls' school, under the care of Mrs. Hill and another lady, was in a prosperous condition. An orphan asylum was also established. The force of prejudice, the apathy of parents, and other causes have at this station continued to place great difficulties in the way of the education of girls; notwithstanding 3 girls' schools have been established. There are also 5 boys' schools, with 301 scholars. In November, 1888, the first convert from the zenanas was baptized.

Benares.—The work of the Society was commenced in Benares in 1820, with the opening of native schools. A chapel was opened in 1824. Some years later the work of translating the Bible was begun, and as this work progressed vast numbers of tracts and copies of the Scriptures were put in circulation by the missionaries. A serious obstacle to the success of such labors was the inability of the people to read, the pupils in the mission schools being almost the only readers. They therefore considered the education of the native youth of the first importance, and devoted the more time to this branch of work.

The missionaries now at work in this field find the same great obstacles confronting them which opposed the progress of those who first undertook the work. Benares is the great central citadel of Hinduism, where learning, devoutness, royalty, wealth, superstition, the veneration which has been instilled in the mind from infancy, combine to make missionary work most difficult. The London Society carries on evangelistic and educational labors in many forms, and this spreading of Christian light has already wrought such tangible results as greatly to encourage the belief that what is yet wanting to complete the great object in view will, by God's blessing, surely follow. Large numbers of the inhabitants of Benares, who are still outwardly attached either to Hinduism or to one of the other heathen systems of the city, have had their thoughts about God and duty so transformed, purified, and elevated, as to savor far more of Christian than of heathen teaching. A much higher tone of morality is perceptibly pervading those sections of the different classes of society that come most into contact with Christian influence, and a growing readiness is ever manifested by all ranks in the city to throw open to Christian instruction their homes, which were formerly so strongly closed against it.

Mirzapur and Singrowli.—Mirzapur was occupied by the London Society in 1838. Superstition and sin still rule in the district, but the missionaries have continued their varied work with earnestness. This work consists of street and bazaar preaching, evangelistic tours, Sunday-schools, zenana work, high-school work, etc. In Singrowli the native preacher and his little flock have completed, with much labor and sacrifice, a place of worship, which was opened, free of debt, in 1888.

Almora.—The Almora Mission was commenced in 1850, at the earnest solicitation of Captain (now Sir Henry) Ramsay and other Christian gentlemen resident in the province of Kumaon. Within the past ten years the mission has developed in many directions; the attendance at the boys' schools has increased from 312 to 750; at the girls' schools from 20 to 295. A new chapel and a boarding-school for Christian boys have been erected; the high-school has been promoted to the rank of a college, and a public library started, which is now able to stand alone without help from the mission. Three stations outside of Almora have been opened, and a small church has been formed. A leper asylum has been opened at this station. The average number of inmates is 107, exclusive of those in the branch asylums

at Chandag and Pitoragarh. The principal out-station of Almora is Bageshwar, a celebrated place of pilgrimage for the Hindus of Kumaon. Fairs, great and small, are held—sometimes seven in a year. The gospel has been preached here for many years, especially in January, the time of the principal fair; but the first attempt at a settled mission was made in 1887, when a boys' school was established, and a small dispensary opened; at the latter, within three months, 1,320 patients, many of them poor women, were treated.

Rhanee Khet.—In addition to direct work for the heathen, the L. M. S. carries on vigorous and unremitting labor for the benefit of the soldiers stationed at Ranee Khet, special services, evening classes, etc., being held.

South India.—Madras. Work in Madras was commenced by the L. M. S. in 1805. The first missionary, Rev. Mr. Loveless, for a long time labored alone, preaching and establishing schools. In 1816, and subsequently from time to time, other laborers arrived, and the work steadily increased in energy and success. At this station educational work has always been an important feature, and there are now at the central and two out-stations 6 boys' and 8 girls' schools, in addition to Sunday-schools.

Bellary.—This station was opened in 1810, and has been continued with great encouragement. In connection with this station the Scriptures have been translated into the Canara and Tamil languages. Education has always been largely carried on. With its 10 out-stations, Bellary has 9 schools with 700 scholars.

Vizagapatam.—In 1804 the Missionary Society sent to India three missionaries, the Rev. Messrs. Ringletaube, Cran, and Les Granges. Their intention was to begin a mission on the Coromandel coast, but upon their arrival in the country their plans were changed. Messrs. Cran and Des Granges proceeded to Vizagapatam, while Mr. Ringletaube established himself at Travancore.

These first missionary laborers in this field were warmly received by the commander-in-chief of the forces, and also by the judge, who up to this time had been conducting public worship in the fort, for the soldiers of the garrison and such others as wished to attend. This duty was now committed to the missionaries, the government making an allowance for their labors.

In 1806 a charity school was in successful operation, with suitable buildings, and with 30 or 40 persons under instruction, including Hindus of all castes, some of them coming from long distances—ten, twenty, and thirty miles.

Soon after the opening of the mission the plan of translating the entire Scriptures in the Telinga language, which is spoken by all the Hindus in the five northern Circars, was formed, and the churches at home were appealed to for aid. In January, 1809, Mr. Cran died, and in 1810 Mr. Les Granges, having, however, translated three of the Gospels, which were printed at Serampore by the Baptist brethren. In 1819 the translation of the New Testament into Telinga was completed, and was published at Madras, at the expense of the Calcutta Bible Society. Mr. Pritchett, who had joined the mission in 1819, had completed this work, and hoped also to give the whole Bible to the heathen around him, but died before this hope was realized.

In 1824, 20 years after the establishment of the mission, there were five native schools in operation, with 250 boys under instruction. In 1827 there were 12 schools and over 500 scholars. In 1832 "Pilgrim's Progress" was translated into the language of the Telugus, and was read with extreme interest and delight by intelligent natives who understood the Scriptures. Reports for 1852 show continued success in the work of the mission. A missionary association had been formed, for the twofold purpose of adding to the funds of the Society and of sustaining an interest in the cause of Christ, and an orphanage for girls established. The mission to Vizagapatam at present (1889) consists of the central stations at Vizagapatam and out-stations at Chiltavalsa, Anakapalli, and Ellamanchilli. In addition to the English missionaries there are 6 native preachers; the boys' and girls' schools are prosperous.

Bangalore.—The mission at Bangalore was commenced by the Rev. Messrs. Forbes and Wilder in 1820. Its position renders it an important mission, and it has always been a successful and useful one, and the work has gone steadily on. The many schools, in which Tamil, Canarese, and English are taught, have well rewarded the pains bestowed upon them. Preaching, at the stations and throughout the surrounding country, and the distribution of Bibles, tracts, etc., are vigorously prosecuted. Bangalore has now 9 out-stations, and the total number of schools is 18, with about 1800 scholars.

Belgaum.—Throughout its whole history this has been a well-conducted and successful mission, in connection with which there are 8 schools with more than 700 scholars; 3 English missionaries and 6 native preachers carry on the evangelical work.

Cuddapah.—A deep interest has attached to the Cuddapah Mission during recent years, in consequence of the wide-spread movement among the low-caste Mala population of the district towards Christianity. The first converts were mainly Sudra, and when the Mala movement began, the Sudra, fearing lest his hereditary serf should pass from under his hand, and attain to a culture superior to his own, not only withdrew himself from missionary influence, but also for years persecuted the Mala people, who are a despised and degraded race, upon whom centuries of serfdom have left marks which cannot be obliterated in one or two generations. This persecution has almost entirely ceased, and the Sudras have again become ready and attentive hearers of the gospel. Being a free, robust, and self-reliant people, they will add to the church a strength and independence of character which could not be expected from the Mala villagers. To meet the great demands for education, the training-class for native workers, established some years ago, has assumed the proportions of a training-school, with three divisions—one for boys, a second for men too old to read in a school class, and a third for young men taking a full course with the ministry in view.

Salem.—This mission has at times met with much opposition from the natives; but the present attitude of the non-Christian population

bears important testimony to the influence of the work done. Instead of the fierce, bigoted opposition, or the indifference of former times, there appears in many instances a spirit of earnest inquiry. The Industrial school, established in 1848, is a valuable feature of the mission.

Coimbatoor.—Of the six institutions for higher education, established by the London Missionary Society in South India, one is at Coimbatoor, and is in a flourishing condition, the work of the station having extended to 11 out-stations.

Tripatoor, Vizianagram, and Gooty.—At these stations very extensive and important work is carried on, but being of the same general character as that already described, details are omitted. Preaching, within doors and without, in town and country, is vigorously prosecuted; and zenana visiting, together with the educational work, which is a distinguishing feature of the Society's work everywhere, is actively carried on.

Travancore.—Large numbers of persons were baptized early in the history of this mission, but the motive with many of them was worldly advantage. Crowds of Hindus and Mohammedans expressed a willingness to embrace Christianity if their debts were paid. Mr. Ringletaube says: "For two hundred rupees I could have bought them all, but as I declined to pay their debts they never called on me again." In 1816 Mr. Ringletaube's health failed, and he was obliged to relinquish his work, and for a year the London Society had no representative at Travancore; but in 1817 Rev. Charles Meade arrived, and in 1818 was joined by Mr. Knill. During the years 1819 and 1820 nearly 3,000 of the natives of Travancore asked for religious instruction, in addition to the 900 previously connected with the mission. In 1828 the Travancore mission was divided, the eastern division comprising Nagercoil and its out-stations; the western, Trevandrum, Neyoor, and Quilon, with their numerous out-stations. The growth of all these stations was most remarkable. In 1854 there were in the eastern division 25 congregations, comprising 867 families. Neyoor, in the western division, had 42 out-stations, with 953 Christian families. Pareychaley, a branch of the Neyoor station, comprised, with its 7 out-stations, 1,197 Christian families. There were in the schools 1,372 boys and 200 girls. Quilon and Trevandrum were also branch missions, with printing-press, schools, etc. The Travancore mission at present comprises the central stations of Nagercoil, Neyoor, Pareychaley, Trevandrum, Quilon, and Tittuvilei, with an aggregate of 195 out-stations.

Tartary and Siberia.—The Mission to Selinginsk in Siberia was undertaken in 1819. The first printed edition of the translation of Matthew was sent the Governor of Irkutsk, for distribution among the Tartars near Lake Baikal. The character in which the book was written (Kalmuc Tartar) was not generally understood by the Buriat tribes, but two of their nobles were found who could decipher the character, and read and explain the book; the chiefs thereupon made a collection of £550, which was sent to the Russian Bible Society, to defray the expense of a translation into their own language, in a character which they could understand. The nobles who had read the first edition were chosen to undertake the work, in which they became so much interested that before the translation of the first Gospel was completed they expressed their resolve to renounce their former superstitions and embrace the Christian faith. Meanwhile the work of the mission progressed. Schools for boys and girls were established, and the whole Bible had been translated into Mongolian, when, in 1841, the mission was suppressed by the Russian Synod. In 1869 the work was recommenced, the missionaries proceeding to Pekin and entering Mongolia from the east. Some access to the people was gained by means of medical work, the Chinese residents being found more responsive than the Mongols. The central station of the mission is at Chao-yang.

China.—The Society undertook work in China in 1807. The biographical sketches of Drs. Morrison and Milne contain the history of this mission until the death of the former in 1834. By his death it was left without any one to care for the few Chinamen who had been brought under Christian instruction, and who were dispersed by the persecution which broke out shortly after his death. In 1835 the Rev. W. H. Medhurst and the Rev. Edwin Stevens arrived in China, but no permanent work was done by the Society in Canton until 14 years after Dr. Morrison's death. By the treaty of 1842, between the British and Chinese Governments, certain ports were opened for commerce and the residence of foreigners, and several missionaries removed from the stations in the Malay Archipelago to China. In February, 1848, Benjamin Hobson, M.D., a missionary sent out by the London Missionary Society, secured an eligible position for a hospital at Canton. Joined with Dr. Hobson in this work was Leang Afa, a Chinese convert who had been baptized by Dr. Milne and ordained by Dr. Morrison. A kind reception was given them by the neighboring Chinamen, many of whom availed themselves of Dr. Hobson's medical skill, and were attentive to the preaching of Leang Afa. On the Sabbath were held special religious services. This mission showed a steady and encouraging growth year after year. In 1853 the number of patients who received medical and surgical aid was 44,366. Four weekly services were held with the patients. Between 70 and 80 persons usually attended the public services, which were conducted alternately by Dr. Hobson and Leang Afa. Opposition to the truths of the gospel gradually diminished, and its teachers were treated with greater respect. Soon after the conclusion of the war between England and China the directors decided to give up the missions in the Malayan Archipelago and to concentrate their efforts for the Chinese upon China itself. Instructions were accordingly given to their Chinese missionaries to meet in Hong Kong, where plans of future work would be considered. The meeting was held in August, 1843. Eight missionaries were present: Messrs. Medhurst, Legge, Milne, Hobson, J. and J. Stronach, S. Dyer, and the Hon. J. R. Morrison. This committee decided to convert the Anglo-Chinese college in Malacca into a theological seminary for the training of a native ministry for China, selecting Hong Kong as the most appropriate place.

The Rev. W. H. Medhurst, leaving Batavia, went with Dr. Lockhart to Shanghai, and established an evangelical and medical mission. In 1847 the Rev. W. Muirhead was added to the force at this station, which now comprises

Shanghai, several out-stations, and the surrounding country, where evangelistic work is carried on by Mr. Muirhead with native assistants, the medical work having been, several years after its foundation, taken up by the foreign community. Two missionary ladies were sent to this station in 1887. The Amoy Mission was founded in 1844, and now contains several self-supporting churches; one of its out-stations, Chiang-chiu, has become a head station, with two resident missionaries (one of them a physician); many students have been trained for evangelistic, pastoral, and school work. Work for the Chinese women is carried on by two ladies sent out in 1885.

In 1861 a station was opened at Hankow, and six years later one at Woo-chang, on the opposite side of the Yangtz River. A medical branch was added some years ago to this mission, which is doing splendid work. A daily morning meeting is held with the patients, many of whom have become Christians.

In 1861 stations were also opened in Chingking in Sze Chuan province, and at Tientsin a medical mission has become a very important work, having been, pecuniarily and otherwise, aided by Li Hung Chang. Female missionaries were sent to this station in 1885, to engage in work for women. There are many out-stations in the Tientsin Mission, some of which have become, within the last year, central stations. Medical work was commenced in Peking in 1861. In 1863 evangelical work was undertaken. There are now two principal stations. The "East City" and "West City" mission work for Chinese women and girls, conducted by ladies, was commenced in 1884.

South Africa.—In 1798 the mission to South Africa was commenced by Dr. Vanderkemp and Messrs. Kircherer, Edmonds, and Edwards. Two of the party proceeded, through many dangers, to the land of the Kafirs, where for a short period they were allowed to remain. In spite of obstacles some seed must have been sown; for thirty years later an aged woman was admitted to the Church, who had received the gospel from Dr. Vanderkemp's lips. Being compelled to leave this locality, Dr. Vanderkemp and Mr. Read, who had joined him, after much opposition from the colonists, and many attacks from the natives, succeeded in establishing a mission at Kooboo, a spot granted them by the Dutch. This station, called Bethelsdorp, prospered, notwithstanding many hardships and discouragements, which were increased by the scarcity of water and the sterility of the soil. The progress of the scholars, and especially their facility in acquiring religious knowledge, was astonishing. A printing-press was sent out in 1822, large and flourishing schools were established, and the mission was extended to Pacaltsdorp. A second mission to Kafirs was attempted at Kat River in 1816, but was after two years suspended. A mission was opened by Messrs. Kircherer, Kramer, and Edwards on Zak River, about 400 miles above Cape Town; by means of which the tribes of the Namaquas, Corannas, Griquas, and Bechuanas became known to the Christian world; the post itself, however, had to be relinquished in 1806.

In 1814 another mission was commenced among the Bushmen, at Colesberg, by Messrs. Smith and Corner. It was not long before the light and power of the gospel reached their hearts; a church arose, and with it the usual results of Christianity appeared in the improved condition of the people. Extensive gardens were cultivated by hands that used to handle only the bow and the spear. Other hopeful stations among the Bushmen had to be broken up in consequence of the missionaries being ordered by the government to retire within the colony. The last mission to these people attempted by the Society was in the neighborhood of the Caledon River, and was afterwards transferred by Dr. Philip to the Paris Society. In 1806 the first attempt was made to carry the gospel to the destitute and miserable regions of Great Namaqualand. After a long journey of great hardships the missionaries reached the Orange River, where they tried to open a mission. Their difficulties and anxieties were increased by the close proximity of Africaner, a man, who having been driven to desperation by the oppression of the Dutch Boers, had placed himself at the head of his tribe and had become the terror of the whole country. He professed himself friendly to the English, and upon the removal of the missionaries to Warm Bath, occasionally attended, with some of his people, upon their instructions; but in consequence of the imprudence of some of the people at Warm Bath in joining in an expedition against him, he became enraged against the mission. The missionaries were kept in the greatest terror, and were at length obliged to flee to the colony. Their flight proved to have been just in time, for Africaner and his men arrived at the mission premises soon after, took what booty they could find, set fire to the premises, and left them in ruins. In December, 1811, the missionaries set out to return to their work. During this most distressing journey Mrs. Albrecht, the wife of one of them, died. The Namaqua Mission was resumed at Pella, south of the Orange River. Mr. Albrecht had the great joy of making peace with Africaner before starting on a journey to the Cape for medical advice. On this journey he died, "leaving behind him a bright testimony of zeal, love, and self-denial."

In January, 1818, Robert Moffat arrived to take charge of the mission. The story of this half-century of work among the Bechuanas is already so familiar that a slight sketch only will be given. In 1820 the station was removed to the Kuruman River, and continued through almost incredible hardships and difficulties; the missionaries, in addition to suspicion and hostilities from the natives, had to encounter the perils and privations of a long drought, which was ascribed by the natives to their influence. After this danger had passed the country was plunged into war. Quiet was at length restored, and a time of great encouragement followed. Stolid indifference gave way to deep concern, the chapel was filled, prayer-meetings were held from house to house, and the converts gave every indication of a change of heart. The European dress was assumed, the women and girls were taught how to make their own clothing, and a great change passed over the people in their persons, their social customs, their domestic arrangements, and their public behavior. They learned to read, and their increase of knowledge kept pace with their outward reformation. In the cultivation of the soil, and in the increase and variety of its produce, great progress was made. In 1830 the foundations of a church were laid. Mr. Moffat's first trans-

lation, the Gospel of Luke, was printed at the Cape, a printing-press being soon sent to the mission. Great prosperity was enjoyed until 1846, when the Kafir war broke out. The long and desolating wars, for which the colonists and governors were mainly responsible, and the liquor traffic introduced by them, which made worse havoc than the sword, were very great obstacles in the way of the missionaries; but the stations at Griquatown, Long Kloof, Kuruman, Lekatlong, and other places made better progress than would have seemed possible.

In 1853 Dutch emigrants attacked the tribes among whom Messrs. Livingstone, Edwards, and Inglis were laboring, killed or captured men, women, and children, and breaking into Dr. Livingstone's house stole his property and tore his books to pieces. The missionaries after a mock trial were sentenced to be banished from the country. Dr. Livingstone was thus led to undertake his travels into the heart of Africa,* where he found an interesting population far more numerous than the tribes of the south, who, though speaking different languages, generally understood the Sechuana, in which he preached to them the gospel, and with the sanction of the L. M. S. established a mission there.

Between 1798 and 1855 28 stations had been established: of these 7—Kat River, Knapp's Hope, Peeton, Mamusa, Mabotsa, Kolobeng and Malebe—were broken up by the Kafir war and the Dutch Boers. When this work of mercy was begun in South Africa by the missionaries the natives possessed no symbol or visible form of thought; Dr. Moffat and others had to acquire the knowledge of their rude speech, not by the eye, but by the ear; to make the hut of the savages their study; and by a nice comparison of utterances and sounds, to learn by slow degrees the thoughts and feelings of the natives. But over all these difficulties ardor and perseverance triumphed, and they gave back to the natives in their own tongue various works on education and useful knowledge, together with the whole Bible.

At present the work in South Africa is passing through a painful crisis, which seems to the superficial and ignorant spectator to indicate the failure of Christianity, but which will undoubtedly result in the removal of the corrupt and the cleansing of the true. One great cause of the present low state of the missions is the fact that education of any kind stands very low in the estimation of the Bechuanas. Some years ago such a thing was never thought of as a person being a member of the church who could not read the New Testament fairly well. But the village churches have been so long without proper supervision, that the ignorant and in many cases ill-living headmen of the villages have been the only guides and helpers whom the people have had. These men, acting as deacons and teachers, have procured admission into the church for people who in many cases were known to be living immoral lives, and in most cases unable to read. It has consequently been necessary to deal very severely with the churches in country villages, and the reports for 1889 show improvement in many ways: new chapels have been erected in place of the miserable hovels in which some of the congregations worshipped, the schools have been better attended, and the contributions towards mission funds have been large. Out of 150 candidates for church-membership at Kuruman, 70 were admitted to the church. The labors of the missionaries have not been diminished by the influx of white settlers to the regions of the diamond and gold mines. To the heathen practices with which they have had always to contend—for it must be remembered the mission churches of Bechuanaland are still in the midst of a heathen community—have been added the worst vices of civilization. The contact of the natives with white men, whose one object in life appears to be to search for gold, and who in many cases use their gains only to gratify their animal appetites, renders the task of the missionary exceedingly difficult. Now, as in the early days of the mission, the greatest obstacles to the success of mission work are those raised by civilized, not savage, people.

Within the past year (1889) the stations of the Society in Kaffraria have been entirely given up to the Congregational Union of South Africa, and its direct work is at present limited to the region beyond the Vaal River. The stations now included in the *South African Mission* are: Barkley, Kuruman, Taung, Kanye, Molepolole, and Shoshong. *The Matebele Mission* includes Inyati and Hope Fountain. The chief of Matebeleland has been beset by one party after another, who seek to induce him, for various bribes, to hand over to them the privilege of mining for gold in the valuable country over which he rules. In addition to these parties hundreds of white men are said to be waiting on the borders of Matebeleland for an opportunity to enter in, and, as a result, there is in the minds of the natives a great unrest, and suspicion of all white men. The missionaries are, however, trusted by them more than any others, and their advice and help are sought, with the confidence that they will act fairly. The natives appear now to distinguish very clearly between those who have settled amongst them evidently for their good, and the other white men whose interest in them is as evidently a question of selfish gain. It is earnestly hoped that nothing may occur to fan the agitation and suspicion of the natives into a fierce flame of hostility.

The station at Inyati was opened in 1860. The two English missionaries at present in this field had hoped much from the services of a Christian Zulu, who with his wife had been trained for mission work by the missionaries of the American Board at Natal. He gave himself with great and unsparing zeal to his work, but his health broke down, and he died in March, 1889. The station at Hope Fountain was also opened in 1860; there are two missionaries in charge, who have gained the confidence of the chief, and are frequently in requisition to interpret for him when he wishes to communicate with Europeans. The evil life of the people is most depressing to these faithful missionaries, who have waited long to see the harvest of their patient sowing.

The Central African Mission was undertaken in 1877. A party of six missionaries arrived at Zanzibar in April, and started for the interior with wagons and oxen. Finding this mode of travelling a failure, they remained

* Dr. Livingstone said of this occurrence: "The Boers resolved to shut up the interior, and I determined to open the country: we shall see who has succeeded —they or I."

among the hills of Kirasa during the rainy season, and in May, 1878, proceeded on their journey in two parties. The first went by way of the Unamwesi country, and by invitation of the chief commenced, in 1879, a station at Urambo. The second party reached Ujiji in August, 1878. The mission has passed through ten years of almost unprecedented trials, owing to the failure of health and deaths in the mission circle. The problem of maintaining continuously a sufficient and effective staff for carrying on work is still unsolved, the directors having had a fresh disappointment in their efforts to reinforce the mission in the failure of the health of the young missionaries sent out in 1887, who, completely prostrated, were compelled to return to England, and the mission was again deprived of medical and clerical aid.

During 1889 much anxiety has been felt in regard to the missionaries, on account of the troubles which have arisen between the African Lakes Company and the Arab traders. This anxiety was increased by the tidings that Mr. Arthur Brooks, who was on his way to England from Urambo, had been murdered, with several of his men, at the last stage of the journey, near Saadani. The prospects of the mission seemed to be dark indeed, but before long news arrived that the disturbances had not extended into the interior. At Urambo there was no rumor of danger, and at the other stations, Kavala Island and Fwambo, all was quiet, Kavala Island being under the protection of the most powerful Arab on the lake. The latest station, Fwambo, at the south end of the lake, is more than 5,000 feet above the level of the sea, and has proved to be exceptionally healthy; the natives are said to be a manly, independent race, and great things are hoped for the mission. Communication between the stations and with other points on the lake has been made possible by the completion of the steamer "Good News," which has been six years in process of making, and is now at work on the lake. New missionaries have arrived. The natives are friendly and trustful, and actual missionary work at length seems to be progressing.

While from the South Seas, Africa, India, and other missions come notes of trouble and indications of difficulty, which cause much anxiety, yet the directors rejoice to receive from every part of the field evidences of steady progress, indicating the presence and power of One whose interest in sinful and sorrowing men is deeper than theirs. Success has attended the training of young men in mission schools. Zenana workers have seen the light come into dull eyes and the life into crushed hearts. Medical missionaries have probed the sores of sinful hearts while they treated the physical diseases of those who came to them for healing; the voice of the preacher and evangelist has carried a conviction which has made men own that God spoke to them; and many a laborer who has not been permitted to reap has followed the gospel plough, and has been permitted to see the signs of the coming spring.

Half-hearted Christians far away from the strife, hearing exaggerated and distorted rumors, may imagine failure because they do not yet hear the shout of victory; but the missionary band go forward in the strength of a renewed faith, knowing from experience that greater is He that is with them than all those that be against them.

Lo-Nguong, a district of the Church Missionary Society's mission in Fuhkien, China; 1 native pastor, 384 communicants, 8 schools, 67 scholars.

Loo Choo Islands (Liu Kiu or Riu Kiu), a chain of 36 islands in the North Pacific, between Japan and Formosa. Their surface is very rugged and the soil variable, but the islands abound in grass and trees, and are very picturesque and beautiful. The climate is hot, but the heat is never excessive, though there are frequent injurious droughts and typhoons. Population, 166,789, consisting of two races, the Japanese and the Loo Chooans proper, who are of the same stock and greatly resemble each other, though the Loo Chooans are more effeminate and less intelligent, and, unlike most other Mongolian tribes, wear a full black beard. Their book learning and religion are for the most part Chinese, and the higher classes are well educated. Their principal occupation is agriculture, but the mode of cultivation is primitive, the implements are rude, and the soil is generally tilled by hand. The land all belongs to the government, which lets it to large tenants, who sublet it to small farmers. The government is administered in the name of a king, and is in the hands of an aristocracy consisting (as in China) of the literary class, who appear to live in idleness, while the poor are greatly oppressed. About 400 years ago the principal island was divided into three kingdoms, which were subsequently united, and became subject first to China and then to Japan. Missionary Society at work in the Loo Choo Islands, British and Foreign Bible Society. Scriptures, Luke, John, and Acts in Japanese for the blind. Luke to Romans in Loo Choo (Luchu).

Loo Choo (Luchu) Version.—This belongs to the extreme Oriental languages, and is spoken in the islands of Loo Choo, which lie nearly midway between Japan and Formosa. The inhabitants are of the same race as the Japanese, and speak a dialect of that language. A mission called the "Loo Choo Naval Mission," having for its object the conversion of the people to Christianity, was commenced about the year 1843. In 1846 Dr. Bettelheim, a medical missionary, was sent by this Society to Loo Choo, and for the benefit of the people he translated the Gospels of Luke and John, the Acts, and the Epistle to the Romans, which were published in 1855 at Hong Kong by the Society for Promoting Christian Knowledge, and under the superintendence of the Bishop of Victoria. The same parts were also issued by the British and Foreign Bible Society.

Lota, a town on the southern part of the coast of Chili, South America. The first station of the South American Missionary Society in Chili; opened by Captain Allen Gardiner in 1861. The work is principally among the English community of miners. There is a church and a school-house, and Sunday-school and services are well attended.

Loventhal's Mission: see Danish Missions.

Lovedale, a town in Cape Colony, Africa, 700 miles northeast of Cape Town, is the site of a missionary institution, which is of absorbing interest, since its methods of work when it was commenced were novel, and have been proved

to be successful—the Lovedale Mission. In 1841 Rev. William Govan opened here a missionary institute, and the place was called Lovedale, after Dr. Love, the first secretary of the Glasgow Missionary Society. The aims of the institution were these: 1st. To take young men of intellectual and spiritual qualifications and educate them to be preachers. 2d. To train young men and women as teachers for native mission schools. 3d. Industrial education in various arts, such as wagon-building, blacksmithing, printing, bookbinding, telegraphy, and agricultural work of various kinds, was carefully to be given to the natives in order that they might be industrious and useful citizens. 4th. To give an education of a general character to all whose course in life had not yet been definitely determined. The two departments, industrial and educational, are carried on in two buildings, one for the males and the other for the females. Each department has its own special aim, but the grand purpose of each and both is to Christianize, not merely to civilize; and the conversion of the individual is the great aim and the desired end of all the work that is conducted. The solution of the problem how to develop Christian character and energy amid the existing conditions surrounding barbarous and indolent races is fraught with many difficulties; and in order to Christianize successfully, it has been proved of great assistance to civilize at the same time. The principles which govern the management of the Lovedale Institution are: (1) It is nonsectarian and undenominational. The Free Church of Scotland supports it financially, but all denominations in the country are represented, or have been represented at one time or another. At Lovedale among the pupils all colors and nearly all tribes in South Africa are represented, and some few have come from near the Zambesi and Shire rivers in Central Africa. No influence is brought to bear upon the students to leave their own denomination or to join the Free Church of Scotland in preference to the church with which they are connected. Even in the theological course those who are trained as agents for other bodies are not weakened in their denominational ties. (2) Broad Christianity does not mean lax Christianity. Instruction in the Bible and in practical religion is the first work of the day in all the classes. Morning and evening worship is held in the dining-halls. At noon every Wednesday a prayer-meeting is held, and each workman drops his tools and takes part in the meeting, although it involves a pecuniary loss by reason of the time taken from the week's work. (3) Self-support is the theory, though in practice the Institution has not yet become fully self-supporting. In the trades' departments especially this principle is carried out. How soon it will become fully self-supporting can be prophesied from the fact that only 25 per cent of the annual expenditure is drawn from home sources.

In addition to these general principles other lesser ones are: The education is practical: habits of industry and activity are urged and encouraged, and promotion in the classes depends first upon the moral character, then upon the intelligence and activity.

The curriculum in the educational departments includes three courses, each of which occupies three years. These are: The elementary school, the literary course, and the theological course. The subjects studied are those usually taught in like institutions. In regard to the teaching of Latin and Greek to theological students, there has been some discussion, but the tendency now is to drop these studies from the course as not being essential to the equipment of the native pastor. The training of native teachers for elementary native schools is second in importance. Teachers who hold a certificate from the educational departments have a higher status, and can secure good salaries. A general education is given to all who are able to take it, and any part of the course may be chosen. By this means clerks, interpreters, and men in all the walks of life receive as much education as may be necessary or expedient for them to undertake. In the Industrial Department the various arts already spoken of are carefully taught. The native apprentices, after a trial of three or six months, are indentured for five or six years, if satisfactory. In the evening they are given a part of the general education. In addition to their board and lodging they receive pay at rates varying from two to five dollars a month, of which a small part is retained each month in trust for them, which is paid to them at the end of their apprenticeship. No one is allowed to be idle. Those who are not apprentices or engaged in other work are employed in manual labor about the fields and gardens. So attractive is the education provided at this institution, that many Europeans have availed themselves of its advantages, and mingle freely with the natives in the classes.

The results of the work carried on may be summed up under three heads:

(1) Numerical. From an attendance of twelve or thirteen when the school was first opened, it grew during the first twenty years until at one time the numbers reached one hundred and twenty. Within the last twenty years it has grown considerably, and developed in various directions. In 1880 the number in all the classes reached as high as 512. In 1889 there were 165 native boarders, 49 apprentices, 34 day-pupils,—a total of 248 natives,—and 21 European boarders, 26 day-pupils; making a total, both native and foreign, of 295 in attendance on the institution. The staff of instructors numbers 2 ordained missionaries (one a physician), a Congregational minister at the head of the theological department, 6 foreign masters in the educational department, and 6 superintendents of the various branches in the industrial department.

(2) Educational. At this place 16 ordained native pastors, 412 teachers, 49 interpreters and clerks, 585 in various industrial vocations, besides several hundreds of whom no information has been received, have been trained. The spiritual and religious results are very encouraging, and there is a great deal of spontaneous intellectual and evangelistic activity among the students. An institution church for native students, pupils, and other residents in the place was organized in 1886, and the total number admitted from among the students up to 1889 was 71. The average number of communicants during the four years was 90. There is also a Kafir church and a native pastor.

(3) Financial. A comparison of the numbers of the pupils and the fees received for the last twenty years, since the system of payment was

first adopted, shows that the institution is rapidly becoming self-supporting. Its resources are native fees, government grants, and the produce of the farm and gardens. It is not endowed. There is a farm of 2,800 acres, 400 of which are cultivated.

In the words of Sir Langham Dale, Superintendent-General of Education in Cape Colony, "Undoubtedly that institution (Lovedale) is one of the noblest and most successful missionary agencies founded and supported in the Cape Colony by British philanthropy."

The ultimate aim of Lovedale is to develop gradually into a native university.

Lowrie, Reuben Post, b. Butler, Pa., U.S.A., November 24th, 1827; graduated University of New York 1846; was tutor there in 1849, attending also a course of lectures at Union Theological Seminary; finished his theological course at Princeton; was principal of an academy at Wyoming, Pa., 1849–51; was a missionary a few months among the Choctaw Indians. Through his early education he had looked forward to the mission work with his brother, and after the death of the latter offered to go out and take his place. He was ordained 1853, appointed to China as a missionary of the Presbyterian Board of Foreign Missions, and sailed April 22d, 1854. He was stationed at Shanghai 1854–60. He made rapid progress in the acquisition of the language, and within a year was able to conduct public exercises in Chinese. He also devoted much time to the completion of a dictionary of the "Four Books," commenced by his brother Walter. He translated also the "Shorter Catechism" and a catechism on the O. T. history. When, enfeebled by constant work and the enervating climate, he was advised to visit his native land, he replied that he would not leave China "until he had looked death in the face." He had nearly finished a commentary on the Gospel of Matthew, when he died at Shanghai of chronic diarrhœa, April 26th, 1860. Dr. Culbertson, with whom he was for years associated, says: "He had a long and very trying struggle for life, and was anxious to live. It was the giving up of his chosen work as a missionary of Christ that distressed him. He had no fear as to the future; but the agony of leaving undone the task he had marked out for himself, of leaving the heathen for whose salvation he had so earnestly labored, without seeing them brought to Christ—this seemed like piercing his vitals with a sword." The following is a part of a minute passed by the Shanghai Missionary Conference, prepared by Rev. J. S. Burdon of the English Church Missionary Society: "His deep, earnest piety; his sound scholarship, his experience of missionary work among the Choctaw Indians, and his unwavering devotedness to the early formed purpose of his life, even amidst the ravages of disease, peculiarly fitted him for the work of a Chinese missionary."

Lowrie, Walter Macon, b. Butler, Pa., U. S. A., February 18th, 1819; graduated at Jefferson College 1837, with the first honor; decided while in college to prepare for the ministry, and be a missionary to the heathen; graduated at Princeton Theological Seminary 1840; ordained November 9th, 1841; sailed January, 1842, for China as a missionary of the Presbyterian Board of Foreign Missions. The empire being then closed, Singapore was selected as a suitable place where the Chinese language could be learned, translations made, schools established, and other mission work done. Landing at Macao, he left, June 18th, 1842, for Singapore. On the way he was shipwrecked; the vessel was abandoned at sea; he with twenty-two others, 400 miles from land, put out in a small leaky boat, with only one oar, and having a scanty supply of provisions and water. Exposed for five days to a rough sea, and encountering a severe gale, they landed with great difficulty at Luban, a small island near Manila. Mr. Lowrie returned to Macao. In August, 1843, he began a voyage up the coast to ascertain the relative advantages for missionary labor of all the newly-opened cities. In the mean time the Executive Committee had resolved to occupy three stations in China—Canton, Amoy, and Ningpo or Shanghai. During this year he published in the "Chinese Repository" a series of articles on the history of mission work in China, with a brief account of the Jews and Christians in China, which were afterwards published in the United States, under the title of "The Land of Sinim." In removing to Ningpo he found the language entirely different from the Mandarin which he had learned, and therefore had to begin anew. He, however, made such progress, that in eighteen months he commenced preaching in Chinese. Much of his time was taken up with the business of the Ningpo Mission, and correcting proof-sheets of works from the press. In August, 1846, he published several essays in the "Chinese Repository" on the proper Chinese words to be used in translating the name of God into Chinese. His views agreed with those of Drs. Boone and Bridgman, but differed from those of Medhurst and others. He commenced also the preparation of a dictionary of the "Four Books," and decided to include also the "Five Classics." These books contain the body of the Chinese language. This work, he thought, would require two or three years without interfering with more direct and important missionary labors. His plan would include biographical and historical notices of China from B.C. 2,100 to B.C. 300, in a large quarto volume. But he did not live to complete the work. In 1847 he was appointed one of the delegation for the revision of the Chinese translations of the Bible that met at Shanghai in June. The life of this talented and useful missionary was brought to an early and sudden close by the hands of Chinese pirates. While attending the meeting of the revision committee at Shanghai he received a message requesting his immediate return to Ningpo. He set out August 16th, with his two attendants, by canal for Chapoo, and there embarked on the 19th for Ningpo. Having sailed about twelve miles they were attacked by pirates armed with swords and spears. One of the boatmen who was near him states that while the pirates were maiming the sailors and ransacking the boat, he was sitting at the bow reading his pocket Bible; and as they were in the act of seizing him, he turned himself partly round, and threw his Bible on the deck. Three men seized him, and threw him into the sea. The Bible was a copy of Bagster's 12mo edition in Hebrew, Greek, and English, the same copy he had preserved with great difficulty in the shipwreck of the "Harmony." The death of Mr. Lowrie was a great loss to the missionary cause.

Bishop Boone of the Episcopal Church says: "No one in China, I believe, mourns his loss as I do. We were together daily for two months and a half, laboring together in what we both believed to be the most important matter connected with our Master's cause in China." "No one in China promised to do more for the cause of our Divine Master than he." "With respect to the proper word to render *Theos* (God) he took a prominent part in the discussions, and wrote on this subject one of the ablest articles that appeared in the 'Chinese Repository.'" "He was daily growing in power, and the field of usefulness was continually opening wider and wider before him." "We had promised each other that we would labor much together to set the plain doctrines of the cross, by means of tracts, before this people." Mr. Lloyd says: "We needed him to oversee the press, to prepare tracts, to assist in revising the Scriptures. God had endowed him with a noble intellect, a sound judgment; had bestowed upon him much grace, and had eminently fitted him for a high station in this great harvest field."

Loyalty Islands, a group in the South Pacific, consisting of Uvea, Lifu, Toka, and Mare. Lifu, the largest, is about 50 miles long and 25 broad, and contains a population of about 6,000. The island is of coral formation, and the thin layer of soil is productive of vegetables and fruit. Fresh water is easily obtained. Mare has about 6,000 people. Uvea is a circle of 20 islets enclosing a lagoon 20 miles wide, and has 2,500 inhabitants. The islanders belong to the Melanesian race, and each island has its own tongue. Christianity was early introduced into the islands by natives from Rarotonga and Samoa. In 1841 the L. M. S. sent their first missionaries to this field. The French Government instituted a commandant in the islands in 1864, considering it a dependency of New Caledonia. Under their rule the English missionaries were interfered with, but remonstrances from the British Government have secured free liberty of worship. The stations of the L. M. S. are: Mare (1841), 688 church-members; Lifu (1843), 1 missionary, 26 native ministers, 2,000 church-members; Uvea (1856), 210 church-members.

Lucea, a town on the northwest coast, 17 miles west-southwest of Montego Bay, Jamaica, West Indies. Mission station of the United Presbyterian Church of Scotland; 1 missionary, 2 out-stations, 436 church-members, 3 Sunday-schools, 453 scholars. Also, 1 resident Baptist minister, and a church.

Lucknow, a city in Oudh, Northwest Provinces, India, on the Gumti River, 42 miles from Cawnpur, 199 from Benares, 610 from Calcutta. Viewed from a distance, Lucknow presents a picture of unusual magnificence and architectural splendor, which fades on nearer view into the ordinary aspect of an Oriental town. Nevertheless it is one of the most important cities in India, and many of its streets are broader and finer than in most Indian towns, and the sanitary condition of the city is constantly being improved. Population, 239,773. Mission station of the Church Missionary Society (1858); 3 missionaries, 2 missionaries' wives, 4 schools, 463 scholars; very active zenana mission, 84 communicants. Methodist Episcopal Church (North); 2 missionaries, 1 missionary's wife, 1 other lady, printing-establishment, high-school, etc. Wesleyan Methodist Missionary Society; 2 missionaries, 20 native helpers, 8 schools, 662 scholars.

Lu-gan, a prefectural city in the south central part of Shansi, China, southwest of Tai-yuen and southeast of Tung-chau. Mission station of the C. I. M. (1887); 2 missionaries and wives, 1 female missionary, 1 church, 6 church-members.

Lukanor, the largest island in the Mortlock Group, Micronesia. The Hawaiian Evangelical Association formed a station here in 1874 by preachers from Ponape, and 7 small but steadily growing congregations have been gathered, comprising 600 church-members. The translation of the New Testament into Mortlock was finished in 1884, and sells very well; a copy costs 150 cocoa-nuts.

Lukolela (Liverpool), a town on the Congo, West Africa, between Stanley Pool and Equator station; is one of the ten stations which have been established along the Upper Congo by the Baptist Missionary Society. The climate proves favorable to Europeans. There are 2 missionaries.

Lukunga, a town in the Congo Free State, Africa, on the Congo River, about midway, between the mouth and Stanley Pool. Mission station of the American Baptist Missionary Union; 2 missionaries (1 married), 2 female missionaries, 1 church, 110 church-members. One of the ten Congo stations of the Baptist Missionary Society (1887) for transport work only; 1 missionary.

Lundu, a station of the S. P. G. among the Dyaks of Borneo, East Indies (1853); 1 missionary, 160 communicants.

Luxor, a town on the right bank of the Nile, Upper Egypt, 1½ miles south of Karnak. Mission station of the U. P. Ch., U. S. A. (1873); 1 missionary and wife, 1 school, 70 scholars, 1 church, 21 communicants, 33 Sunday-scholars, 70 day-scholars.

Lyman, David B., b. New Hartford, Conn., U. S. A., July 29th, 1803; was hopefully converted to Christ in childhood, and united with the church at the age of eighteen; graduated at Williams College 1828, and Andover Theological Seminary 1831; sailed November 26th, the same year, as a missionary of the A. B. C. F. M. with the fourth missionary company for the Sandwich Islands, reaching Honolulu May 17th, 1832, after a passage of 172 days. He was stationed at Hilo on Hawaii, where he remained during his whole missionary life. For four years he was associate pastor with Mr. Green. In 1836 he commenced the Hilo Boarding-school for boys, designed to train teachers for the common schools. It was also a manual-labor school. Mr. Lyman had the charge of this till 1873, when because of his advanced age he relinquished it. The average number of pupils has been 54, and the whole number educated during the 28 years ending with 1863, 600. Its graduates are found scattered over the Hawaiian group, and a large number have become schoolmasters. The institution has a charter, and the missionaries on the island of Hawaii are the trustees. Mr. Lyman was very active in the

great revival in preaching, in addition to teaching. He was highly honored in his old age by the people. He died 1884, aged 81, having spent fifty-two years in the mission field, without once visiting his native land. His funeral was attended in the large Hilo church by a great assembly of natives and foreigners, in remembrance of him whom they loved to call "Father Lyman."

Lyman, Henry, b. 1810, in Massachusetts, U.S.A.; graduated at Amherst College 1829, Andover Seminary 1832; studied medicine, and sailed with Rev. Samuel Munson, 1833, under the A. B. C. F. M., with instructions to explore the Indian Archipelago. Landing at Batavia, April, 1834, they visited Padang, the Battoo group of 122 islands, spending there a month, and collecting much valuable information. Thence they went to Sumatra, intending if practicable to visit the Battas of the interior. They were advised, on account of rumors of war, dangers from wild beasts, and the difficulty of the journey, not to attempt it. But as others had visited the interior, and that lately, with safety, they ventured to proceed, and June 23d set out on foot with a few native assistants, among them an interpreter. Scaling dangerous precipices and penetrating dense jungles, they reached in five days the village of Sacca, which was at war with another village. They were soon surrounded by two hundred armed men, and though they had given up the arms which they had taken to defend them against wild beasts, Mr. Lyman was shot and Mr. Munson pierced with a spear. A terrible punishment was inflicted on the murderers. The people of the neighboring villages having learned that the strangers were good men, who had come to benefit the Batta people, leagued together, burnt the village of Sacca, killing many of the inhabitants, and destroyed their gardens and fields. The death of these men produced a deep sensation throughout the Christian world. Mr. Lyman published "Condition of Females in Pagan Countries." The Rhenish Missionary Society in 1851 established a mission among the Battas, which now has 11 stations and 1,500 converts.

Lyons, Lorenzo, b. Coleraine, Mass., U.S.A., April 18th, 1807; graduated at Union College 1827, and Auburn Theological Seminary 1831; sailed for Sandwich Islands, as a missionary of the A.B.C.F.M., November 26th, 1831; was stationed at Waimea, Hawaii. He resided there continuously from his arrival at the station, July 16th, 1832, till his death, 54 years. He never visited home, and for the last twenty-three years of his life never left his station. After the International Sunday-school Lesson System was commenced, Mr. Lyons prepared the Lesson Helps, Notes, and Questions, published in advance in a weekly newspaper. At the close of the seven years' series of lessons the Hawaiian Sunday-schools testified their grateful appreciation by a present of $1,200. He invested the money in publishing, for the use of schools, a large and choice selection of Sunday-school hymns in Hawaiian. Of the 112 hymns in the book used by the Hawaiian churches, the large majority are of his composition or translation. "Of a cheery, genial nature, he has always been greatly beloved by his missionary associates, and revered by the Hawaiians for his amiable, guileless character, and for his warm personal interest in them individually, and in their national prosperity." The last seven months he suffered greatly. He died October 6th, 1886.

END OF VOL. I.

APPENDIX A.

A BIBLIOGRAPHY OF FOREIGN MISSIONS; BEING A LIST OF BOOKS AND PAMPHLETS UPON MISSIONARY WORK AND WORKERS, AND UPON THE RELIGIONS, ETHNOLOGY, TOPOGRAPHY, AND GEOGRAPHY OF MISSIONARY LANDS DOWN TO THE CLOSE OF 1890.

Compiled by the Rev. Samuel Macauley Jackson,

Editor of the *Concise Dictionary of Religious Knowledge*, N. Y., 1891.

Assisted by the Rev. George William Gilmore.

Note.—The sources of the following list are principally these: In general the *British Museum Catalogue of Printed Books*, London, 1882 sqq. For books in English: the *English Catalogue*, London, 1800 sqq.; and the *American Catalogue*, N. Y., 1820 sqq. (several series). For German books: Zuchold, *Bibliotheca Theologica*, Göttingen, 1864–66, 2 vols.; Baldamus, *Protestantische u. Katholische Theologie*, Leipzig, 1870–84; and Hinrich's semi-annual parts, Leipzig, 1885 sqq. For French books: Lorenz, *Catalogue général de la Libraire Française depuis* 1840, Paris, 1867 sqq., and *A Subject Index of the Modern Works added to the Library of the British Museum in the years* 1880–85, compiled by G. K. Fortescue, London, 1886. Besides these general catalogues, the special one on missions, by Dean J. Vahl, Copenhagen, 1884, with supplements 1886 and 1888, and the *Catalogue of the Books in the Fleming-Stevenson Memorial Library of the General Assembly's College, Belfast*, Belfast, 1887 (the last two kindly supplied by Rev. James Johnston, Secretary of the London Missionary Conference of 1888); the *Bibliotheca Orientalis* of Charles Freiderici, London, 1876–83; the *Foreign Missionary Manual* of Frank S. Dobbins, Phila. [1881]; and other sources, have been utilized. All the above mentioned are in the undersigned's possession, and their use has been made in his library. The result is a larger collection than has ever been made of titles in missionary bibliography. It will be noticed that the prices of the books, the number of volumes, and the size have been given wherever known.

This catalogue was begun by the undersigned in the fall of 1887. It grew upon his hands until he had collected some five thousand titles. By request of its secretary, the Rev. James Johnston, an abstract of it was printed in the report of the Conference (see *Report*, vol i., pp. 489–538). Mr. Johnston kindly sent interleaved copies of those pages to various friends of missions, who made some additions to the list, which have been incorporated. Stimulated by the offer of the publishers of the "Encyclopædia of Missions" to print it without cost to the undersigned, he was happy in securing Mr. Gilmore's co-operation in getting it ready for the press. Then when it appeared in type he read the proof and made numerous additions, until, when two thirds through what turned out to be an unexpectedly long labor, and one, too, of an exceptionally trying kind, and carried on amid many distractions, the condition of his eyes obliged him to ask Mr. Gilmore to complete the proof reading. Notwithstanding the great pains taken there are doubtless errors of various sorts in these lists, and omissions, some serious and passing strange. For all such lapses the compiler begs forgiveness, and will be grateful to those who point them out.

To Rev. C. R. Gillett, librarian of Union Theological Seminary, and to the librarians of the libraries of the American Board and of the Presbyterian Board, the three libraries which he has examined for titles, and to all who have encouraged him in his labors, the undersigned returns his thanks; but chiefly to Mr. Gilmore.

Samuel Macauley Jackson.

COMMON CONTRACTIONS.

L. = London	Berl. = Berlin	Bresl. = Breslau	Chra. = Christiania
N. Y. = New York	Ps. = Paris	Lpz. = Leipzig	Kbhn. = Copenhagen
		Stolm. = Stockholm.	

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